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RELIGIOUS ENCYCLOPÆDIA:

OR

DICTIONARY

OF

BIBLICAL, HISTORICAL, DOCTRINAL, AND PRACTICAL THEOLOGY.

BASED ON THE REAL-ENCYKLOPÄDIE OF HERZOG, PLITT AND HAUCK.

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TOGETHER WITH AN

ENCYCLOPÆDIA OF LIVING DIVINES

AND

CHRISTIAN WORKERS

OF ALL DENOMINATIONS IN EUROPE AND AMERICA.

EDITED BY

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THIRD EDITION REVISED AND ENLARGED.

VOL. III.

FUNK & WAGNALLS COMPANY,

1894.

TORONTO. NEW YORK. LONDON.

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RELIGIOUS ENCYCLOPÆDIA.

M TO R.

M.

MABILLON, Jean, b. at St. Pierremont, in the diocese of Rheims, Nov. 23, 1632; d. in Paris, Dec. 27, 1707. In 1653 he entered the Congregation of St. Maur; and in 1664 he settled in the abbey of St. Germain-des-Près in Paris, as the assistant of D'Achery. His first independent work was his edition of the *Opera omnia S. Bernardi*, 1667, the first and also the model of the celebrated St. Maur editions of the Fathers; but his great life-work was his history of the Benedictine order. In 1668 appeared the first volume of his *Acta Sanctorum Ordinis S. Benedicti*, which contained many striking proofs of his great critical talent. But just the cutting criticism which he exercised caused him trouble. He was accused by members of his own order, and had to defend himself before the chapter-general, in which, however, he succeeded completely. The ninth and last volume of the work appeared in 1701. In 1703 followed the first volume of his *Annales Ordinis S. Benedicti*, of which he finished four volumes before he died. The fifth was completed by Massuet (1713); the sixth, by Martène (1739). His most celebrated work, however, is, perhaps, his *De re diplomatica*, libri vi., written against Papebroch in 1681, and setting forth in an exhaustive manner and in a truly classical form the principles on which that whole science is based, and the rules after which it proceeds. From his travels, which he undertook on the instance of Colbert, to Burgundy in 1682, to Germany in 1683, and to Italy in 1685–86, he published *Museum Italicum* (Paris, 1687–89, 2 vols.) and *Vetera Analecta* (Paris, 1675–85, 4 vols.). Against Rancé, the founder of the order of the Trappists, who forbade his monks to read any thing but the Bible and a few ascetical books, he wrote *Traité des études monastiques* (1691), in which he proved study and learning to be a necessary element of monastic life. Among his minor works are *De liturgia Gallicana* (1685), *La mort chrétienne* (1707), etc. Parts of his comprehensive correspondence have been published in his *Ouvrages posthumes*, and by Valery, Paris, 1846, 3 vols.

LIT. — The life of Mabillon has been written by RUINART (Paris, 1709), ÉMILE CHAVIN DE MALAN (Paris, 1843), HENRI JADART (Rheims, 1879). G. LAUBMANN.

MACARIANS. See MACARIUS (IV.).

MACARIUS is the name of several prominent characters in the ancient church. — I. **Macarius the Elder,** also called the **Great,** or the **Egyptian;** b. about 300, in Upper Egypt; d. 391, in the desert of Scetis; grew up as a pupil of Antonius; was ordained priest in 340, and directed the monastic community of Scetis for half a century. He is commemorated in the Western Church on Jan. 15, in the Eastern on Jan. 19; and several monasteries in the Libyan Desert still bear his name. He left fifty homilies, which have been edited by J. G. Pritius, Leipzig, 1698, also some *Apophthegmata* and letters, edited by H. J. Floss, Cologne, 1850; while the *Opuscula ascetica* are later extracts from his homilies. See BR. LINDNER: *De Macario*, Leipzig, 1846, and TH. FÖRSTER, in *Jahrbücher f. d. Theologie*, 1873. — II. **Macarius the Younger,** or the **Alexandrian,** was a somewhat younger contemporary of the preceding, and stood at the head of five thousand monks in the Nitrian Desert. A tradition fixes the date of his death at Jan. 2; but he is commemorated on the same days as Macarius the Elder, with whom he is often confounded. A monastic rule (HOLSTENIUS: *Cod. regul.*, i. 18) is ascribed to him, also a homily and some *apophthegmata* (MIGNE: *Patr. Græca*, xxxiv.). — III. **Macarius Magnes,** probably identical with that Macarius (Bishop of Magnesia), who, at the Synod of the Oak (403), denounced the Bishop of Ephesus, the friend of Chrysostom. An apology of Christianity, directed against some Neo-Platonic adversary, discovered at Athens in 1867, and edited by C. Blondel (Paris, 1876), probably belongs to him. See L. DUCHESNE: *De Macario Magnete et scriptis ejus*, Paris, 1877. [IV. **Macarius,** Patriarch of Antioch in the seventh century; present at second council of Constantinople (680); was a Monothelite, and leader of a sect known as Macarians. See MONOTHELITES.] ZÖCKLER.

MACBRIDE, John David, D.C.L., F.S.A., eminent Orientalist; b. at Norfolk, Eng., 1788; d. at Oxford, Jan. 24, 1868. He was educated at Exeter College, Oxford, where he took a fellowship. In 1813 he was appointed principal of Magdalen Hall, and Lord Almoner's professor of Arabic in his university, and for the rest of his life retained these positions. He published anonymously, *Diatessaron, or the History of our Lord Jesus Christ, compiled from the Four Gospels according to the Authorized Version*, Oxford, 1837; *Lectures explanatory of the Diatessaron*, 1835, 2 vols., 4th ed., 1854; *Lectures on the Articles of the United Church of England and Ireland*, 1853; *Lectures on the Epistles*, 1858; also a work upon *Mohammedanism*. His *Diatessaron* was for some time a university text-book at Oxford.

MAC'CABEES, the name given in later times to the Asmonæans, a family of Jewish patriots who rose to celebrity in the reign of Antiochus (IV.) Epiphanes. It placed itself at the head of a popular revolt, which finally led, after terrible struggles, and many bloody vicissitudes of fortune, to a period of freedom and glory for Israel. The derivation of the name "Asmonæan" is a matter of doubt. According to Josephus, it is to be looked for in a certain Asamonæus, who, he says, was an ancestor of the priest Mattathias. But it has such a singularly foreign appearance as to make it seem not improbable that it was a title of honor. [Professor Curtiss, in his brochure on *The Name Machabee*, advocates the meaning "extinguisher."]

The authorities for the history of the Asmonæans are, (1) the so-called "Books of the Maccabees," which found their place in the Greek appendix of the Old Testament. The first book goes down to the death of Simon: the second does not extend to the death of Judas. (2) Josephus gives in his *Antiquities* (12–14) the most exten-

sive account, and, in many parts of the history, the only account. In the beginning of his narrative he is evidently dependent on the First Book of the Maccabees. For the later periods he perhaps drew his materials from family records, as he boasted of having been related to the Maccabees. (3) Much valuable material is to be derived from the classic authors when we come to the close of the period.

The first principle in the politics of the Macedonian states of the East was the Hellenizing of the native populations. Antiochus IV. also followed it. Amongst all his subjects, the Israelites were the ones whose spirit and culture were the most bitterly antagonistic to Greek customs. But it was this very people, whom on account of their relations with foreign states, their wealth, and the importance of their geographical position, it was the most necessary for him to subject. It does not surprise us that some of the Jews should have regarded the introduction of foreign customs as something unavoidable, and offered no resistance. The zeal, however, of the strict advocates of the ancestral religion became intense under the oppression. They liked to call themselves the "Oppressed" (עֲנִיִּים), the "Poor" (אֶבְיוֹנִים), and the "Pious" (חֲסִידִים). Indignant at this moral resistance, Antiochus finally inaugurated a religious persecution, which began with underhand restrictions. These measures induced an open revolt, whose leader was the priest and patriot Mattathias of Modin. His bold deed of the public murder of a royal official was the sign for the beginning of the revolt. Fleeing to the mountains, he, with the co-operation of his five heroic sons, organized war on a small scale. He died 166 B.C.

Judas, one of the younger sons, who had taken the most prominent part in the plans of his father, was appointed his successor. For six years he led the party with almost superhuman effort and varying success. Decisive battles he had to avoid. But in innumerable skirmishes he defeated the hated foreigners; and his enthusiastic followers called him "Maccabi," or the "Hammerer," from which his family has received the appellation "Maccabees." It is apparent that this conflict had more of a religious than of a national character; for Judas had many enemies among the Israelites, and the indications of a civil war are not wanting at this period. The finest triumph of this hero was his taking of the temple, which he re-dedicated with solemn festivities after the abominations of the heathen desolation. Judas is said to have entered into relations with the Roman Senate. But the armies of Demetrius flooded the land, Jerusalem was taken, and Judas killed 161 B.C., leaving to his followers a name and example which counterbalanced many victories. He is the sole fanatic whose character stands out in a clear light in history, which forgot the horrors of the war in the infinite blessing of the rescue and continuance of ancient Judaism, with its precious hopes, down to the time of the fulfilment.

The Asmonæans did not despair. The astute **Jonathan** [fifth son of Mattathias] took the place of his heroic brother Judas, retreated to the morasses and ravines of the Lower Jordan, and carried on a destructive guerilla warfare against the Syrians and Arabs. Demetrius, the nephew and legitimate heir of Antiochus IV., at this time occupied the throne. But a pretender (Alexander Bala) arose in the year 152 B.C., who gave himself out to be the son of Antiochus. This rivalry was favorable to the success of Jonathan's cause. Both parties sought his aid; and Demetrius not only restored the hostages he had taken from Jonathan, but withdrew most of the garrisons from the Jewish fortress, so that the latter became master once more of the temple, and without drawing the sword. Alexander, on the other hand, appointed him high priest; and the Jew, reaching out with both hands, united in his person the civil and spiritual power. At the death (150 B.C.) of Demetrius, Jonathan was master of Judæa, and a powerful vassal of the kingdom of the Seleucidæ. In 146 B.C. Demetrius the younger asserted his claims against the pretender. Jonathan defeated him, and secured the Philistine kingdom as the reward of the victory. Although Demetrius was afterwards successful, he preferred to have Jonathan for his friend, and granted to Judæa immunities of much value. At a later period, a son of the pretender Alexander Bala arose against Demetrius II. Jonathan espoused his cause, but was, with Alexander himself, treacherously murdered by Alexander's ambitious minister, Tryphon, 143 B.C. Jonathan did not play as brilliant a part as either Judas or his successor Simon. He was a politician, and yet it was he who laid the foundation of the complete freedom of the Jews.

One more son [the second] of Mattathias still remained, **Simon,** — a man tried in counsel and deed, and distinguished at once for prudence, mildness, and strength, and enjoying the full confidence of the people. He was the statesman of the house, as Jonathan was its diplomatist, and Judas its hero. In 142 B.C. he declared his nation independent, and united in his person the functions of high priest, prince, and military leader of the Jews. His rule marks an epoch in Jewish history. Priestly institutions had become the burden of the nation. Schools were now erected at the side of the temple, and soon the pulpit became more prominent than the altar. Simon was advanced in years when he came into power. He was murdered 135 B.C. Respected by foreign nations, he was regarded by his own with affection. A noteworthy mark of its love and devotion was embodied in a brazen tablet commemorating his virtues, and placed upon the wall of the temple. In 139 B.C. Simon struck off the first national Jewish money.

The further fortunes of the house of the Maccabees (Asmonæans) has been given under the names of Simon's successors. It will be sufficient here to give a brief survey. John, or Hyrcanus I., Simon's son, was his immediate successor. With his death (107 B.C.) the glory of Israel descended to the grave, and the house of the Maccabees advanced rapidly to its destruction. Hyrcanus, anticipating nothing good from his five sons, left his kingdom to his widow. Aristobulus I., however, pushed his way into power, but died (106 B.C.), after allowing his mother to perish of hunger, and throwing three of his brothers into prison. He was the first to assume the title of king. His widow Alexandra,

not yet weary of the new dignity, and worthy of it, offered her hand and her crown to one of her brothers-in-law, Alexander Jannæus I., whose reign was longer than that of any other member of his family. He desired to shine, like his father, as a conqueror, without possessing his father's qualities. His widow succeeded to power at his death (79 B.C.), and was followed, after a prudent and powerful reign, by her son Hyrcanus II. (70 B.C.). He united the offices of king and high priest, but was soon deprived of both by his brilliant and daring brother, Aristobulus II. Thenceforth the fortunes of the family were intimately associated with the ambitions and successes of the Herodian house. Its history was a series of tragedies. The land was deprived of the royal title by Pompey, 63 B.C. Aristobulus was murdered, and subsequently Hyrcanus II. (31 B.C.), in the eightieth year of his age, and by the ambitious hand of Herod the Great, who had married his beautiful grand-daughter Mariamne. The same ambition put to death Mariamne's brother Aristobulus, in his eighteenth year (34 B.C.). In a moment of jealousy Herod took the life of Mariamne herself, and consummated the bloody tragedy of the Maccabæan house by the ghastly murder of his own two sons by Mariamne, — Alexander and Aristobulus. [See ALEXANDER JANNÆUS, HEROD, and HYRCANUS. For further facts the reader may consult the Histories of Israel of EWALD and STANLEY, and especially SCHÜRER: *N. T'liche Zeitgesch.*, pp. 59–223, Leip., 1874; S. I. CURTISS: *The Name Machabee*, Leip., 1876; F. DE SAULCY: *Histoire des Machabées*, Paris, 1880; CONDER: *Judas Maccabæus*, London and New York, 1880.] ED. REUSS.

MACCABEES, Books of. See APOCRYPHA.

MACCABEES, Festival of the. The seven brothers, who with their mother were martyred at Antioch under Antiochus (see 2 Macc. vii.), were commemorated Aug. 1. The festival dates from the fourteenth century. Panegyrics upon the martyrs were uttered by Gregory Nazianzen, Augustine, Chrysostom, and Leo the Great.

MACCOVIUS (Makowsky), Johannes, Reformed theologian of Polish descent; b. at Lobzenic in 1588; studied at various German universities, and was in 1615 appointed professor of theology at Franeker, where he died in 1644. He was famous as a disputant; but, in his treatment of the Reformed dogmatics, he introduced the scholastic method, — *Collegia theologica*, Amsterdam, 1623; *Loci communes*, Franeker, 1626; *Distinctiones theologicæ* (published after his death by N. Arnold), Amsterdam, 1656. This circumstance caused him to be denounced as a heretic; and, though the synod of Dort (1618) acquitted him of heresy, it censured his method, which, nevertheless, continued to be applied by his disciples, Maresius of Gröningen and Voetius of Utrecht. See N. ARNOLD: *Maccovius redivivus*, Francfort, 1654. L. HELLER.

MACEDO is the name of two Portuguese Jesuits of note. — I. **Antonio Macedo,** b. at Coimbra, 1612; d. in Lisbon, 1693; was active in the conversion of Queen Christina of Sweden; taught in the colleges of Elvora and Lisbon, and wrote, among other works, *Lusitania infulata et purpurata* (Paris, 1663) and *Descriptio coronationis reginæ Christinæ* (Stockholm, 1650). — II. **Francisco Macedo,** b. at Coimbra, 1596; d. at Padua, 1680; an elder brother of the preceding; left the Jesuits, and entered the order of the Cordeliers; was implicated in the political disturbances under John of Braganza, and became famous as a kind of walking encyclopædia, travelling from place to place, and holding disputations everywhere and about every thing. He wrote several works to show the perfect harmony between the doctrines of Augustine and those of the Church of Rome; several others, to show the perfect harmony between Thomas Aquinas and Duns Scotus, etc. A complete list of the works of the two brothers Macedo is found in N. ANTONIO: *Bibliotheca Hispana Nova*, i.

MACEDO'NIA, the kingdom of Philip and Alexander the Great, comprised the middle part of the Balkan peninsula, — from Thessaly and Epirus to Illyria and Mœsia; from Thrace and the Ægean to the Adriatic. It was conquered by the Romans in 168 B.C., and divided into four provinces; but after the conquest of Greece, in 142 B.C., Macedonia appears as one single province besides Achaia. It is spoken of in the Apocrypha of the Old Testament (Esth. xiv. 14, xvi. 10; 1 Macc. i. 1, vi. 2, viii. 5; 2 Macc. viii. 20). But it has acquired a much greater interest by being the first part of Europe which received Christianity. Paul visited the country, probably three times (Acts xvi. 10–xvii. 15, xx. 1–6; 1 Tim. i. 3), and founded the churches of Thessalonica and Philippi. Other cities of Macedonia mentioned in the New Testament are Neapolis, Amphipolis, Apollonia, and Berea.

MACEDONIUS. When Bishop Alexander of Constantinople died, in 336, two candidates for his chair presented themselves, — Macedonius, an elderly man, and the young Paulus. The Athanasian party succeeded in carrying the election in favor of Paulus; but Eusebius of Nicomedia, and Theodore of Heraclea, induced the emperor to banish him. After the death of Constantine, however, he returned; but he was unable to maintain himself. Deposed by the synod of Constantinople in 338 or 339, he was banished to Mesopotamia by Constantius; and Eusebius was himself made bishop of the metropolis. After his death, the rivalry between Macedonius and Paulus began anew; and Macedonius was consecrated bishop by the anti-Nicæan party. The emperor sent his general, Hermogenes, to drive Paulus out of the city; but Hermogenes was killed by a fanatical mob. The emperor then came in person. Paulus was expelled, the refractory city was punished, and Macedonius was finally installed by force. Some years later on, however, Macedonius was once more compelled to retire before his rival on account of the general re-action which took place in favor of Athanasius; but shortly after the death of Constans, in 350, he returned, and succeeded in maintaining himself for about ten years. His position was difficult, however. The semi-Arians, whose leader he was, had gradually approached the Athanasians, and seemed willing to accept the Nicæan definition of the divinity of Christ, when exactly the same question arose with respect to the divinity of the Holy Spirit, separating the semi-Arians once more from the Nicæans, and drawing them nearer towards the Arians. At

a synod of Constantinople, in 360, his enemies actually succeeded in having him deposed, and he seems to have died shortly after. But his adherents in Constantinople and the adjacent dioceses were for a long time known under his name, as the "Macedonians," and offered a stubborn opposition to the orthodox definition of the deity of the Holy Spirit. W. MÖLLER.

MACHÆRUS (a strong fortress in Peræa, nine miles east of the northern end of the Dead Sea) was built by Alexander, the son of Hyrcanus I., and dismantled by Gabinius. It is not mentioned in the Bible; but Josephus (*Ant.*, XVIII. 5, 2) points it out as the place in which the beheading of John the Baptist took place.

MacHALE, John, D.D., Roman-Catholic Irish prelate; b. early in the spring of 1789 (or March 15, 1791, according to the college register) at Tuber-na-Fian, Mayo, Ireland; d. at Tuam, Monday, Nov. 7, 1881. He was graduated with high honors at St. Patrick's College, Maynooth, 1814; ordained priest, and appointed lecturer on theology to his *alma mater*, the same year; and, on the death of the professor in that department, was unanimously elected his successor (1820). In 1825 he was appointed coadjutor bishop of Killala, and was consecrated with the title of Bishop of Maronia *in partibus*. In 1829 he laid the foundation of the Killala Cathedral. In May, 1834, by the death of the bishop, he became (titular) bishop of Killala; but in July of that year he was elected archbishop of Tuam, and metropolitan. He was present in Rome at the proclamation of the dogma of the immaculate conception of the Virgin Mary (Dec. 8, 1854), and also, in 1869–70, in attendance upon the Vatican Council. He was not in favor of the dogma of infallibility, but submitted as soon as it was defined. His long life was a very busy one. He was a devoted Roman Catholic, and Irish patriot. He battled for Catholic Emancipation (see art.) and the Repeal, side by side with O'Connell, and for the establishment of separate schools for Roman Catholics, maintaining that the schools of the National Board were really undermining the Roman-Catholic Church in Ireland. He was also a foe to the Queen's colleges in that country, and made a journey to Rome (1848) to insure the papal confirmation of their condemnation by the propaganda (October, 1847). Dr. MacHale was a scholarly man, and also wrote for publication. He translated twelve books of Homer's Iliad (1840–75), of which he published eight (Dublin, 1861). He made an Irish-Gallic translation of about sixty of Moore's Melodies in the original metres; published a Catechism of the Christian Doctrine in English and Irish, *Evidences and Doctrines of the Catholic Church* (1827, which passed through two editions), a *Book of Prayers*; revised (1863) an Irish version of the Pentateuch made two hundred years ago, besides polemical and political pamphlets and letters. See U. J. BOURKE: *Life and Times of the Most Rev. John MacHale*, New York, 1882.

MACHPE'LAH (*double cave*) is the name of the cave (situated in the field of Hebron) which Abraham bought of Ephron the Hittite, for a family sepulchre. According to Gen. xxiii. 19, xxv. 9, xlix. 29–32, l. 12, 13, Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, lie buried there. The cave is surrounded with a wall, a hundred and ninety-four feet long and fifty-eight feet high, constructed of huge stones, and reminding one, both in design and workmanship, of the foundation of the temple in Jerusalem. Within this enclosure (which by most archæologists is considered to be of Hebrew origin, and to date back to the time of Solomon) is a Mohammedan mosque; and strangers, that is, non-Mohammedans, are rigidly excluded from the building. In 1862 the Prince of Wales, accompanied by Dean Stanley, visited Hebron; and, on special orders from Constantinople, the mosque was opened to them. An account of the visit is found in STANLEY: *Jewish Church* (first series, Appendix ii.). See also SCHAFF: *Through Bible Lands*, New York, 1878, pp. 212 sqq. (with a plan of the mosque).

MACKENZIE, Charles Frederick, a devoted foreign missionary of the Anglican Church; b. in Portmore, Peeblesshire, April 10, 1825; d. Jan. 31, 1862, of fever, in Africa, on an island at the confluence of the Shiré and Ruo Rivers. He graduated with distinction at Cambridge, and was made fellow of Caius College. Fired with missionary zeal, he went out in 1855, with Bishop Colenso, to Natal, as archdeacon of Pieter-Maritzburg. In 1859 he returned to England, to arouse an interest in African missions. He was subsequently sent out, under the Universities' Mission, to Africa, and was consecrated its first bishop Jan. 1, 1861, his diocese covering territory bordering on Lake Nyanza. Bishop Mackenzie's death was premature; but his life was sufficiently long to enable him to develop a missionary enthusiasm and devotion which place him in the front rank of the foreign missionaries of the Anglican Church. See DEAN GOODWIN; *Memoir of Bishop Mackenzie*, Cambridge, 1864.

MACKNIGHT, James, D.D., Scotch divine; b. at Irvine, Argyleshire, Sept. 17, 1721; d. at Edinburgh, Jan. 13, 1800. He was educated at Glasgow and Leyden; pastor at Maybole, Ayrshire, 1753–69; at Jedburgh, 1769–72; at Edinburgh, 1772, until his death. He prepared *A Harmony of the Gospels, in which the natural order of each is preserved, with a Paraphrase and Notes*, London, 1756, 2 vols, 7th ed., 1822, Latin trans. by A. F. Ruckersfelder, Bremen, 1772–79, 3 vols. (the notes are so copious, that the work amounts to a complete Life of Christ: it has long been a standard); *The Truth of Gospel History*, 1763 (a work upon the external and internal evidences of the Gospels); *A New Literal Translation, from the Original Greek, of all the Apostolical Epistles, with a Commentary and Notes*, 1795, 4 vols., several subsequent editions in varying number of volumes (the work has been very severely condemned for heretical teaching and defective scholarship, and, on the other hand, as highly praised for learning and ability). See his *Life*, by his son, prefaced to editions of the *Epistles* since 1806.

MACLAURIN, John, Scotch divine; b. at Glendaruel, Argyleshire, October, 1693; d. at Glasgow, Sept. 8, 1754. He was educated at Glasgow and Leyden, licensed 1717, and pastor in Glasgow 1723. His *Works* were edited by W. H. Goold, Edinburgh, 1860, 2 vols. The most admired of his publications are *An Essay on the Prophecies relating to the Messiah, with an Inquiry into Happi-*

ness, and Three Sermons (1773), and a sermon upon *Glorying in the Cross of Christ.*

MACLEOD, Norman, D.D., a distinguished minister of the Church of Scotland, but even more widely known as the original editor of *Good Words*, and as the author of various standard works in popular literature; was b. at Campbelton, Argyllshire, June 3, 1812; and d. in Glasgow, June 16, 1872. In his own *Reminiscences of a Highland Parish* will be found an animated account of the old Highland family — especially as represented by his grandfather, the patriarchal minister of Morven — from which he was proud to be descended, as well as graphic descriptions of the wild scenery, and free, out-of-door life, in the midst of which some of the happiest days of a happy boyhood were spent. It was, however, chiefly with the seaport town of Campbelton and its seafaring associations, that the boy was familiar. On his singularly impressible and sympathetic nature all the circumstances of those early years appear to have exercised a lasting influence. Among the circumstances in question, his biographer attaches prominent importance to the character of his father and mother; the former, Dr. Norman Macleod (minister successively of Campbelton, Campsie, and St. Columba, Glasgow), being "in many ways the prototype of Norman." Young Macleod never made any pretensions to scholarship; and at the University of Glasgow, which, after an irregular classical training, he entered in 1827, he shone more in the students' social and political meetings than in the class-rooms. Of general literature, however, he appears to have read much in those days; his favorite author in poetry being Wordsworth. In 1831 he removed to the University of Edinburgh, that he might take his theological course under the celebrated Dr. Thomas Chalmers, then professor of divinity in that university. Before receiving license, he spent three years in the family of a Yorkshire gentleman, Mr. Preston of Moreby, as tutor to his son; during most of the time residing at Weimar, or elsewhere on the continent of Europe. This first of many visits abroad seems to have had an important influence on the development of the character of the young man. "His views were widened, his opinions matured, his human sympathies vastly enriched; and, while all that was of the essence of his early faith had become doubly precious, he had gained increased catholicity of sentiment, and a knowledge of the world" (*Memoir*, vol. i. p. 49). His first charge was Loudon, in Ayrshire, a parish partly agricultural, but with a considerable weaving population. There he seems to have given himself up, with all the ardor of his nature and the enthusiasm of youth, to his parochial duties, especially among the working-classes of the population. It was, however, in the large and important parish of the Barony, Glasgow, embracing at that time eighty-seven thousand souls, to which (after thirteen years passed in Loudon, and in his second charge, Dalkeith) he was called in the year 1851, that though multiplied public engagements, as he often complained, prevented him from overtaking greatly extended parochial duties, as fully as he would himself have desired, he showed in a pre-eminent degree his remarkable gifts as a parish minister; above all, his powers of organization, his large-hearted sympathy with all classes of his parishioners, and his eloquence as a preacher. One of his special aims at the Barony was to reclaim the non-churchgoing population; for which purpose, he, amongst other schemes, introduced, with some success, Sunday services open exclusively to working-people in their working-clothes. Dr. Macleod's enormous parish duties did not prevent a man of so much energy, and of such varied powers, from engaging in literary work. It was in 1860 that he undertook the editorship of one of the ablest and most successful of the religious magazines of the day, — *Good Words.* About the same time, some of the more popular of his contributions to general literature were written; the greater number of them, indeed, originally appearing in *Good Words.* These works include *The Earnest Student, The Old Lieutenant and his Son, The Gold Thread, Character Sketches, The Starling, Eastward*, and *Peeps at the Far East.* One of the most exquisite pieces of religious fiction in the language is his *Wee Davie*, which belongs to this period. During the last ten or fifteen years of his life, Dr. Macleod took an active part in the general work of the church, including labors connected with some of the chief posts of honor to which Scottish churchmen are eligible. In 1845 he was one of a deputation to visit the Scottish churches in Canada. From 1864 to 1872 (the year of his death) he undertook the arduous duties of the chairmanship of the foreign missions committee of the church; in this capacity paying also a visit to India as a deputy from the church, — an occasion, it may be added, on which he was received, both by Anglo-Indians and by the natives of India, with the utmost enthusiasm. He also, for many years, held the High Court appointments of Dean of the Thistle, Dean of the Chapel Royal, and Chaplain in Ordinary to the Queen for Scotland. Nor were these empty honors; for personally he enjoyed in an eminent degree the favor and confidence of his sovereign. In the year 1869 he was raised by a unanimous vote to the presidency, or moderatorship as it is called, of the General Assembly, the Supreme Court of the Church of Scotland.

LIT. — *Memoir of Norman Macleod, D.D.*, by his brother, the Rev. DONALD MACLEOD, B.A., minister of the Park Parish, Glasgow, London, 1876. WILLIAM LEE.

MACNEILE, Hugh, D.D., b. at Ballycastle near Belfast, county Antrim, Ireland, 1795; d. at Bournemouth, Eng., Jan. 28, 1879. He was educated at Trinity College, Dublin; studied law, but afterwards took orders in 1820; and from 1834 to 1868 was rector in Liverpool, where he acquired great popularity. In 1868 he was, on the recommendation of Mr. Disraeli, appointed Dean of Ripon; but in October, 1875, he resigned, on account of failing health. He was an eloquent man, noted for his vehement attacks upon the Roman-Catholic Church. His publications were mostly *Sermons* and *Lectures*, which passed through several editions, and controversial tracts upon Romanism, Unitarianism, Tractarianism, etc.

MÂCON, a city of Burgundy, in which three councils were held (*Concilia Mabis conensia*). One, in 581 (twenty-one bishops being present), issued nineteen canons, of which the seventh threatens

with excommunication any civil judge who should dare to proceed against a clerk, except in criminal cases. Another, in 585 (forty-three bishops being present in person, and twenty represented by deputies), issued twenty canons, of which the eighth forbade any one who had sought refuge in the sanctuary to be touched without the consent of the priest; while the ninth and tenth forbade the civil power to proceed against a bishop, except through his metropolitan, or against a priest or deacon, except through his bishop. The third was held in 624. See MANSI: *Conc. Coll.*, ix.

MADAGASCAR (an island off the eastern coast of Africa, eighteen hundred miles from the Cape of Good Hope) has been a distinguished scene of the success of modern missions among the heathen, and the steadfast perseverance of native Christians under violent and prolonged persecutions. The island is nine hundred miles long, and four hundred miles wide at its widest point. It was discovered, and made known to Europe, by Marco Polo, in the latter part of the thirteenth century. The natives, or Magalasy, seem to be Malayans, with an admixture of negro blood. They are a well-built race. The native religion consisted of the worship of a supreme God (whom they called "The Fragrant Prince"), idolatry, sacrifices, sorcery, and divination. Infanticide was practised till the arrival of the missionaries, and polygamy and slavery prevailed. Thousands of the population were shipped away by slave-dealers. The present population is estimated at two millions and a half.

Christian missions were established in Madagascar, in 1818, by the arrival of Messrs. Jones and Bevan, under appointment of the London Missionary Society. Mr. Bevan died soon after his arrival. In 1816 the first embassy of friendship had arrived on the island from England. Radama, who was king at the time of the missionaries' arrival, was an enlightened prince, and seconded their efforts in establishing schools. They invented an alphabet for the native language, and reduced it to writing. The London Society sent out two printing-presses; and a version of the New Testament was prepared, textbooks for the schools, a translation of the *Pilgrim's Progress*, and other books. The death of the king, in 1828, checked the progress of missionary extension. One of his wives was crowned in 1829, and with her coronation the sky changed for the Christian population. Hostile to Christian institutions, she gave notice to the missionaries to quit the land; and the last two left in 1836. From that time on, till 1857, violent persecutions were conducted against the Christians, who, with heroic faith and constancy, suffered death and all manner of violence, rather than deny Christ. The annals of these sufferings, and the perseverance of the Christians, form a most thrilling chapter in the history of modern missions. Many of the Christians were sold into slavery; others were stoned to death; others speared while kneeling in prayer; others — bound hand and foot, or chained together — thrown over a steep precipice looking out upon the sea upon the rocks; and still others imprisoned, or shackled with iron fetters, and condemned to wear an iron chain on their necks. One of these chains which Mr. Ellis carried back with him to England weighed fifty-six pounds, and had been carried by the unhappy sufferer for four years. Rasalama, the first of these martyrs, suffered Aug. 14, 1837. In the last persecution, in 1857, two hundred were executed. In spite of these persecutions, the number of the Christians increased; and nowhere, since the first three centuries, has the truth of Tertullian's words been more signally verified, that blood is the seed of the church.

Radama II., the queen's successor, favored Christianity; and again the missionaries entered the country; and the Rev. Mr. Ellis again in 1861 visited it as the agent of the London Missionary Society. The sufferings of the Christians were now recognized, and their constancy commemorated in a number of martyrs' memorial churches. In 1866 there were 75 churches on the island, with 95 native and foreign pastors, and 4,374 communicants. The London Society in 1882 had 71,585 communicants connected with its missions. In 1867 the Friends established a mission, with which, in 1881, 3,250 members and 26,000 Christians were connected. The Norwegian Missionary Society (*Norske Missions Selskap zu Stavangar*) also prosecutes missionary work on the island, and in 1880 had 1,200 communicants. The Society for the Propagation of the Gospel entered Madagascar in 1874, and has one bishop, Dr. Kestell-Cornish. Under the reigns of Radama's successors, the missionaries have not only been recognized, but the work of extending the church has engaged the active sympathies of the government. The prime minister, on July 11, 1878, and other occasions, has presided at meetings held in the Martyrs' Memorial Church in Antananarivo, the capital, for the despatch of missionaries to the unevangelized portions of the island. A royal decree emancipating all slaves was issued June 20, 1877.

LIT. — FREEMAN AND JOHNS: *Narrative of the Persecutions of the Christians in Madagascar*, London, 1840; M'LEOD: *Madagascar and its People*, London, 1845; WILLIAM ELLIS: *History of Madagascar*, 2 vols., London, 1838; *Three Visits to Madagascar*, London and New York, 1859; and especially *Martyr Church of Madagascar*, London and Boston, 1869 (the best book on the subject); MULLENS: *Twelve Months in Madagascar*, 2d ed., London, 1875; SIBREE: *The Great African Island*, London, 1879.

MADONNA, an Italian term meaning "my lady," corresponding to "madam," but applied *par excellence* to the Virgin Mary and to her pictures and statues. See MARY.

MAFFEI, Francesco Scipione, b. at Verona, June 1, 1675; d. there Feb. 11, 1755. He was educated in the Jesuit college of Parma, devoted himself to literature, became a member of the Arcadian Society in Rome, made several campaigns in the Spanish war of succession, and settled finally in his native city, where he founded a literary society. He wrote against the Jansenists, *Giansenismo nuovo dimostrato* (Venice, 1752), and *Storia teologica*, etc. (Trent, 1742). His *De teatri antiche e moderni* (Verona, 1753) is a defence of the theatre as a moral institution. His collected works appeared in Venice, 1790, in 18 vols.

MAFFEI, Giovanni Pietro, b. at Bergamo, 1535; d. at Tivoli, 1605. He entered the order of the Jesuits in 1565, lived most of his time in Genoa, and wrote, *De vita et moribus S. Ignatii Loyolæ*,

Venice, 1585; *Historiarum indicarum Libri XVI.*, Florence, 1588; a History of Gregory XIII., not published until 1743, by Carlo Coquetines, Rome, 2 vols. All his Latin works appeared at Verona, 1747, 2 vols. quarto.

MAFFEI, Vegio, b. at Lodi, 1406; d. in Rome, 1458. He devoted himself entirely to literature; and his *Tractatus de educatione* (published in Paris, 1511, and afterwards often) was considered in its time the most important work on the subject.

MAGARITA, MARGARITES, a name given by some writers of the middle ages to apostates from the Christian religion, particularly those who went over to Mohammedanism. The derivation of the term is unknown.

MAG'DALA (*tower*), from which Mary Magdalene came, was probably the Migdal-el of Josh. xix. 38, to-day called el-Mejdel, on the west shore of the Lake of Galilee, at the south-east corner of the plain of Genessaret. The word "Magdala" occurs only once in the *textus receptus* of the New Testament (Matt. xv. 39); but there Westcott and Hort read "Magadan."

MAGDALEN, Order of. During the last centuries of the middle ages there arose in various places, and, as it would seem, without any connection with each other, associations of women under the patronage of St. Mary Magdalene, and for the purpose of converting prostitutes. The oldest of these associations seem to have originated in Germany, more especially at Worms and Metz, though it is no doubt an exaggeration when the latter claims to date back to the year 1005. It is certain, however, that, in the middle of the thirteenth century, the Popes Gregory IX. and Innocent IV. issued bulls confirming such female associations in Germany, and conferring various privileges on them. Similar institutions were founded at Marseilles, 1272; at Naples, 1324, by Queen Sancia of Aragon; in Prague, 1372, by Johann Milicz; in Paris, 1492, by Bishop Jean Sigismond V.; in Rome, 1520, by Leo X.; in Seville, 1550; in Rouen and Bordeaux, 1618, etc. Though the rules of these associations of penitents were rather severe, the discipline, nevertheless, soon degenerated; and in 1637 the associations at Marseilles and Bordeaux, as well as other houses of *Madalonnettes*, were re-organized by St. Vincent de Paula. The associations were divided into three classes: (1) The order of St. Mary Magdalene, the members of which made a solemn vow, and lived according to very severe rules; (2) The order of St. Martha, the members of which made no vows, but were allowed to return to the world, and marry; and (3) The order of St. Lazarus, the members of which were detained by force, in order to be redeemed from vice. See C. HERBST: *D. Magdalenen-Sache*, Elb., 1867; TH. SCHÄFER: *D. weibliche Diakonie*, Hamb., 1880. ZÖCKLER.

MAGEE, William D.D., b. in County Fermanagh, Ireland, March 18, 1766; d. in Dublin, Aug. 18, 1831. He was graduated at Trinity College, Dublin, 1785, with the highest honors, elected fellow 1788, entered holy orders 1790, left the university 1812 for the regular ministry, and in 1814 was appointed dean of Cork, in 1819 bishop of Raphoe, and in 1822 archbishop of Dublin. His most famous work is *Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice*, expanded from two sermons delivered on these themes in 1798 and 1799. The volume was first issued 1801; the eighth edition appeared 1856, and it still is a standard. Archbishop Magee was a determined foe to Romanism and Unitarianism. See his *Works* with Memoir, London, 1842, 2 vols.

MA'GI. The Greeks designated the Persian priests simply as magi, and the Persian state religion, the doctrinal system of Zoroaster, simply as magianism, or even as magic. From the Greek this designation was generally adopted, though it is not quite correct. Magianism was a foreign element in the Zend religion. Originally, in its home in Bactria, on the north-western confines of India, the Zend religion knew nothing about magism. The word "magi" does not occur in the Zend Avesta, — the only authentic representation of the Zend religion. The priests are there always called *Atharva*, that is, those provided with fire, or providing for the fire; and the institution of the Atharva priesthood is dated back to the time before Zoroaster, to the time when the law was not yet written, and the popular religion was a mere nature-worship. Magianism came to the Persians from the Medes.

It must be noticed, that, during the first kings of the house of the Achæmenides, the Greeks often make a sharp distinction between Magians and Persians, identifying the former with the Medes Thus the reign of Pseudo-Smerdis is represented as an attempt of the Magians to substitute Median for Persian rule (*Herodotus*, III. 30, 62); and Herodotus expressly calls the Magians a Median tribe (1, 101; 107; 120; 128; 7, 19; 37), describing them as experts in astrology and oneiromancy To this must be added that the Persians instituted a festival, the Magiophonia, in commemoration of the defeat and massacre of the magi, — a circumstance which could not possibly have occurred if magism had been an original Persian institution. It was, however, not an original Median institution either. In their home, the Medes adhered to the pure Zend religion of Zoroaster. Berosus even calls Zoroaster king of the Medes. The magi they adopted from Babylonia.

Still earlier than among the Persians and Medes, the magi are found among the Chaldæans. They appear there as contemporaries of the Hebrew prophets, who describe them as the wise men and scholars of the Chaldæans, though with a smack of the soothsayer, the conjurer, the sorcerer, etc. (Isa. xliv. 25; Jer. l. 35; Dan. ii. 2, iv. 7). They were, indeed, so intimately connected with the Chaldæans that the names became interchangeable; a Chaldæan meaning a magian or magician, just as a Canaanite meant a merchant. The name is, nevertheless, not of Chaldæan origin. There is no Shemitic root from which it could be derived. Nor does it seem to be of Arian origin, though there are Sanscrit roots from which it might be derived without violence. Most probably, the name descended, together with the whole institution, to the Chaldæans, from that Turanian people, the Accadians, whom we know as the first settlers in the Valley of the Euphrates. Originally an Accadian institution, magianism was successively introduced among the Chaldæans, Medes, and Persians, and was finally completely incorporated with the Zend religion.

According to Xenophon (*Cyrop.*, VIII. 1, 9, 23),

it was Cyrus who first established magianism in Persia; and from that time the Persian priests were called magi, both in the cuneiform inscriptions and by the Greeks. As above mentioned, magianism met with some resistance in Persia during the first kings of the house of the Achæmenides; but gradually its spirit pervaded the whole religious life of the Persian people, and threw even the most prominent doctrines of the Zend religion into the shade. The influence which the Greeks exercised on the Persians after the death of Alexander was by no means unfavorable to the farther development of magianism. The Greek felt a natural aversion to the somewhat vain and completely shapeless abstractions of the old religion of light, and a natural affinity for the half-mystical, half-scientific artifices of magianism. While in the Parthian Empire magianism reached its acme of power, — the king belonging to the order, and the senate being composed exclusively of magi, — it reached, at the same time, its greatest extension in the Greek-speaking world. The name "magian" there gradually became synonymous with sorcerer, sometimes in a milder and more dignified sense (as, for instance, in Matt. ii. 1–12, where the wise men from the East are represented as possessed of some prophetical insight derived from astrology, and enabling them to arrive in due time to do homage to the new-born Christ, just as they had done in former time to the new-born Plato), but generally in a more odious sense, as, for instance, in Acts viii. 9, where Simon Magus is spoken of, and xiii. 6, where "magian" is explained by "false prophet."

LIT. — [F. W. UPHAM: *The Wise Men*, New York, 1873]; LENORMANT: *La magie chez les Chaldéens*, Paris, 1874, [Eng. trans., London, 1877]; P. SCHOLZ: *Götzendienst und Zauberwesen bei den Hebräern*, Regensburg, 1877. ZÖCKLER.

MAGIC, as a means by which to obtain control of such natural or mystical powers as are ordinarily beyond the reach of man, was, from an early date, connected with the idea of evil spirits. Jews, Christians, and Mohammedans agreed in ascribing it to the demons and the Devil. But besides this diabolical magic, or "black art," there arose, principally stimulated by the new departure of natural science, a so-called "white," or "lower" magic, which operated by the aid of the good spirit, or simply by cunning physical tricks. The latter kind of magic was widely propagated by J. B. Porta's *Magia naturalis* (Naples, 1558), which was translated into many European languages. But unfortunately, just at the same time, and supported both by the Roman Inquisition and the Protestant orthodoxy, the "black art" threw itself into prominence under the form of witchcraft. During the reign of rationalism in the latter part of the eighteenth century, both the black and the white magic were, so far as they depended on spirits, set aside as idle nonsense; and those forms of magic which have afterwards arisen — such as Mesmerism, Spiritualism, Hypnotism, etc. — have no theological interest: they belong to psychology and natural science.

LIT. — ENNEMOSER: *Geschichte der Magie*, Leipzig, 1844, translated into English by W. Howitt, London, 1854; AFR. MAURY: *La magie et l'astrologie dans l'antiquité et au moyen âge*, Paris, 1860; CHRISTIAN: *Histoire de la magie*, Paris, 1870; LENORMANT: *La magie chez les Chaldéens*, Paris, 1874, English trans., London, 1877; SOLDAN: *Geschichte der Hexenprocesse*, 2d ed., 1880; BOUCHÉ-LECLERCQ: *Histoire de la divination dans l'antiquité*, T. 2 *Les sacerdoces divinatoires*, Paris, 1880 (the work is in 4 vols, and was finished, 1882).

MAGISTER SACRI PALATII. The first incumbent of this at one time very influential office at the papal court, was St. Dominic. He and the first members of his order were, by Honorius III., installed in the papal palace; and, noticing the idle and frivolous life led by the servants of the cardinals and the humbler members of the papal household, he advised the Pope to appoint some one to instruct those people in Christian doctrine and life. He was himself appointed, and in course of time the office grew in importance. Many duties and many privileges were heaped upon the Master of the Sacred Palace. He was a member of the Inquisition and the Congregation on the Index. He exercised supreme supervision over the service in the chapel of the Pope, and the censorship over all books printed in or imported to Rome, and, later on, the Papal States. Several persons of reputation have held the office, such as Albertus Magnus and Thomas Aquinas. But, with the heavy changes which have come over the whole papal institution, the office has shrunk into insignificance. See ECHARD: *Scriptores Ord. Prædicat.*, ii.; ZACCARIA: *Corte di Roma*, ii. ZÖCKLER.

MAGNIFICAT, the opening word, and the general liturgical designation, of the hymn of Mary, — *Magnificat anima mea Dominum*, "my soul magnifies the Lord" (Luke i. 46), — which, like the hymn of Zachariah, of Simeon, etc., belongs to the so-called *psalmi majores*, and dates back to a very early time. It was generally introduced in the Western Church by Cæsarius of Arles; and at the time of Gregory the Great it was sung every day in Rome at vesper. It has been translated into most modern languages, and retained by the Reformed churches.

MAGNUS is the name of several saints, of whom especially two have attracted the attention of church historians; namely, one from St. Gall, in the seventh century, and another from Füssen-on-the-Lech, in the eighth century. The lives of these two saints have been so blunderingly and fraudulently mixed up with each other and with other extraneous matter, that several church historians, such as Rettberg (ii. p. 146) and Wattenbach (*Deutsche Geschichtsquellen*, i. p. 231), have completely rejected the legends.

MA'GOG. See GOG AND MAGOG.

MAHAN, Milo, D.D., b. at Suffolk, Nansemond County, Va., May 24, 1819; d. in Baltimore, Sept. 3, 1870. He was educated at St. Paul's College, Flushing, L.I.; entered the Episcopal ministry, 1845; from 1851 to 1864 was professor of ecclesiastical history in the General Seminary of his denomination, New-York City. From the latter year till his death he was rector of St. Paul's Church. Besides minor works, he published a *Church History of the First Seven Centuries*, New York, 1860; new edition, 1872. His *Collected Works* were edited, with *Memoir*, by Rev. J. H. HOPKINS, Jun., New York, 1872–73, 3 volumes.

MAHANA'IM (*two camps*), a town named by Jacob (Gen. xxxii. 1, 2), allotted to the Levites (Josh. xiii. 26, 30, xxi. 38; 1 Chron. vi. 80), and situated in the territory of Gad, near the River Jabbok. It was the residence of Ishbosheth (2 Sam. ii. 8, 12), and the refuge of David on his flight before Absalom (xvii. 24, 27; 1 Kings ii. 8). The place has not yet been identified with certainty.

MAHOMET. See MOHAMMED.

MAI, Angelo, b. at Schilpario, in the province of Bergamo, March 7, 1782; d. at Albano, Sept. 9, 1854. He entered the Society of Jesus in 1799; studied at Naples and Rome, and was in 1813 appointed custos at the Ambrosian Library in Milan. Possessed of competent philological learning, extraordinary critical acumen, and great skill in paleography, more especially as a reader of palimpsests, he published, from manuscripts discovered in the library, a speech by Isokrates, some fragments of a Gothic translation of the Epistles of Paul, several works of Philo Judæus, a book of Porphyrius, the Antiquities of Dionysius of Halicarnassus, some letters of Antoninus Pius and Marcus Aurelius, etc. The celebrity he attained by these publications led to his appointment as librarian at the Vatican, in which position he developed a still greater activity. In 1838 he was made a cardinal. The various works he edited were collected in the four following series: *Scriptorum veterum nova collectio*, Rome, 1825–38, 10 vols.; *Classici auctores*, Rome, 1828–38, 10 vols.; *Spicilegium Romanum*, 1839–44, 8 vols.; *Nova patrum bibliotheca*, 1844–71, 8 vols.; and an Appendix, Rome, 1879. [See B. PRINA: *Biografia del cardinale Angelo Mai*, Bergamo, 1882.] KLÜPFEL.

MAILLARD, Olivier, d. at Toulouse, June 13, 1502; belonged to the order of the Cordeliers; was professor of theology at the Sorbonne, court-preacher to Louis XI., confessor to Charles VIII., and enjoyed a great fame as a preacher. His sermons, both in French (*Sermons*, Lyons, 1498) and in Latin (*Sermones dominicales*, 1500; *Sermones de sanctis*, 1518, etc.), are a curious mixture of scurrility and sublimity. He also wrote *La confession générale du frère Olivier Maillard*, Lyons, 1526.

MAIMBOURG, Louis, b. at Nancy in 1610; d. in Paris, Aug. 13, 1686. He entered the Society of Jesus in 1626, and was for some years professor of rhetoric at Rouen; but, as he took the side of the king against the Pope in a rather pronounced manner, he was compelled to leave the order, and retired to the abbey of St. Victor in Paris. In his time he enjoyed a great reputation as a church historian; but he wrote his books chiefly for the purpose of harassing his enemies, or flattering his friends, and nobody reads them any more. In his *Histoire de l'Arianisme* he teases the Jansenists; in his *Histoire des Iconoclastes* he coaxes Louis XIV.; in his *Histoire du Schisme des Grecs* he tries to reconcile Innocent XII.; and so on. His *Histoire du Calvinisme* and *Histoire du Luthéranisme* were severely castigated by Bayle, Jarieu, and Seckendorf. C. PFENDER.

MAIMONIDES (i.e., *son of Maimon*), **Moses,** called by the Arabians **Abu Amran Musa ibn Abdallah ibn Maimon Alkortobi,** was b. at Cordova, March 30, 1135. When the Almohades took Cordova, in 1148, his father, on account of the then existing religious fanaticism, fled to Fez with his family. In 1165 he went to Fostat (ancient Cairo) in Egypt, where he d. in 1166. In spite of the unsettled affairs of his family, Moses had acquired a great knowledge in Talmudic lore. He had also studied natural sciences, medicine, and more especially philosophy, under Mohammedan teachers. In 1177 he was made rabbi at Cairo, and finally spiritual head (*reïs*, or *najid*) over the Jewish communities in Egypt. His great learning not only attracted very many young men, who came to attend his lectures, but also soon acquired for him an authority in matters of religion.

When only twenty-three years of age (1158), he composed for a friend a treatise on the Jewish calendar (*Cheshbon ha-ibbur*). Two years later he composed his *Iggeret ha-shemad* [i.e., "A Letter on Religious Persecution," also entitled *Maamar kiddush ha-shem*, i.e., a "Treatise on Glorifying God;" viz., by suffering martyrdom], a most ingenious plea for those who have not the courage to lay down life for their religion, and who, having outwardly renounced their faith, continue secretly to practise it; which was provoked by the attack of a zealous co-religionist against Moses' public profession of Mohammedanism and private devotion to Judaism. In a second letter (*iggeret ha-teman*) he instructs his co-religionists, who outwardly professed Mohammedanism, to bear in mind that the enmity of the Gentiles was predicted long ago by the prophet Daniel, but also the final victory of Judaism over the other religions. He also shows the folly of pointing out the Messianic time, since the Messianic expectations had always brought misery over the house of Jacob. But according to a family tradition, prophecy, as a forerunner of the Messiah, will commence in 1216.

The works, however, which have immortalized his name throughout Judaism, are (1) his *Commentary on the Mishna*, — a work which he commenced in 1158, at the age of twenty-three, and which he completed in 1168, at Fostat. This remarkable production is preceded by a general elaborate introduction, in which he discourses on the true nature of prophecy, interspersed with sentences from natural sciences and philosophy. In the special introduction to the treatise Sanhedrin, he for the first time defined and formally laid down the Jewish creed: (1) That there is one God, a perfect being, creator and preserver of all things; (2) That he is the sole cause of all existing things, and consequently one, and that such a unity as is in him can be found in none other; (3) He is not corporeal; (4) He is eternal; (5) That he alone is to be worshipped without any mediator; (6) That God had appointed prophets; (7) That Moses was the greatest prophet, to whom revelation was delivered in a most complete manner; (8) That the law and tradition were from God; (9) That both can never be changed; (10) That God is omniscient, always beholding the acts of men; (11) That he rewards and punishes the acts of men; (12) That Messiah shall come out of the house of David; and (13) That the dead shall rise again. [This creed, which is found in the Jewish ritual, is repeated every morning by the orthodox Jew.]

His second great work was (II) his *Mishne-Thora*, a gigantic work, also called *Yad Hachezaka* [i.e., "The Mighty Hand"], which he completed in 1180, and divided into fourteen books, subdivided again into eighty-two treatises, of which the work, written in very clear and easy Hebrew, consists; thus forming a cyclopædia comprising every department of biblical and Jewish literature. As an appendix to the *Mishne-Thora*, he wrote *Kitab Aschariah*, in Hebrew *Sefer ha-mizvot*, on the six hundred and thirteen precepts. His third and most important work was (III) *Dalalat al-Haïrim*, written in Arabic, and known by its Hebrew title, *Moreh Nebuchim* [i.e., "The Guide of the Perplexed"]. It consists of three parts. The first part is especially devoted to the explanation of all sensuous expressions which are made use of in the Bible in regard to God. The second part speaks of the Jewish religion, the contents of which are also those of true philosophy. The third part speaks of the first vision of the prophet Ezekiel, with the intention to encourage the more intelligent to a more thorough investigation of the text of the Bible. But while, on the one hand, the *Moreh Nebuchim* contributed more than any other work to the progress of rational development in Judaism, it, on the other hand, also provoked a long and bitter strife between orthodoxy and science; and Judaism was soon divided into the Maimonidians and anti-Maimonidians. Anathemas and counter-anathemas were issued by both camps. In the midst of the conflict, which was begun by Samuel ben Ali at Bagdad, Maimonides died, in 1204, at the age of seventy. Whilst his adherents eulogized him by the saying, "From Moses to Moses no one has arisen like Moses," his opponents wrote on his tomb, "Here lies Moses, the anathematized heretic."

Maimuni's *Mishna-commentary* is to be found in all Mishna editions, and translated also into Latin by Surenhusius. The *Mishne-Thora* was published at Soncino in 1590: a beautiful edition is that of Amsterdam, 1740, 4 vols. folio. [Portions of this work have been translated into English by H. H. Bernard: *Main Principles of the Creed and Ethics of the Jews, exhibited in Selections from the Yad-Hachezaka of Maimonides*, Cambridge, 1832.] The *More Nebuchim* was translated into Hebrew by Samuel ibn Tibbon, about 1480, published in Venice 1551 and often; it was translated into Latin [by Justinian, Bishop of Nebio], Paris, 1520, and by John Buxtorf, Basle, 1629. The first part was translated into German by R. Fürstenthal, Krotoschin, 1838; the second, by Stern [Vienna, 1864]; and the third, by Scheyer, Frankfort-on-the-Main, 1838. [Part iii., 26–49, has been translated into English by Townley: *The Reasons of the Laws of Moses*, London, 1827.] In Arabic and French the work was published by Munk, *Le guide des égarés*, Paris, 1856–66, 3 vols.

Lit. — [Fürst: *Bibl. Judaica*, ii. pp. 291–316; Steinschneider: *Catalogus Librorum Hebræorum in Bibl. Bodlejana*, col. 1861–1942; De Rossi: *Dizionario storico degli autori Ebrei*, pp. 193-206 (German translation); Basnage: *History of the Jews* (Taylor's translation), pp. 627 sq.; Lindo: *History of the Jews in Spain*, pp. 61 sq.; Finn: *Sephardin*, pp. 201 sq.; Da Costa: *Israel and the Gentiles*, pp. 261 sq.; Milman: *History of the Jews*, iii. pp. 158–161; Ueberweg: *History of Philosophy* (translated by Morris), i. pp. 419, 427, 428, ii. p. 61; Franck: *Dict. des Sciences Philosoph.*, iv. 31 sq.; Benisch: *Two Lectures on the Life and Writings of Maimonides*, London, 1847]; Geiger: *Moses ben Maimon*, Rosenberg, 1850, reprinted in his *Nachgelassene Schriften*, iii. pp. 34 sq., Berlin, 1876; Graetz: *Geschichte der Juden*, vi. pp. 310 sq., Leipzig, 1861; Joël: *Religionsphilosophie des Maimonides*, and *Verhältniss Albert des Grossen zu Moses Maimonides*, in his *Beiträge zur Geschichte der Philosophie*, Breslau, 1876; Rubin: *Spinoza und Maimonides*, Vienna, 1868; [Jaraczewsky, in *Zeitschrift für Philosophie u. philosophische Kritik*, vol. xlvi. (new series), Halle, 1865; Jost: *Geschichte des Judenthums und seiner Sekten*, ii. 428 sq., iii. 4, 14; Turner: *Jewish Rabbies*, New York, 1847, pp. 35 sq., 205 sq., 227 sq.; Eisler: *Vorlesungen über Philosophie und Religion des Maimonides* (in 2d section of his *Vorlesungen*), Vienna, 1870; M. Peritz: *Das Buch der Gesetze von Moseh ben Maimun* (Arabic, Hebrew, and German), Th. 1, Leipzig, 1881; J. Hildesheimer: *Die astronomischen Kapitel in Maimonidis Abhandlung über die Neumondsheiligung*, Berlin, 1882; *Guide to the Perplexed of Maimonides*, trans. and annotated by Friedländer, London, 1885, 3 vols.]. FR. W. SCHULTZ.

MAISTRE, Count Marie Joseph de, b. at Chambery, in Savoy, April 1, 1754; d. in Paris, Feb. 26, 1821. He was educated by the Jesuits, studied law in Turin, and was a member of the Piedmontese Senate, but was twice compelled by the French armies to flee from the country (in 1792 and in 1798), and accompanied Charles Emmanuel IV. to Sardinia in 1800. From 1803 to 1814 he resided in Paris as representative of the king of Sardinia. In the latter year he removed to St. Petersburg; but, dissatisfied with the expulsion of the Jesuits, he left Russia in 1818, and settled once more in Paris. He was the founder of the so-called "theological school in philosophy," the leader of the Ultramontanist party in the church, and one of the great heroes of the political re-action. The germ of his whole system, which is no more nor less than a revival of the middle ages in their coarsest form, is found in his *Considérations sur la Révolution française 1796*. The full development followed in *Du pape* (1819), *De l'Église Gallicane dans ses rapports avec le souverain pontife* (1821), and *Les soirées de St. Pétersbourg* (1821). Now his works have only historical interest, but their influence on their time was very great. His *Correspondance* was published by his son, Paris, 1829, 2 vols. See Sainte-Beuve: *Portraits littéraires*, vol. ii.

MAITLAND, Samuel Roffey, D.D., F.R.S., F.S.A., b. in London, 1792; d. at Gloucester, Jan. 19, 1866. He was educated at Trinity College, Cambridge; was called to the bar 1816, but took holy orders 1821, and was appointed perpetual curate at Gloucester 1823. In 1838 he was made, by Archbishop Howley, librarian, and keeper of the manuscripts, in Lambeth Palace; resigned in 1848, on the death of his patron, and settled at Gloucester. He was a voluminous writer and accomplished bibliographer. His earliest works were upon Scripture prophecy (*The Prophetic Period in Daniel and St. John*, Lond., 1829). But of more permanent value are his historical works: *Facts and Documents illustrative of the History, Doc-*

trine, and Rites of the Ancient Albigenses and Waldenses, 1832; *The Dark Ages*, 1844; *Essays on Subjects connected with the Reformation in England*, 1849. He also prepared an (unpublished, though printed) index to all the books in the Lambeth Library printed prior to 1600.

MAJOR and the **MAJORISTIC CONTROVERSY.** Georg Major, b. at Nuremberg 1502, was appointed rector at Magdeburg 1529, pastor at Eisleben 1535, professor in Wittenberg 1536, pastor at Merseburg 1547, and superintendent at Eisenach 1551, whence he removed to Wittenberg 1556, where he died, Nov. 28, 1574. As one of the subscribers to the Leipzig Interim of December, 1548, he was suspected of having deviated from the straight line of orthodoxy with respect to the doctrine of justification by faith, and was vehemently attacked by Amsdorf in 1551. His first answer (*Antwort auf des ehrwürdigen Herrn Amsdorfs Schrift, 1552*) was moderate and cautious. But in the course of the controversy extreme views developed, Major declaring good works necessary to salvation, while Amsdorf declared them detrimental to salvation. The *Formula Concordiæ* occupies the happy middle between those extremes, defining good works as the necessary consequence of faith, but not as a necessary condition of justification. See PLANCK: *Geschichte des protestantischen Lehrbegriffs*, iv. 469–552. C. BECK.

MAJORINI PARS. See DONATISTS.

MAJORISTIC CONTROVERSY. See MAJOR.

MAKEMIE, Francis, the founder of the Presbyterian Church in the United States; b. near Rathmelton, Donegal County, Ireland (date unknown); d. in Accomac County, Va., in the summer of 1708. Licensed by the presbytery of Laggan in 1681, he went to Barbadoes in answer to an appeal from Capt. Johnson for a minister. He soon afterwards came to Maryland, and in 1684 organized the first Presbyterian church in the United States, at Snow Hill, on the narrow neck of land between the Chesapeake and the ocean. Makemie itinerated through Virginia and South Carolina. He married a Virginian lady of wealth. On a visit to England (1704) he succeeded in securing two ministers for the work in America, — John Hampton and George Macnish. While in London, he published *A plain and loving Persuasion to the inhabitants of Virginia and Maryland for promoting towns and cohabitation.* He was a member of the first American presbytery, — that of Philadelphia, — and its moderator in 1706. In 1707, while on a preaching tour, he was apprehended at Newtown, L.I., by Lord Cornbury, and thrown into prison for preaching without a proper license in the State of New York. He was subsequently acquitted, but obliged by the court to pay the expenses of his trial (eighty pounds). Mr. Makemie also published a *Catechism* (which is lost), and *An Answer to George Keith's Libel on the Catechism published by F. Makemie* (Boston, 1692), two copies of which are preserved in Boston. See WEBSTER: *History of the Presbyterian Church in America*, pp. 297–311; SPRAGUE'S *Annals*, vol. iii.; and GILLETT: *History of the Presbyterian Church.*

MAKRINA, a saintly woman of the fourth Christian century, the sister of Basil the Great and Gregory of Nyssa; belonged to a wealthy and distinguished family in Pontus and Cappadocia, but retired after the death of her father, together with her mother and a number of virgins, to an estate on the Iris in Pontus, where she founded a monastic institution, and spent the rest of her life in the severest ascetic practices. She is commemorated on July 19; her grandmother, the elder Makrina, on Jan. 14. Her life was written by her brother GREGORY: *De vita M.*, in *Opp.* ii. (MIGNE: *Patrolog. Græca*, iii.). See *Acta Sanct., Jul.*, iv. 589. W. MÖLLER.

MAKOWSKY, Johann. See MACCOVIUS.

MAL'ACHI, the prophet who gives his name to the last book of the Minor Prophets and to the last book of the Old Testament. Some (e.g., Hengstenberg) deny that there ever was a prophet of this name, and for the following reasons: (1) The superscription gives no information respecting his antecedents; (2) The oldest Jewish tradition appears to know nothing about him; (3) The form of the name is peculiar. It means "my messenger," in reference to iii. 1. But such a nomenclature is unparalleled, since it is evident that it could not be given by men, but by God alone. Hengstenberg, therefore, considers the name as either ideal, or an official title. In answer it may be said, (1) Among the sixteen prophets whose writings are contained in the Old Testament, the fathers of only eight are known; of three only (Amos, Micah, and Nahum) is the birthplace given; while to only two (Habakkuk and Haggai) is the appellation "prophet" added; and, finally, of two prophets (Malachi and Obadiah) we know nothing more than the names. The first argument is, therefore, extremely weak. (2) In order to put much stress upon the second, we must first determine the time of Malachi's prophecy. This was, as Vitringa (*Observ sacr.*, tom. ii. L. vi. pp. 331 sq.) has indubitably shown, during the second residence of Nehemiah in Jerusalem, i.e., about the thirty-second year of Artaxerxes Longimanus. The proof is derived from a comparison of Mal. ii. 8 with Neh. xiii. 15, 29; Mal. ii. 10 with Neh. xiii. 23–27; and Mal. iii. 7–12 with Neh. xiii. 10. These comparisons show that the very sins the prophet denounced were those Nehemiah legislated against. See art. NEHEMIAH. It cannot be maintained that Malachi came shortly after Nehemiah, for then his denunciations would be against extirpated sins; nor much time after, for then Malachi would not be included among the later prophets, but at the most among the Hagiographa. The conclusion is therefore to be drawn, that Malachi seconded Nehemiah (as Isaiah did Hezekiah, and Jeremiah Josiah), and began his prophetic activity when Nehemiah returned the second time. But the determination of the time answers the objection that Malachi is not mentioned in the early Jewish tradition, for the only document of that period is Neh. xiii.; and that is so short and supplementary in its character, that no mention would be expected. In the absence of authentic information, fancy had full play. The name was first seized upon; and the "messenger of God" became an angel. So the LXX. and many of the Fathers understand it: Jerome, however, dissents. Again: since the historical Malachi was personally unknown, while the word comes prominently out in iii. 1, others have considered it symbolical, and supposed that under this name another prophet

was concealed; and naturally the claims of Ezra were urged. So first the Targum of Jonathan ben Uzziel, then in the Talmud; and so many rabbins and Christian theologians. But, since prophecy is a piece of history, there is no prophecy the name of whose author is not put in the forefront, for the real name must be known: therefore, if Ezra really wrote the Book of Malachi, he was in duty bound to sign it with his real name, since a symbolical signature is as good as none. (3) The name מַלְאָכִי (Malachi) can be a contraction of מַלְאַכְיָה (Malachiah), "servant of Jehovah;" the *yod* being, not a suffix, but *yod compaginis*. In proof may be quoted the transcription of the LXX., Μαλαχίας, which shows that they considered the name a contraction of מַלְאַכְיָהוּ.

Upon the contents and form of the book there remains little to say. The prophet takes in at a glance past, present, and future. Starting with the past, he sets plainly before his hearers the love which led Jehovah to choose Jacob, while he rejected Esau. In contrast to this love from long ago, the prophet sets the present conduct of the people. People and priest have sinned, in that they have brought diseased offerings, treacherously reduced the temple revenues, and disgraced the divine name by mixed marriages. For these things comes the judgment, which is to be ushered in by a great, extraordinary messenger, whom Jehovah calls emphatically "my messenger," but who, in turn, is only the forerunner of a still greater one, the angel of the covenant, with whom Jehovah himself will appear, and who, as the counterpart of Moses, will reveal the new law to God's people. The prophet determines yet more closely the time of the coming of the forerunner, when he says that he is the prophet Elijah, who will come to convert young and old. Then comes the Lord to his temple, and the great and terrible day of judgment begins. But the judgment has two sides, — the destruction of the ungodly, and the elimination and purification of the righteous. In what this last prophet says of Elijah, he prophesies of the forerunner of God as revealed to his people, who is more than a prophet, in that his appearance belongs to the breaking of the day of Jehovah (Matt. xi. 9, 10).

It may seem strange that Malachi's minatory sermon is strenuous upon mere externals, — the outward observance of the law. But in reality he cites the cases of disobedience as examples, in order to exhort the people to such conduct as befits those in the presence of the day of final reckoning. Israel's duty — this is his exhortation — is, up to the final fulfilment of the promise, in general and in particular, to conscientiously obey the law.

The form of the book (in which the sections are i. 2–5; i. 6–ii. 9; ii. 10–16; ii. 17–iii. 24) is dialogistic, — an assertion of the prophet, followed by an excuse of the people, which, in turn, is refuted in a longer or shorter speech (i. 2, 6, 7; ii. 14, 17; iii. 7, 8, 13–16). The influence of the lecture of the rabbinic school upon the prophetic style is unmistakable. The diction of Malachi is of striking purity and choiceness in that late time.

[Tradition says that the name "my angel" was given to Malachi on account of his personal beauty and blameless life. Pseudo-Epiphanius (*De Vitis Proph.*) relates that he was born in Sopha (Saphir?), in the tribe of Zebulun, died young, and was buried with his fathers in his native land.]

Lit. — See the Commentaries by David Chytræus (Rostock, 1568), Samuel Bohl (with the rabbinic comments, Rostock, 1637), Sal. v. Till (Leyden, 1701), Vitringa (Leuwarden, 1712), J. C. Hebenstreit (with the Targum of Jonathan ben Uzziel, Leipzig, 1731–46, 17 pts.), Venema (Leuwarden, 1763), C. F. Bahrdt (Leipzig, 1768), Hesselberg (Königsberg, 1838), Hitzig (Leipzig, 1838; 4th ed. by Steiner, 1881), Umbreit (Hamburg, 1846), Schegg (1854), Reinke [R. C.] (Giessen, 1856), Köhler (Erlangen, 1865), Pressel (Gotha, 1870), Lange (1876).

[J. Calvin (English translation, Edinburgh, 1849), Stock (London, 1641), Selater (London, 1650), E. Pocock (London, 1740), W. Newcome (London, 1836), G. R. Noyes (Boston, 1837), E. Henderson (London, 1845), C. Wordsworth (London, 1872), E. B. Pusey (London, 1860–77, 6 pts., but bound in 1 vol. 1877), Joseph Packard, in the American edition of Lange, New York, 1875.]

E. Nägelsbach. Volck.

MALACHY, St. Though the Normans, after conquering the south-eastern part of Ireland, placed themselves under the authority of the Archbishop of Armagh, and received two bishops from him, — Patricius of Dublin, and Malchus of Waterford, — the plan of Gregory VII., of bringing the whole Irish Church under the authority of the see of Rome, could not be carried out. Bishop Gilbert of Limerick, another Norman city, was appointed papal legate; but his negotiations with the Irish had no effect. It was St. Malachy who finally succeeded in bringing about the annexation. He was born at Armagh in 1095, and belonged to a noble family. While still a youth, he retired from the world, and devoted himself to a life of the severest asceticism under the supervision of Abbot Imar of Armagh. In 1120 he was ordained a priest, and soon after he became the assistant of Archbishop Celsus of Armagh. This position he used, not only to introduce a better administration of justice, and a severer church discipline in the diocese, but also to establish there various Roman institutions, — the canon law, the confession, the confirmation, the canonical hours, the psalmody, etc. In order to make himself better acquainted with the organization of the Church of Rome, he spent some time with Bishop Malchus of Waterford; and after his return he was successively made Abbot of Bangor, Bishop of Connor, and, finally, Archbishop of Armagh (1134). In 1139 he went to Rome in order to procure the pallium for the see of Armagh, and thereby give his reforms their final sanction, and stability for the future. Innocent II. received him most graciously, though he did not grant him the pallium. He demanded that the petition should be made by a national Irish synod, representing the whole Irish Church. He hastened home; but it was not until 1148 that he succeeded in assembling the national synod, and he died before the papal answer to the petition arrived, — the pallium, and the official recognition of the Irish Church as a member of the Church of Rome. On his voyage

to and from Rome, he visited Clairveaux, and it became a passionate desire with him to die there. Immediately after the close of the national synod, he consequently set out for Clairveaux; and, a few days after his arrival there, he expired in the arms of St. Bernard. The latter wrote his life, and he became the first Irish saint canonized by a pope. The gift of prophecy which was ascribed to him gave rise, in the sixteenth century, to a curious fraud, — the so-called *Prophecies of St. Malachy concerning the Popes*. They were first published by the Benedictine, A. Wion, in his *Lignum vitæ* (1595), and made a great sensation. They are still believed in by many (see C. D. O'KELLY: *Le prophète de Rome*, Paris, 1849), though the Jesuit Menestrier has long ago uncovered the whole fraud: *Traité sur les prophéties attribuées à S. Malachie*, Paris, 1686. [See also DÖLLINGER: *Fables respecting the Popes of the Middle Ages*, translated by H. B. Smith, New York, 1872.] C. SCHOELL.

MALAKANES, a Russian sect which originated in the middle of the eighteenth century, and derived its name from *Malako*, "milk," the food they took upon fast days. They had a confession of faith, in which baptism was defined as consisting not only in the use of water, but in a spiritual cleansing of the soul from sin; and the sole priesthood of Christ and parity of believers were maintained. In 1833 they were misled by a certain Tarenti Belioreff, who, pretending to be Elijah, announced "the coming of the millennium within thirty months, the immediate cessation of all business, and the community of goods." He further attempted to mount to heaven; but he fell into the hands of the police, and died in prison. The members of the sect were poor and illiterate. Many, to avoid persecution, emigrated to Georgia, Asia. See Haxthausen (*Studien über Russland*, Hanover, 1847) and art. *Malakanes*, in BLUNT'S *Dictionary of Sects*.

MALAN, César Henri Abraham, b. at Geneva, July 7, 1787; d. there May 18, 1864. He studied theology in his native city, and was ordained in 1810; but, having grown up in an atmosphere pregnant with the ideas of Voltaire and Rousseau, his conversion did not take place until 1817. It immediately brought him in conflict with his surroundings. An order from the Venerable Association of Pastors forbade to preach on hereditary sin, predestination, and other debatable doctrines; and, as Malan disobeyed the order, he was forbidden the pulpits of the city, and even discharged as a teacher in the Latin school. Without separating from the Established Church, he gathered his adherents (*Les Mômiers*) to devotion, first in his own house, afterwards in the small *Chapelle du Témoignage*, which he built. After 1830, when a part of his congregation left him, and formed an independent congregation, he also made long missionary journeys to other parts of Switzerland, to Germany, France, the Netherlands, and Scotland; and the impression he produced as a revival preacher was often very deep. He was a man of striking appearance and many accomplishments. Among his numerous works, mostly consisting of minor treatises, may be mentioned, *Quatrevingt jours l'un missionnaire* (Geneva, 1842), *Le véritable ami des enfants* (1851), and *Chants de Sion*, a collection of three hundred hymns, often reprinted, and of great charm. His life was written by one of his sons (1868). E. BARDE.

MALAY ARCHIPELAGO, or **Indian Archipelago,** a large group of islands broken off from the south-eastern extremity of the mainland of Asia, and reaching down towards Australia. For the salubriousness of their climate, and fertility of soil, they have been deemed a rich prize since the discoveries of the Spanish and Portuguese navigators. The largest of these islands are Sumatra (1,200 miles in length by 200 in breadth), Java (700 miles in length by 100 in breadth), Borneo (1,000 miles in length by 750 in breadth), Celebes, the Moluccas, and Philippine Islands. The population is composed of mixed races, some of whom are amongst the most degenerate specimens of the human family. Mohammedanism and Buddhism prevail side by side with the native religion, consisting of the worship of mountains and other works of nature, and magical arts. Many of the islands were originally under the dominion of Portugal, but passed, in the seventeenth century, over to the Dutch, who still hold them. The Dutch soon developed a vigorous proselyting activity among the natives. The *Handelsmaatschappij*, founded in 1602, declared it to be one of its first aims to plant the Reformed faith in the Dutch colonies. But marvellous were the measures pursued. Baptism was finally made, by some of the Dutch governors (as on Ceylon), the condition of holding even the most subordinate office, yea, of the protection of the laws. All were received who could prove that they knew the Lord's Prayer and the Ten Commandments. In Java alone 100,000 were baptized, and in Amboyna, 30,000. Very little fruit remains of this wholesale system. At present the Dutch, the Rhenish Missionary Society, and the Society for the Propagation of the Gospel, support some missions on the islands. It deserves to be remarked, that Holland has not only been guilty of a shameful neglect of its Christian duty towards the natives of these its possessions, but has also, up to a recent date, shown favor to the Mohammedan religion. The Minahassa Mission on Celebes, founded in 1826, has been successful in gathering 80,000 of the natives in 200 congregations. In Java, with its population of 18,000,000, there are only 4,000 Christians; and the island has been under the Dutch crown for more than two centuries and a half. In Borneo the Rhenish Society labors among the Dyaks, and has 500 native Christians under its control. Its efforts were inaugurated by the blood of seven of its missionaries (four men and three women) in 1859. The Society for the Propagation of the Gospel supports a mission in the north-western portion of the island, with about 1,600 native and Chinese communicants. On Sumatra the Rhenish Society supports a mission among the Battas, which includes 5,000 native converts, and has fine prospects ahead. The American Board, in 1833, sent Messrs. Munson and Lyman on a tour of inquiry to this island, both of whom were murdered. See YVAN: *Six Months under the Malays*, London, 1855; *The Martyrs of Sumatra, a Memoir of Henry Lyman*, New York, 1856; CAMERON: *Our Tropical Possessions in Malayan India*, London, 1865; VAN

RHIJN: *Reis voor den Indischen Archipel*; NEWCOMB: *Cyclopædia of Missions*.

MALCOM, Howard, D.D., LL.D., b. in Philadelphia, Jan. 19, 1799; d. there March 25, 1879. He was educated at Dickinson College, Penn., and Princeton Seminary; was Baptist pastor in Hudson (N.Y.), Boston, and Philadelphia; was president of Georgetown (Ky.) College, 1840–49, and of Lewisburg (Penn.) University, 1851–57, when he retired to devote himself to literary pursuits. As deputy of the Baptist Missionary Society, he visited Hindostan, Burmah, Siam, China, and stations in Africa. He was one of the founders of the American Tract Society and of the American Sunday School Union. His literary activity and popularity were very great. Besides editions of LAW'S *Serious Call* (abridged), 1830, KEACH'S *Travels of True Godliness*, 1831, HENRY'S *Communicant's Companion*, and BUTLER'S *Analogy of Religion*, 1857, he issued a *Dictionary of the Bible*, Boston, 1828, new ed., 1853 (more than 130,000 copies of this book have been sold); *The Extent and Efficacy of the Atonement*, Philadelphia, 1829; *The Christian Rule of Marriage*, Boston, 1830; *Travels in South-eastern Asia*, Boston, 1839, 2 vols. (10th ed., Philadelphia, 1837); and *Theological Index*, Philadelphia, 1870.

MALDONATUS, Joannes, b. at Las Casas in Estremadura, Spain, 1533; d. in Rome, Jan. 5, 1583. He studied at Salamanca, and was in 1556 appointed professor of theology there, but resigned his position in 1562, went to Italy, and entered the Society of Jesus. In 1563 the general of his order sent him to Paris, where a chair of theology was established for him in the college of Clermont. He remained there, with a few interruptions, until 1576, and taught theology with the most extraordinary success. Since the days of Abelard, no professor had made such a sensation: even Protestants came to hear his lectures on exegesis. But this success roused the jealousy of the professors of the Sorbonne; and he was twice accused of holding heretical views, — first with respect to the doctrine of the immaculate conception, then with respect to the doctrine of purgatory. On the first point he proved himself in perfect agreement with the canons of the Council of Trent, and was acquitted by the Archbishop of Paris: on the latter, Pope Gregory XIII. declared his views correct. Nevertheless, in 1576 he was removed to Bourges; and in 1578 he was appointed visitor of his order in the Province of France, in which position he devoted much energy to the development of the university of Pont-à-Mousson, founded in 1573 by Cardinal Guise, and given in charge to the Jesuits. In 1580 he was called to Rome, where he taught in the *Collegium Romanum*. Of his works, it is especially his *Commentarii in quatuor evangelia* which deserves attention. It was first published at Pont-à-Mousson in 1596, afterwards often. The best edition is that by Sausen (Mayence, 1840, 5 vols.), of which a condensation was made by K. Martin (Mayence, 1850, 2 vols.). He also wrote Commentaries on the Old Testament, and a number of treatises, of which some were collected and published by Dubois and Faure: *Maldonati opera varia theologica*, Paris, 1677, 3 vols. See I. M. PRAT: *Maldonat et l'Université de Paris au XVI. siècle*, Paris, 1856. MANGOLD.

MALEBRANCHE, Nicolas, b. in Paris, Aug 6, 1638; d. there Oct. 13, 1715. He was from birth so very feeble, on account of a deformity of the spine, that he could not frequent a public school, but received instruction at home; and, after studying theology in the Sorbonne, he entered the congregation of the Oratory, and spent the rest of his life in quiet seclusion. For some time he vacillated between the study of church history and that of Oriental languages, until a book by Cartesius, which incidentally fell into his hands, decided the matter; and he determined to devote himself exclusively to the study of philosophy and to philosophical meditation. In the history of philosophy he stands as the most prominent disciple of Cartesius: at some points he even carried farther the ideas of his master. He is the father of the so-called "Occasionalism." He adopted the absolute distinction which Cartesius made between spirit and matter, soul and body. But the relation between these two opposites, which Cartesius left unexplained, or only vaguely explained by postulating a perpetual divine mediation between them, Malebranche made the subject of his deepest meditation; and hence resulted his peculiar doctrine, that events taking place in the one sphere occasioned God to effect corresponding re-adjustments in the other, so that nothing could be truly understood unless "seen in God." The principal representation of his system is found in his first work, *De la recherche de la verité* (Paris, 1674); but further developments are found in his *Conversations chrétiennes* (1677), *De la nature et de la grace* (1680), *Méditations chrétiennes et métaphysiques* (1683), *Traité de morale* (1684), and especially in his *Entretiens sur la Métaphysique et sur la Religion* (1688). His *De la nature et de la grace* deprived him of the favor of Bossuet, and implicated him in a long and sometimes very bitter controversy with Arnauld. His doctrines were often said to incline towards Spinozism, but on this point he found a warm defender in Leibnitz. His metaphysics have now only very little interest; but the noble piety of his works still makes impression, and the elegance of the representation still exercises its charm. His works were collected by Genoude and Lourdoueix (Paris, 1837, 2 vols. in quarto); but the collection is not complete. See BLAMPIGNON: *Étude sur Malebranche*, 1862; and OLLÉ LAPRUNE: *Philosophie de Malebranche*, 1870, 2 vols.

MALMESBURY, William of. See WILLIAM OF MALMESBURY.

MALVENDA, Thomas, b. 1566; d. 1628; a Spaniard by birth, and member of the Dominican order; first attracted attention by his criticism of some points in the *Annales ecclesiastici* and the *Martyrologium Romanum*. Called to Rome, he was charged with a revision of the breviary, missal, and martyrology of his order, and of La Bigne's *Bibliotheca Patrum*, and also with writing the *Annales ordinis fratrum prædicatorum*, of which, however, he only finished four volumes folio, comprising the first thirty years of the history of the Dominican order. Recalled to Spain in 1610, he drew up the Spanish *Index librorum prohibitorum*, and commenced a literal translation of the Bible, of which, however, only five volumes were completed, reaching Ezek. xvi. Among his other

works (a complete list of which is found in QUETIF and ECHARD: *Scriptores ordinis prædicatorum*, ii. 454) is a book, *De Antichristo*, a collection of all that has been said at various times about Antichrist. C. SCHMIDT.

MAMACHI, Thomas Maria, b. in 1713; d. in 1792. He was a native of the Island of Scio, but was educated in Italy; entered the order of the Dominicans; was ordained a priest in 1736, and held various positions, as professor of theology, secretary to the Congregation of the Index, etc. In the first work he published (*Epist. ad J. D. Mansium*, Rome, 1748) he refuted Mansi's computation of the date of the synod of Sardica and of the return of Athanasius to Alexandria. Of much greater importance are his *Originum et antiquitatum christianorum libri XX.* (Rome, 1749–55), written with steady reference to Bingham's *Origines ecclesiasticæ*, and his *Dei costumi dei primitivi Christiani* (Rome, 1753). His participation, however, in the Febronian controversy (*Ep. ad Justinum Febronium*, Rome, 1776) showed that he was not a match for Hontheim.

MAMERTUS. See ROGATIONS.

MAMERTUS CLAUDIANUS. See CLAUDIANUS.

MAM'MON, a Chaldæan word signifying "wealth" or "riches" (Luke xvi. 9, 11), and used, according to Augustine, in Punic, and, according to Jerome, in Syriac, in exactly the same sense. When Christ uses the word as a proper name (Matt. vi. 24; Luke xvi. 13), he simply employs a figure of speech, the personification, without referring to any special idol worshipped under that name.

MAM'RE, near Hebron, identified by the British Palestine explorers with *Ballatet Selta*, the "oak of rest." Mamre was an Ammonite chief (Gen. xiv. 13); but he seems to have given his name to a certain spot, so that it was called Mamre (Gen. xiv. 24). The "plain" of Mamre, in the Authorized Version, should be *oaks*. It is expressly described as near Machpelah (Gen. xxiii. 17).

MAN has both a physical and a spiritual nature. In him the physical realm finds the culmination of its development; and at the same time a new kingdom of spirit, of humanity, begins in him. The race as a whole is conscious of this double nature, and the Scriptures corroborate it. They place man in close connection with the preceding works of creation, and at the same time represent him as the product of a new creative thought and act (Gen. i. 26, ii. 7). He is called, on the one hand, to enjoy communion with God, and, on the other, to exercise dominion over the other works of creation (Ps. viii.). We shall in this article only consider man from his physical side, leaving his spiritual nature to be discussed in the arts. IMAGE OF GOD, IMMORTALITY, SOUL, etc.

I. ORIGIN OF THE HUMAN RACE. — Man was created in God's image. The race as a whole (*consensus gentium*) has given abundant testimony to the truth of this biblical statement. The majority of Pagan myths of the creation regard man as the creature of God. It is true, as Hæckel likes to emphasize, that traditions exist in some of the natural religions (India, Thibet), that man is a descendant of the ape; but the number of the traditions is greater (West African, South Arabian, Ancient Mexican) which represent the ape as a degenerated descendant of man. (See Tylor: *Anthropology, an Introduction to the Study of Man and Civilization*, London, 1881.) But more important are the traditions of the civilized nations of antiquity, which almost unanimously agree that man is the creature of God. Of these may be mentioned the Chinese tradition about Fo-hi or Pao-hi; the Babylonian, with its many points of agreement with the biblical account; the Egyptian *Book of the Dead*, with its praise of the "Divine Architect, who made the world to be the home of man, the image of the Creator;" Hesiod's poems, etc.

The philosophies of ancient and modern times have also been pretty well agreed that man is not simply the product of nature, but is a spiritual being. It is only since the middle of the last century (Lamettrie, Holbach, Helvetius, etc.) that that materialistic philosophy has gained much of a following which degrades man to a level with the beast, or makes him a mere machine. But Linné (d. 1778) classified man at the side of the ape as the highest representative of the vertebrates, but at the same time pronounced him to have been "created with an immortal soul, after the divine image," and called him "the only one among the creatures blessed with a rational soul for the praise of God" (*Systema Naturæ*, 6th ed., 1748). And Blumenbach (d. 1840), the real founder of anthropology as a department of natural science, never doubted that man was distinguished from all the other terrene creatures by his (1) upright person, (2) perfect hands, (3) protruding chin, and (4) articulate speech. On the other hand, the modern theories of natural descent and biological transmutation (from primordial cells, etc.), using certain results of the study of embryology, palæontology, the practices of breeding and selection of animals and plants, come to the conclusion that man is the result of a process of development; the ape being his immediate ancestor. This hypothesis of apish ancestry, which Lamarck (*Philosophie zoologique*, 1809), Lord Monboddo, etc., represented, has been bolstered up with facts by Darwin, Huxley, Lubbock, E. B. Tylor, Ernst Hæckel (*Natürl. Schöpfungsgesch.*, 1868; *Anthropogenie*, 1874), Oscar Schmidt, Schaaffhausen, etc. The facts these scientists have brought out have seemed to make the hypothesis plausible. However, they do not hold that man is a descendant of any of the families of apes now living, but of a family now extinct.

The arguments used in favor of this view are to be regarded as insufficient, and for the following reasons among others. (1) The anatomical differences — especially in the conformation of the skull, and weight of the brain — between the highest types of the ape family (gorilla, chimpanzee) and the lowest types of the human family (Australian, negro) are so great as to make the supposition of a common origin very difficult of belief. According to the investigations of Æby, Bischoff, R. Owen, and others, the capacity of the lowest human skull (the natives of New Holland) is seventy-five cubic inches; while the largest capacity of the gorilla is thirty-four cubic inches. The average weight of the brain of a European is fifty-seven ounces; that of the negro, from thirty-eight to fifty-one ounces; but that of the gorilla, only from seventeen to nineteen ounces. (2) The

so-called "embryological argument," consisting in the alleged identity of the fetal development of man and the higher vertebrates, especially the ape family, has been much used by Hæckel. But the very discoverer and exponent of the law of the development before birth (von Baer, d. 1876) denied this identity; and Kölliker and others have followed him. (3) The palæontological argument is also lacking in conclusiveness. The assumed anthropoid apes, man's immediate ancestors, have no living representatives, nor have the remains of any been discovered. None of the various skulls of the so-called original man (the Neanderthal, Engis, Cro-magnon, and other skulls), nor the fossil remains of men, have shown any approach to the ape type. The gap which now exists between the skulls of man and the ape has always existed, so far as palæontological discoveries enable us to speak. (4) The doctrine of man's descent appeals to genealogical changes in the organism; but no single case of a definite and abiding change of an organic nature has been proved. It assumes a process of natural selection such as a gardener or a breeder pursues; but, so far as our observation goes, the great family types of animals and plants have from time immemorial had a fixed character. In order to substantiate this view, its advocates postulate thousands and millions of years. But leaving aside the doubt still existing among geologists, whether such a long period is required to account for the changes in the earth's surface, it may with perfect confidence be stated, that, so far as our knowledge goes, the great families in the animal and vegetable worlds have always been as distinct as they are to-day. The biblical account still remains true, that God created "every thing after its kind." (5) The Darwinian system ignores the salient features which distinguish man from the other creation. Man as a spiritual being, endowed with intellect and a moral nature, represents an entirely new stage of being. The whole history of the brotherhood of man and the ape — the former, in the progress of many centuries, having outstripped the latter — really deserves the name which the distinguished investigators, Agassiz, Rudolf Wagner, Wigand, Dubois-Reymond, and others, have given to it, of a romance of natural philosophy. Quatrefages, the representative of one of the most influential medical schools of the day, insists upon the distinction of the human and animal kingdoms; and Wallace, who with Darwin is the author of the theory of natural selection, holds, that, in the case of man, the natural selection was the work of God.

II. Unity of the Human Race. — The human family has descended from a single pair (Gen. i. 27), and all men are of one blood (Acts xvii. 26). The traditions of many nations confirm these biblical statements. (See Lipschütz: *De communi et simplici humani generis origine*, Hamburg, 1864). It is true, however, on the other hand, that some peoples regarded themselves as autocthonous (the Greeks). This view, that there were more than one family from which the race descended, has been more recently revived, some holding to a *co-Adamite* theory (Paracelsus, Posmann, etc.), and others to the *pre-Adamite* (Zanini of Solcia, 1459, Isaac la Peyrère, 1655, Schelling, M'Causland, etc.). According to the first theory, others were created at the same time Adam was: according to the second, Adam was not the first man on the earth. Prichard, John Herschel, the Humboldts, Blumenbach (*De generis humani varietate nativa*, 1795), and others have asserted the possibility of the descent of all the human families from one pair. Since the Darwinian theory of development has gained currency, this view has received confirmation; and many of the best representatives of this school, if they do not hold that the race has descended from a single pair, affirm that the human family started at one common hearth (Darwin, Huxley, Wallace, etc.).

The strict biblical view, that the human family is descended from a single pair, Adam and Eve, has the following considerations in its favor. (1) The different races of men do not lose their power of procreation by intermarriage. Blumenbach, Buffon (*Œuvres*, iv. pp. 386 sq.), and many modern physiologists, such as Johann Müller, Rudolf Wagner, and Quatrefages, have emphasized this fact in this connection. (2) They have many physiological features in common; as the identity of vertebrate formation, length of pregnancy, temperature of the body, average length of years, etc. (3) The differences of color, conformation of the skull, etc., may largely be accounted for by climatic influences. (4) The present differences of language can also be accounted for. Cases can be pointed to, for example, where a people has exchanged its native tongue for the language of a neighboring people. This was the case in antiquity with the Hamitic Phœnicians, and in modern times with the Longobards, Bulgarians, the Berbers of Morocco, etc. (See on this general subject Whitney: *The Life and Growth of Language*, pp. 275 sq.). (5) The religious differences of different peoples do not militate with the theory of their original unity: on the contrary, religious traditions are found among peoples separated the most widely, which bespeak an original unity of religion and dwelling-place; and A. von Humboldt, Chevalier (*Le Mexique ancien et modern*, 1863), Shields (*The Final Philosophy*, p. 184), and others derive the American races and their original culture from Asia. (6) A final evidence for the unity of the race is to be found in the ethical and spiritual features common to all nations and quarters of the globe. The labors of Christian missionaries among the cannibals of the Fiji Islands, the Kolhs of India, the negroes of Sierra Leone, etc., have proved conclusively the truth of this assumption, which used to be frequently denied.

III. Antiquity of the Human Race. — The usual system of biblical chronology makes out the period from Adam to Christ to cover 4,000 years (Ussher and Ideler, 4,004; Calvisius, 3,950; Kepler and Patavius, 3,984, etc.). Such a short period seems to be inconsistent with the alleged unity of the race. However, the developing effects of sin must not be left out of account in determining this question. There is much in the chronological tables of the Old Testament to make any calculation based upon them of questionable accuracy. There is at any rate some truth in the words of Chalmers, that "the sacred writings do not fix the antiquity of the globe," and those of Le Hir and De Sacy, "*Il n'y a pas de chronologie biblique.*" It is quite possible that the

lists of the patriarchs in Gen. v. and xi. are incomplete. The Bible, in fact, seems to allow for a longer duration of the human race by several thousands of years than the usually accepted chronology makes out.

The records of Egyptian history seem to make an extension of the chronology necessary. Even if Egypt's first sovereign, Menes, did not live 4000 B.C., as many Egyptologists affirm, and if he lived, as Lipsius says, 3890 B.C., or, as Bunsen, 3600 B.C., or Wilkinson, 2700 B.C., it would be difficult to harmonize the chronology of Egypt with the usually accepted biblical chronology. Every new discovery of monuments in Egypt only goes to confirm Manetho's statement of thirty royal Egyptian dynasties, beginning with Menes.

Of much less value in this connection are the arguments based upon geological calculations. There is as yet no reliable geological chronometer. It is true that the remains of man have been found in caves with the remains of mammoths, the cave-bear, etc., and must have lived at the close of the great ice-period, that is, during the great geological deluge; but when this period began and when it ended, remains still a matter of uncertainty. In general, we may, with Quatrefages, complain of the lavish extravagance with which many Darwinians make free with time, and recall that even Lyell was obliged, in the later edition of his *Geological Evidences of the Antiquity of Man*, to modify his earlier statements. (See ZÖCKLER: *Geschichte d. Beziehungen zwischen Theologie u. Naturwissenhcaft*, and *Lehre v. Urstand d. Menschen.*) See arts. EVOLUTION, CREATION, etc. ZÖCKLER.

MANAS'SEH, son and successor of Hezekiah, king of Judah B.C. 698–643, or 695–641 [Ewald and Bunsen]. His history is told in 2 Kings xxi. 1–18, 2 Chron. xxxiii. 1–20. He was only twelve years old when he began to reign, and, unhappily for him, headed, rather than opposed, the re-action from the legitimate Jehovah-worship of his father. In consequence of the ensuing excesses in idolatry, God brought the land into trouble, and Manasseh was carried to Babylon as a prisoner by the Assyrian king. His afflictions had a salutary effect upon him; and, in answer to his prayer to God, he was ultimately released and restored. Returned to his own, he vigorously entered upon the work of increasing the defences of Jerusalem, cleansing the city of idolatry, and restoring the Jehovah-worship. He was buried in "the garden of his own house" (2 Kings xxi. 18), and not among the kings. There is an undeniable difference between the accounts in Kings and Chronicles respecting his reign, in that the former does not relate his conversion; but then Manasseh and Amon are treated in Kings as briefly as possible; and, besides, it may be that the writer there did not regard Manasseh's conversion as more than half-hearted. Tradition puts the martyrdom of Isaiah in the first half of this reign. On the basis of the expression, "Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another" (2 Kings xxi. 16), it has been reasonably conjectured that he persecuted the adherents, and particularly the prophets, of the true religion. In the Apocrypha is found a *Prayer of Manasses*, supposed to have been uttered by him in Babylon (see art. APOCRYPHA, p. 102). Upon the cuneiform inscriptions Manasseh appears as a tributary vassal of Esarhaddon and Asurbanipal. Compare art. *Manasse*, by Rüetschi, in Herzog, vol. ix. 203–205.

MANASSEH, Prayer of. See APOCRYPHA, p. 102.

MANASSEH, Tribe of. See TRIBES OF ISRAEL.

MANDÆANS. See MENDÆANS.

MANDEVILLE, Bernard de, b. at Dort in 1670; d. in London, Jan. 21, 1733. He studied medicine in Holland, and practised as a physician in London. In 1706 he published *The Fable of the Bees*, a poem in which he tries to show that all human progress and happiness depend upon fraud and crime, while virtue necessarily leads to barbarism and misery. The poem attracted attention; and he reprinted it several times, accompanied with long notes and discourses, in which he openly attacked the morals of Christianity from the stand-point of deism. He also wrote *Free Thoughts on Religion, the Church, and National Happiness*, and *An Inquiry into the Origin of Honor, and the Usefulness of Christianity in War.*

MANDRAKE, probably the *Atropa mandragora*, a member of the potato family. In Palestine it is found in Galilee, upon the slopes of Carmel and Tabor, and also south of Jerusalem, but not immediately about the city. It blossoms in the early spring, and bears in May and June the famous "love-apples," which are popularly presumed to excite love, and induce conception (Gen. xxx. 14–16). The plant itself is stemless with broad leaves, and small, reddish-white blossoms, which develop into dirty-yellow, round "apples" about the size of plums. The plant in all its parts has a pungent and unpleasant odor. Compare the monograph by BARTOLOMI: *Commentar. de Mangdragoris*, Bologna, 1835. RÜETSCHI.

MANDYAS, a Greek ecclesiastical vestment worn by monks, and occasionally by bishops, because these are usually monks, resembling the cope, and reaching almost to the feet.

MANETHO, an Egyptian historian, and priest of Sebennytus, of the third century B.C. He wrote two works, Τῶν Φυσικῶν Ἐπιτομή ("Epitome of the Physical") and Αἰγυπτιακά ("Egyptology"); the former treating of the religion, and the latter of the history, of his country. Unhappily we have only fragments of them preserved in Josephus, Julius Africanus, and Eusebius. They will be found collected by Friun (Leyden, 1847) and Müller, in his *Fragmenta historicorum Græcorum*, Paris, 1848, vol. ii. Manetho's list of dynasties, covering about thirty-five hundred years, has been disputed by Egyptologists, but is now generally accepted as correct. Indeed, recent discoveries have confirmed Egyptologists in the opinion that Manetho has used reliable sources, and is trustworthy. He has been credited with an astrological poem, Ἀποτελεσματικά ("Relating to Astrology").

MANGEY, Thomas, D.D., LL.D., b. at Leeds, 1684; d. at Ealing, Middlesex, March 6, 1755. He was educated at St. John's College, Cambridge, and was successively rector in London, prebendary of Durham, and vicar of Ealing. He was editor of the best edition of Philo, *Philonis Judæi omnia Gr. et Lat. notis et observ. illustravit*, THOMAS MANGEY, S.T.P., London, 1742, 2 vols. folio.

MANI. See MANICHÆISM.

MANICHÆISM. Mani (Greek, Μάνης, or Μανιχαῖος; Latin, *Manes*, or *Manichæus*), the founder of Manichæism, descended from a distinguished Persian family which had emigrated from Ecbatana in Bactria, and settled at Ctesiphon in Babylonia; and was b. in Mârdinû, on the upper part of the Cûthâ canal, in 215 A.D. At the time of his birth, his father, Fâtâk, retired from public life, and joined the Mughtasilahs, or Baptizers, a religious sect which flourished in the province of Mesene, on the Lower Tigris, near the Arabian frontier, and may be considered the true ancestors of the Mandæans. There young Mani was educated until his thirteenth year; at which time he separated from the sect, and adopted that scheme of asceticism which he afterwards prescribed for the Perfect among his own followers, and which he seems to have borrowed from his father. The next eleven years he spent in travelling, elaborating the theoretical part of his system, which, indeed, is nothing but a dialectical combination of elements derived from the various religious systems with which he came in contact. The materials he used he borrowed, but in any other sense of the word he does not seem to have had any precursors. The stories commonly accepted by the Occidental tradition, of *Scythianus* and *Terebinthus* as his predecessors, are simple misunderstandings of the real facts of his own life, hugely deformed with legendary embellishments. When he was twenty-four years old, his system was completed, and four years later on, at the coronation of King Sapor I. (March 20, 242), he first presented himself to the people of Persia as the founder of a new religion. He claimed to be a messenger from the true God. "What Buddha was to India, Zoroaster to Persia, Jesus to the lands of the West, I am to the country of Babylonia." The moment of his appearance was well chosen. Multitudes of people had gathered together, and the solemnity of the occasion heightened the general sentiment. But his success was small. The favor of the king he did not win, and for many years he lived and labored outside of the Persian dominion. His missionary tours were directed to the countries north and east of Persia: the Christian countries to the west he hardly visited. When speaking to Christians, he may have proclaimed himself the Paraclete promised by Christ (John xiv. 16), and, like Christ, he surrounded himself with twelve apostles; but otherwise he was so far from recognizing Jesus as a messenger from the true God, that, on the contrary, according to Mohammedan sources (see Flügel: *Mani*, p. 100), he declared him to be a devil. The religion he founded was not originally intended to defeat Christianity, but simply to supersede the old religion of Persia, the religion of Zoroaster. When he finally returned to Persia, he found not a few adherents; and even the brother of King Sapor I. was converted. But the Sassanides needed the support of the Persian priests, and any connection with the new religion was consequently a delicate affair. Nevertheless, in a personal meeting between King Sapor and Mani, the former is said to have been so deeply impressed by the latter, that he not only gave his adherents full religious liberty, but even promised to embrace the new religion himself. The cordial relation, however, does not seem to have been of long duration. Mani was once more compelled to go into exile; and though he again returned, and enjoyed the full favor of Sapor's successor, Hormisdas I., the priest party, now roused to fury while fighting for their very existence, proved too powerful when King Bahrâm I. ascended the throne. In 276 Mani was seized and crucified; and his corpse was flayed, stuffed with hay, and nailed to that gate of the city which afterwards bore his name.

As above hinted, Manichæism was by no means the mere deviation of a Christian sect. It was an independent religion in exactly the same sense as Mohammedanism; and, during the whole course of its history, Christianity has had no more dangerous enemy to encounter. Its theoretical part, its metaphysics, was chiefly derived from the old Parsism; its practical part, its morals, chiefly from the neighboring Buddhism. From Christianity it took only some few loose ideas; but the whole method of combining all those materials, and fusing them into one coherent system, it borrowed from Gnosticism. Indeed, Manichæism may most properly be designated as a Gnostic system, as the most complete system of Gnosticism. It did not, like Christianity, present itself to man as a power to save him by cleansing his heart from sin; but, like Gnosticism, it simply proposed to gratify man's craving for knowledge by explaining the very problem of his existence. The fundamental principle of this explanation is in Manichæism dualistic, and the dualism is carried out with rigorous consistency. The world began from an accidental mixing of two absolutely contrasting elements, — one radically good, and one radically bad, — but both eternal, and both evincing the same formal character, at once spiritual and material. The good element, the light, is God; and his personality comprises five spiritual and five material sub-elements. But God is not alone in the light: its fulness comprehends also an air of light, an earth of light, and numberless glories and magnificences. Upwards and sidewise this realm of light is unbounded; but from below, it is met by the realm of darkness. The bad element, the darkness, is also personality; but that personality is not by Mani called God: and strictly speaking it cannot be said that Manichæism taught two gods. The bad element is in Manichæism simply a personification of the ancient Babylonian idea of chaos. The first movement towards an intermingling of the two different elements took place through the development of Satan within the realm of darkness. The type of that character is another loan from the ancient Babylonian mythology, — the dragon with the head of a lion, the tail of a fish, the wings of a great bird, and the feet of a reptile. Moving restlessly about in the darkness, Satan suddenly discovers a gleam from the realm of light, and with instinctive hatred he flies towards it to attack it and disturb it. To meet the attack, the god of light creates the typical man, the *homo primus;* and clad in the soft breezes of heaven, and robed in light, man goes to the encounter with the gale in his one hand, and the fire in the other; while Satan rushes towards him, armed with all the pains and qualms of darkness and dulness. Of course we have here only the prologue, but a prologue which gives the essence

of the whole drama. What follows — the course of the universe, the history of the human race, the life of the individual soul, etc. — is nothing but a consistent evolution of this first encounter, often painted with a glow of fancy, a power of pathos, a sublimity of vision, which make it easy to understand how Manichæism could strike the imagination of such a man as Augustine, and keep its hold on him for several years, though at last it failed utterly in satisfying the deeper wants of his mind.

The dualistic principle which governs the whole metaphysics of Manichæism is no less apparent in its morals. The Perfect were enjoined to abstain from any thing in which the elements of darkness were considered to be predominant. The prohibitions were generally arranged under three heads (*tria signacula*), — the *signaculum oris*, which forbade to tell a lie, to utter a falsehood, to eat meat, to drink wine, etc.; the *signaculum manus*, which forbade to kill, to steal, to engage in any kind of occupation which might interfere with the progress of the realm of light, etc.; and the *signaculum sinus*, which forbade all kinds of sensual enjoyment, marriage, etc. The morals of the Hearers, the second and lower class of Manichæans, were much easier. Still they forbade not only to kill, lie, steal, etc., but also to plant a tree, to build a house, to engage in any kind of manufacturing industry, etc. Nevertheless, as the Hearers were allowed to enjoy meat and wine, to live in marriage and have children, to carry on trade, and hold public offices, they could live in society without attracting any special attention. A curious feature in Manichæan life was the relation between the two classes, — the extreme veneration with which the Hearers looked up to the Perfect. They considered them as immaterial beings, and not only supported and defended them, but handed them their food in a kneeling position. Common to both classes were the fasts and the prayers, — the two principal features of Manichæan worship. Seven days in each month were fast-days, kept in honor of the sun and the moon. Four prayers were said every day, — at noon, in the afternoon before sunset, in the evening after sunset, and in the first night-watch. When preparing for prayer, the Manichæan washed himself, standing erect, with running water: he then turned towards the sun or the moon, or, if neither of the great heavenly bodies were visible, towards the north, as the abode of the King of Light, and, prostrating himself on the ground, he said the prescribed prayer. The text, however, of those prayers, preserved in Arabic, shows that the Manichæans did not worship the sun and the moon, but simply addressed them as the symbols and visible representatives of the Great Light. The one great Manichæan festival was the so-called *Bema* (*βῆμα*), "the pulpit," celebrated on the aniversary of the crucifixion of Mani. In his honor a pulpit was raised on five steps in the midst of the temple, and adorned with flowers; but it remained unoccupied. In other respects the whole Manichæan worship was very simple. The man who prays is the true temple of God, they said. They had no priests, properly speaking, though within the class of the Perfect there was a minor group of select persons, whom Augustine designates as *bishops*, *presbyters*, and *magistrates*. The final result of life on earth, the goal towards which Manichæan morals proposed to lead, was somewhat dim. It seems that Mani in this point followed very closely in the track of the old Parsism. The Perfect was immediately transferred to paradise; the Hearer was put into a kind of purgatory; and the non-Manichæan was surrendered to Satan.

In spite of the severe persecution which King Bahrâm I. instituted against the Manichæans after the death of their leader, they spread rapidly in all directions. It is uncertain whether Mani himself ever visited India; but he wrote an epistle to the Indians, and, at the close of the third century, there was a Manichæan settlement on the coast of Malabar, which became the centre of a considerable missionary activity. It is probable that the old Thomas-Christians of India were Manichæans; and it is a significant fact with respect to the spread of Manichæism towards the East, that, in the first half of the tenth century, there lived near the frontier of China a powerful Turkish tribe, which professed Manichæism, and, by their threats of revenge, induced the prince of Samarcand to desist from the persecutions which he had raised against the Manichæans in that region. At the same period, however, their number is said to have been small in Bagdad, and only a little larger in the surrounding country. On its way towards the West, Manichæism first penetrated into Syria and Palestine, where it was encountered and vehemently attacked by Bishop Titus of Bostra. Nevertheless, according to Eutychius, most of the Egyptian metropolites, bishops, and monks, were Manichæans at the time when Timotheus was Patriarch of Alexandria; and in Northern Africa, the so-called *Africa proconsularis*, Manichæism founded one of its most flourishing establishments. Tolerated, like all other religions, during the reign of Constantine, it was afterwards treated as a heresy, and very severe edicts were issued against its adherents. But Augustine's writings bear witness to its power and extension. In Italy it succeeded in getting a foothold, even in the city of Rome. Leo the Great (*Serm. 41 de quadragesima. Ep. ad Tarribium Asturicensem episcopum*) felt great anxiety on account of its progress, and asked for the support of the civil authorities in order to extirpate it. In Spain it was connected with Priscillianism; in Southern France, with the movement of the Cathari (the Manichæans were themselves at one time called *Catharistæ*); and in the Eastern Empire, with the Paulicians and the Bogomiles.

Sources. — Mani was himself a prolific writer. Besides seven large doctrinal works (one in Persian, and six in Syriac), he wrote a number of circular letters (seventy-six); but nothing has come down to us except the titles and some stray quotations. Sources of second rank, however, are numerous, both Eastern (Arabic and Persian) and Western (Greek and Latin). — Of Eastern sources the most important is the Arabic *Fihrist*, a literary history by An-Nadîm, finished in 988, of which the chapter on Mani has been edited by Gustav Flügel, Leipzig, 1862, text, German translation, and commentary. Very important is also the work on religious and philosophical sects, by Abul Fath (d. 1153), edited by William Cure-

ton, London, 1842, and translated into German by Th. Haarbrücker, Halle, 1851. Furthermore, some shorter notices in various Arabic chronicles, by AL-BÎRÛNÎ (1000), edited by E. Sachau, Leipzig, 1878; by EUTYCHIUS PATRICIDES, Patriarch of Alexandria, 916; and by BARHEBRÆUS, 1286, both the latter edited by Pococke, Oxford, 1628. Of special interest for the biography of Mani are the Persian works by FIRDAUSÎ (edited by Jul. Mohl, Paris, 1866, v. pp. 472–475) and MÎRCHOND (translated by De Sacy, in *Mémoires sur diverses antiquités de la Perse*, Paris, 1793, p. 294). — Of Western sources the most important is the so-called *Acta Archelai*, a Latin translation of a Greek translation of a Syriac report of a disputation between Bishop Archelaus of Cascar in Mesopotamia, and Mani, printed by Gallandi, in *Bibl. Patrum*, iii., and by Routh, in *Reliquiæ Sacræ*, v. Very important are also the books which Augustine wrote against the Manichæans: *Contra epistolam Manichæi quam vocant fundamenti; Contra Faustum; Contra Fortunatum, Contra Adimantum, De actis cum Felice; Contra Secundinum; De natura boni; De duabus animis, De utilitate credendi; De Moribus Manichæorum; De Hæresibus*, xlvi. Among the Greek writers on heresy the most important with respect to Mani are EPIPHANIUS (66), THEODORET (26) PHOTIUS (179), etc.

LIT. — F. C. BAUR: *Das manichäische Religionssystem*, Tübingen, 1831; F. C. TRECHSEL: *Über Kanon, Kritik und Exegese d. M.*, Bern, 1832; GUSTAV FLÜGEL: *Mani*, Leipzig, 1862; ALEX. GEYLER: *Das System d. M. u. sein Verhältniss zum Budhismus*, Jena, 1875; K. KESSLER: *Zur Genesis d. M.*, 1876, and *Mani*, 1882. K. KESSLER.

MANIPLE was originally a linen handkerchief, carried upon the left arm; but it is not until the eighth or ninth century that it appears as a sacred vestment. It symbolizes the fruit of good works, which can be won only through the sweat of the apostolic labors.

MAN'NA. When the Israelites, in the second month after the exodus from Egypt, arrived at the Desert of Sin, starving, and grumbling at Moses and Aaron, God gave them the manna as a substitute for bread, and continued to furnish it, from day to day, for forty years, until they entered the land of Canaan, and needed it no more. It is fully described in Exod. xvi., — "a small round thing," as small as "the hoar-frost on the ground," "like coriander-seed," "of the color of bdellium," "and the taste of it like wafers made with honey." It was gathered — a certain measure for each person, no more, no less — every morning, except sabbath mornings, when nothing was found. But a double measure could be gathered on the day preceding the sabbath. And while the manna gathered on ordinary days bred worms, and became offensive, when kept over for the next day, that which was gathered for sabbath use continued sound and sweet. It was pounded or crushed in a hand-mill, and then made into cakes with honey and sweet oil. In other places in Scripture it is referred to as "the corn of heaven," "angels' food," etc. The product which at present is gathered in those localities, and used by the Arabs, under the name of manna, is a sweetish exudation of the tamarisk, which has nothing to do with the bread furnished by the Lord to the Israelites, — as little as the drug sold under the name of manna, and extracted from the ash-tree in Sicily and in Southern Italy.

MANNING, James, D.D., b. in Elizabethtown, N.J., Oct. 22, 1738; d. at Providence, R.I., July 24, 1791. He was graduated at the College of New Jersey, Princeton, Sept. 29, 1762; went to Rhode Island in July, 1763, and started "a seminary of polite literature subject to the government of the Baptists." It was chartered (1764) as the Rhode Island College, and was first located at Warren; but in 1770 it was removed to Providence. Dr. Manning, besides being president of the college, was pastor of the Baptist Church of Warren and Providence successively, and in both capacities rendered efficient service. During the Revolutionary War the college was closed, and the building used for military purposes. In 1786 Dr. Manning sat in Congress. His death was due to a stroke of apoplexy while engaged in prayer. For an appreciative sketch of this prominent Baptist minister and able college professor, see *Lives of the Leaders of our Church Universal*, edited by Dr. H. M. Maccracken, pp. 608–614.

MANSE, the Scottish equivalent for *parsonage*. "In unendowed churches the manse is the property of the church, erected and maintained by it: in the Established Church it is built and maintained by law, and belongs to the heritors." See article in Eadie, *Ecclesiastical Cyclopædia*.

MANSEL, Henry Longueville, Dean of St Paul's; b. Oct. 6, 1820, at Cosgrove, Northamptonshire, Eng., where his father was rector in the Church of England; d. in London, July 13, 1871. He was educated at Oxford University, where he afterwards became fellow and tutor. In 1855 he was appointed reader in moral and mental philosophy in Magdalene College. In 1859 he was appointed Waynflete professor of moral and mental philosophy, and in 1867 regius professor of ecclesiastical history at Oxford. In the Church of England he became Canon of Christ Church, Oxford, afterwards Dean of St. Paul's, London.

Mansel was an eminent logician, and won undisputed distinction both as a teacher and an author in the department of logic. From this field he passed into that of metaphysics, attracted thither in the interest of apologetic theology. That he commanded a large degree of attention in this region also admits of no doubt, though he did not make an impression as a metaphysician equal to that he had made as a logician. His transition was by the pathway of psychology, to which he uniformly and consistently assigned an essential place. His *Prolegomena Logica, an Inquiry into the Psychological Character of Logical Processes* (1851; 2d ed., 1860), gives a clear and valuable discussion of the relation of pyschological distinctions to logic and ethics. His most noted effort in the department of metaphysics was the Bampton Lecture of 1858, preached in Oxford, and published under the title of *The Limits of Religious Thought*. His object in these lectures is to interpret and apply Sir W. Hamilton's Philosophy of the Conditioned as a metaphysical theory, affording a powerful apologetic in theology. In substance the argument is this: on metaphysical grounds it is shown to be impossible to attain a knowledge of the absolute and infinite. All arguments against theological doc-

trines, on the ground of mystery, are thus demonstrated to be futile; and theology is unassailable as matter of faith, not matter of knowledge. There was nothing new in this, except the novel use of the special lines of argument pursued by Hamilton. The value of the defence of mystery in religious belief was generally recognized, as also of the assault upon the arrogance of a self-satisfied rationalism. But the defence of dogmatic theology was not inspiriting, and failed to command general approval. To lower theology to the level where such defence could prove valuable was to give it an appearance of insignificance, and assign to it feebleness of practical result, which made the defence too costly. The historic significance of the combined effort of Hamilton and Mansel became apparent in the readiness with which the doctrine of ignorance was accepted by the sensational school of thinkers, who desired to make all knowledge depend on sensation, and were specially disturbed by the affirmation of transcendent being. To relegate the Infinite and Absolute to the region of the unknown and unknowable was to the sensationalist a deliverance, to the theologian a disaster. Agnosticism received an unexpected stimulus from the theological camp: hence the majority of theologians were the reverse of grateful for the proffered apologetic. Theology was not so little a matter of rationalized thought that it could be defended by being excluded from the sphere of the rational and a divorce being proclaimed between reason and faith· consequently the marked sensation produced by publication of *The Limits of Religious Thought* passed away, and was succeeded by a general conviction that the limits of religious thought were not as Dean Mansel described them, and consequently his apologetic was not available.

The metaphysical argument borrowed from Hamilton was this: the unconditioned is independent of all relation. To think is to condition: therefore the unconditioned cannot be the object of thought. On this ground, Mansel maintained that the whole circle of revealed truth concerning the Deity was beyond the range of logical tests, as incapable of being included within the forms of thought. Creation as a beginning in time; created existence as distinct from the divine existence; the attributes of God, such as holiness and justice, implying personality, — all these involve relation, which is inconsistent with the absolute But assaults against these are hopeless. Are not arguments for them equally so? The defence is complete, only it seems to leave nothing to defend.

When Mr. John S. Mill assailed the whole philosophy of Hamilton, Mansel felt it needful to appear in defence; but this he did in a fragmentary form, offering only a defence of Hamilton's philosophic position as to the unconditioned. This appeared first as a review article in the *Contemporary Review*, and was afterwards (1866) published, under the title of *The Philosophy of the Conditioned*, in a somewhat extended form. The book is only a restatement, in a cursory way, of the arguments of the more important work.

A very clear and concise treatment of psychological problems, including the theory of causality and ethical problems, is given in his *Metaphysics; or, the Phenomena of Consciousness, Phenomenal and Real* (1860), — a reprint of article in the *Encyclopædia Britannica*. Mansel's review articles and separate lectures (including lecture on the philosophy of Kant) are republished in a single vol ume, — *Letters, Lectures, and Reviews*, 1873. He wrote also *Gnostic Heresies of the First and Second Centuries*, ed. by Lightfoot, 1875; and the *Commentary on the Gospel of Matthew* for the *Speaker's Commentary*, but died before it was finished. H. CALDERWOOD.

MANSI, Giovanni Dominico, b. at Lucca, Feb. 16, 1692; d. there Sept. 27, 1769. He entered early the *Congregatio Matris Dei*, became archbishop of his native city, and developed an astonishing literary activity. He published new and valuable critical editions of the works of Baronius, Baluze, Fabricius, and others. He continued the collection of councils by Labbe-Cossart-Coleti, adding six volumes folio, Lucca, 1748–52, and made his own celebrated collection, *Sacrorum Conciliorum nova et amplissmia collectio* (Florence and Venice, 1759–98, 31 vols. folio), reaching to the middle of the fifteenth century. See his *Life*, by ZATTA, in vol. xix. of the latter work.

MANT, Richard, D.D., Bishop of Down, Connor, and Dromore; b. at Southampton, Feb. 12, 1776; d. at Balleymoney, Ireland, Nov. 2, 1848. He was educated at Oxford; entered holy orders; served first as curate at Southampton 1802; was rector in London 1816; was created bishop of Killaloe and Kilfenora, Ireland, 1820; translated to the see of Down and Connor 1828, to which Dromore was added 1832. He is best known by the Commentary on the whole Bible, which he issued in connection with Rev. Dr. George D'Oyly (see D'Oyly). But he also edited the *Book of Common Prayer, with Notes* (1820, 6th ed., 1850), and wrote a *History of the Church of Ireland* (1839–41, 2 vols.). Bishop Mant early evinced poetical gifts, and published *The Book of Psalms in an English Metrical Version* (1842), and several volumes of poems. See MILLER: *Singers and Songs of the Church*, pp. 356–358.

MANTON, Thomas, D.D., a nonconformist; b. at Lawrence Lydiard, Somersetshire, 1620; d. in London, Oct. 18, 1677. He was educated at Oxford; admitted to deacon's orders by Bishop Hall, and never took priest's, because "it was his judgment that he was properly ordained to the ministerial office." He was first settled at Stoke Newington, near London; then in London, at Covent Garden. During the Commonwealth he was one of Cromwell's chaplains; made the prayer at Cromwell's installation, June 26, 1657; was one of the "tryers," i.e., examiners of candidates for the ministry; and preached frequently before Parliament. He welcomed Charles II. in 1660, was chosen a royal chaplain, refused the deanery of Rochester, took part in the Savoy Conference, but in 1662 was deprived of his living by the Act of Uniformity. He then preached in his own rooms, and suffered arrest in consequence. Dr. Manton was one of the ablest Puritan preachers and theologians, and is still read. Archbishop Ussher called him a "voluminous preacher," i.e., one who could reduce volumes of divinity into small compass. But he was voluminous in the modern sense. Among his admired productions are *CXC. Sermons on the CXIX. Psalm*, London, 1681, 3d ed., with *Life* of the author, 1841, 3 vols:

Expositions of *James* (1651), *Jude* (1658), *The Lord's Prayer* (1684), and *The 53d Chapter of Isaiah* (1703). His *Works* were first printed in a collected edition, 1681–1701, 5 vols. folio, reprinted edition by Rev. J. C. Ryle, 1870–75, 22 vols.

MANUEL, Niklaus, b. at Bern, 1484; d. there April 30, 1530; played in the Swiss Reformation a part somewhat similar to that of Ulrich von Hutten in Germany. Originally he devoted himself to art, — painted, carved, and constructed buildings. But he was also a politician, held various offices in the administration and government of Bern, and made in 1522 a campaign in Italy at the head of the Swiss mercenaries under Francis I. Most influence, however, he exercised as a poet, in the service of the Reformation. His two moralities (*Vom Papst und seiner Priesterschaft* and *Von Papsts und Christi Gegensatz*), performed at Bern in 1522, completely destroyed there the authority of the Bishop of Lausanne. No less effect had his satires, — *Ablasskrämer; Ecks und Fabers Badenfahrt; Testament der Messe*, etc. His works have been edited by Dr. Jakob Bächtold, Frauenfeld, 1878. See GRÜNEISEN: *Niclaus Manuel*, Stuttgart, 1837. DR. LIST.

MANUSCRIPTS. See BIBLE-TEXT.

MAORI. See NEW ZEALAND.

MAPPA denotes the linen cloth with which the communion-table, and afterwards the altar, was covered. That the cloth should be of linen depended upon a reference to the linen cloth in which the corpse of Christ was wrapped, though such a reference would apply better to the corporale. Optatus of Milene, in his *De schismate Donatistarum*, speaks of the custom as generally prevailing

MA'RAH (*bitterness*), a place in the wilderness, three days from the place at which the Israelites crossed the Red Sea, with a spring whose water was so bitter that none could drink it, but which was sweetened by the casting-in of a tree which the Lord showed to Moses (Exod. xv. 23, 24; Num. xxxiii. 8, 9). It may be identical with the present *Ayun Hawarah*, forty-seven miles distant from *Ayun Mousa*, and also noted for its springs of better water.

MARAN-ATH'A, an Aramaic expression meaning "Our Lord cometh," used by Paul in 1 Cor. xvi. 22, in warning that the approaching advent of Christ would see the cursing of those who did not accept Jesus.

MARAÑOS, a name for the "New Christians" of Spain, because these included not only Jews, but Moors. See SPAIN.

MARANUS, Prudentius, b. Oct. 14, 1683; entered the Congregation of St. Maur in 1703; resided for many years in the abbey of St. Germain des Prés, but was expelled in 1734 on account of his opposition to the bull *Unigenitus;* returned afterwards to Paris, and died there April 2, 1762. He finished Touttée's edition of the works of Cyril of Jerusalem (1720), Baluze's edition of the works of Cyprian (1726), Garnier's edition of the works of Basil (1730), and edited himself the works of Justin (Paris, 1742), accompanying the edition with some very elaborate *prolegomena* on Justin, Tatian, Athenagoras, etc. He also wrote *Dissertation sur les Semiariens*, Paris, 1722; *Divinitas Jesu Christi*, Paris, 1746; *La doctrine de l'écriture sur les guérisons miraculeuses*, Paris, 1754, etc. See TASSIN: *Hist. lit. de la Congrég. de Saint-Maur*, 741–749. G. LAUBMANN.

MARBACH, Johann, b. at Lindau, on the Lake of Constance, Aug. 24, 1521; d. in Strassburg, March 17, 1581. He studied theology at Wittenberg, and was in 1546 appointed pastor of the Church of St. Nicholas in Strassburg, afterwards, also professor of theology, and director of the church convention. In Strassburg the Swiss Reformation prevailed, and Butzer had worked there through many years for a reconciliation between Calvinism and Lutheranism. Marbach was an ardent adherent of the German Reformation, and labored unintermittingly for the introduction of Lutheranism in Strassburg. He partly succeeded. The Reformed hymns disappeared from the hymnbook. Butzer's catechism was supplanted by Luther's. Some of the Reformed pastors and professors left the city, and others were compelled to subscribe to the *Confessio Augustana*, etc. But his exclusiveness produced much haggling and disturbance. See TRENSS: *Situation intérieure de l'église Luthérienne de Strassbourg sous la direction de Marbach*, Strassburg, 1857. He wrote a couple of pamphlets on the Lord's Supper, etc. C. SCHMIDT.

MARBURG BIBLE, The, appeared in 1712 at Marburg, in quarto, under the title *Mystische und prophetische Bibel*, etc. The text is that of Luther's translation, but revised and improved by Professor Horche, Inspector Scheffer of Berleburg, and others; and to this text are added introductions and explanations, generally after Coccejus, but, in some cases, (the Song of Songs and the Revelation according to St. John), after Madame Guyon. The work was highly praised by the theologians of that time, and much used, especially by the mystics. It is, indeed, a precursor of the so-called Berleburg Bible. M. GOEBEL.

MARBURG, Conference of. Luther and Zwingli opened the battle with the Pope almost at the same moment, but independently of each other. From the very beginning, the German and the Swiss Reformation followed different tracks; and from 1524 a clash between the two movements became unavoidable. The point at issue was the doctrine of the Lord's Supper. A series of controversional pamphlets were exchanged between the Reformers. Others also participated in the contest, and the breach in the Protestant camp became a glaring fact. In the evangelical world this state of affairs caused much anxiety; and landgrave Philipp of Hesse was especially active in order to bring about a reconciliation. In the spring of 1529 he first broached the idea of a conference between the leaders of the two parties, to Melanchthon on the one side, and Œcolampadius on the other; and both received it favorably. Zwingli also declared himself willing to accept the proposition. But Luther was from the very first disinclined. Nevertheless, when in September the landgrave sent out his invitations to Wittenberg, Basel, Zürich, and Strassburg, Luther accepted it; and Sept. 30 he arrived at Marburg, together with Melanchthon, Jonas, Cruciger, Myconius from Gotha, Menius from Eisenach, and others. The day before, the Swiss had arrived, — Zwingli and Ulrich Funk from Zürich, Œcolampadius and Rudolf Frey from Basel, Butzer,

Hedio, and Jacob Sturm from Strassburg. On Saturday, Oct. 2, arrived the South-Germans, — Osiander from Nuremberg, Brenz from Swabian Hall, Agricola from Augsburg, and others, — and the conference began. It lasted for three days. Luther was the spokesman of the Germans; Zwingli and Œcolampadius spoke in behalf of the Swiss. But no agreement was arrived at; though Zwingli declared, with tears in his eyes, that there were none with whom he should like better to make common cause than the men of Wittenberg. Luther was hard and unyielding. "You are of another spirit than we," he said. Fifteen articles of agreement were drawn up, however, and subscribed to by all present. But they refer only to the general principles of Protestantism in their opposition to Romanism, not to the special point in question. Afterwards, these Marburg Articles were made the basis of the *Confessio Augustana*.

LIT. — Rich sources of information concerning this notable event are found in the works of Luther, Zwingli, Melanchthon, Jonas, Ossiander, etc. See L. J. K. SCHMITT: *Das Religionsgespräch zu Marburg*, Marburg, 1840; H. HEPPE: *Die 15 Marburger Artikel nach dem wieder aufgefundenen Autographen*, Kassel, 1854; and J. KRADOLFER: *Das Marburger Religionsgespräch*, Berlin, 1871. [A. ERICHSON: *Das Marburger Religionsgespräch in J. 1529 nach ungedruckten Strassburger Urkunden*, Strassburg, 1880, only 57 pp., but important for its new matter.] OSWALD SCHMIDT.

MARBURY, Edward, a minister of the Church of England, and rector in London; sequestrated during the Rebellion; d. about 1655. He wrote two admirable commentaries, — one on *Obadiah* (London, 1649), and the other on *Habakkuk* (1650); the two reprinted in the Nichol's series, 1865.

MARCA, Petrus de, b. at Gant, Béarn, Jan. 24, 1594; d. in Paris, June 29, 1662. He studied law at Toulouse, and was in 1621 appointed president of the Parliament of Pau. In 1639 he was called to Paris as councillor of state. On the instance of Richelieu he wrote *De concordia sacerdotii et imperii seu de libertatibus ecclesiæ gallicanæ*, an exposition of the liberties of the Gallican Church (1641). But the book was put on the Index; and when, in 1643, the king appointed him bishop of Conserans, the Pope withheld the confirmation until he recanted (1651). In 1652 he was made archbishop of Toulouse, and in 1661 archbishop of Paris. Among his other works are, *De Eucharistia* (1624), *De Constantinopolitana Patriarchata* (1630), *Histoire de Béarn* (1640), *Dissertationes posthumæ* (edited by De Faget, Paris, 1669), and *Opuscula* (edited by Baluze, Paris, 1688). Both De Faget and Baluze have written biographies of him in their editions. MEJER.

MARCELLIANS and **MARCELLINISTS,** two heretical sects from the latter part of the second century, of which the first consisted of the followers of *Marcellus of Ancyra* (which article see); and the second, of the adherents of *Marcellina*, a pupil of Carpocrates, whose system of Gnosticism she taught with much success in Rome while Anicetus was bishop. See ORIGEN. *Contra Celsum*, v.

MARCELLINUS, Bishop of Rome from June 30, 296, to Oct. 25, 304. The latter date, however, is uncertain. See LIPSIUS: *Chronologie der Römischen Bischöfe*, Kiel, 1869. The *Liber Pontificalis* states, that, during the persecution, Marcellinus became a *thurificatus;* i.e., a Christian who offered incense on an idol's altar in order to escape persecution; and there is no reason for doubting the fact. Even Roman-Catholic writers accept it, though probably on account of the moral of the story, — that the Pope can be judged by no man (*prima sedes non judicatur a quoquam*). His martyrium, however, seems to be a fiction, and the acts of the synod of Sinnessa (MANSI: *Collection of Councils*, i. 1250) are a later fabrication. See PAPEBROCH: *Acta Sanctorum*, in *Propyl. Maji*, viii. ADOLF HARNACK.

MARCELLUS is the name of two popes. — **Marcellus I.** is left entirely out by Eusebius and Jerome, but succeeded Marcellinus (according to the *Catal. Liberianus*) after a vacancy of seven years. Lipsius, however, in his *Chronologie der römischen Bischöfe* (Kiel, 1869), fixes his reign with great probability from May 24, 307, to Jan. 15, 309. His martyrium (*Acta Sanct., Jan.*, ii.) seems to be a fiction; but it is a fact (De ROSSI: *Roma Sotteran.*, ii. 204; KRAUS: *Roma Sotter.*, p. 171), that Maxentius banished him from the city, not because he was a Christian, but on account of the furious riots, which, between 306 and 309, took place within the Christian congregation. — **Marcellus II.** was elected Pope, April 10, 1555, and ascended the throne under great expectations, but died May 1, same year. See POLIDORUS: *De vita, et moribus M.*, ii. 1744. ADOLF HARNACK.

MARCELLUS is the name of five martyrs recorded by the martyrologies, besides Marcellus I., Bishop of Rome. — I. One **Marcellus** was during the persecution of Antoninus Philosophus, about 140, sunk into the ground to the waist, and left to die in that position at Chalons-sur-Saone, because he refused to participate in an entertainment given by the prefect Priseus. He expired after the lapse of three days, and is commemorated on Sept. 4. Whether or not there is any historical fact at the bottom of this legend cannot be made out. See GREGORY OF TOURS: *Liber de gloria martyrum*, c. 53; and RUINART: *Acta primorum martyrum*, p. 73. — II. **Marcellus,** captain of the Trojan legion, was beheaded at Tingis in 270, on the order of Aurelianus Agricola, prefect of Mauritania, because he refused to participate in the heathen festivals and sacrifices. He is commemorated on Oct. 30. See RUINART: *l.c.*, p. 302. — III. **Marcellus** who suffered martyrdom at Argenton in Gaul, during the reign of Aurelian (270–275), was born in Rome, and educated a Christian. When the persecution broke out in the metropolis, he fled to Argenton: but there he attracted the attention of the prefect Heraclius, by miraculously curing a cripple, a deaf man, and a mute; and, as he openly confessed himself a Christian, he was ordered by the prefect to be whipped, roasted, burnt alive, etc. The tortures, however, took no effect upon him; and he was finally beheaded. He is commemorated on June 29. See GREGORY OF TOURS: *l.c.*, chap. 52. The legend seems, however, to be a mere fiction. See GÖRRES, in *Jahrbücher für protest. Theologie*, 1880, iv. 449–494. — IV. **Marcellus,** Bishop of Apomea in Syria, fell, during the reign of Theodosius the Great (379–395), a victim to the fanaticism of the Pagans, which, however, he himself had roused by

destroying Pagan temples, at the head of a gang of gladiators and soldiers. He was burnt. See SOZOMEN: *Hist. Eccl.*, vii. 15. — V. **Marcellus,** Bishop of Die in France, in the beginning of the sixth century, was thrown into prison by the Arians, and died there. He is commemorated on April 9. See GREGORY OF TOURS: *Lib. de gloria confess.*, c. 70. G. UHLHORN.

MARCELLUS, Bishop of Ancyra in Galatia, appeared as a zealous adherent of the homoousian doctrine at the synods of Nicaea (325), where he met Athanasius, Tyre and Jerusalem (335), but fell, by his work *De subjectione Domini Christi*, written against the Arians, under the suspicion of Sabellianisn, and was deposed, by the Council of Constantinople, 336. Eusebius of Caesarea wrote against him, *Contra Marcellum* and *De ecclesiastica theologia;* and the copious quotations in the books of Eusebius give a tolerably clear idea of his peculiar theology. After the death of Constantine the Great, he was able to resume his see. Nevertheless, he was again deposed, probably at the same time as Bishop Paulus of Constantinople, and sought refuge in the West. Bishop Julius of Rome recognized him as orthodox; and so did the synod of Sardica, 343. It does not seem, however, that he ever returned to Ancyra; and when, under Constantius, the Arians came into ascendency, he was condemned, together with Athanasius, by the synods of Arles (353) and Milan (355). Even his relation with Athanasius was disturbed by his Sabellianism, though the confession which the Marcellians of Ancyra sent to Athanasius was by him accepted as satisfactory. See *Eugenii legatio ad Athanasium*, in MONTFAUCON: *Nova Coll. Veterum Patrum*, ii.; MANSI: *Coll. Conc.*, iii.; and RETTBERG: *Marcelliana.* After the rupture with Athanasius, he seems to have lived in retirement; and, according to Epiphanius, he died two years before the publication of *Ad. Hær.*, that is, in 373 or 374. See ZAHN: *Marcellus von Ancyra*, Gotha, 1867. W. MÖLLER.

MARCHETTI, Giovanni, b. at Empoli, near Florence, in 1753; d. in Rome, Nov. 15, 1829. He studied law in his native city, and theology in Rome; and was ordained a priest in 1777. His *Saggio*, etc. (1780), and *Critica*, etc. (1782), a sharp criticism, in Ultramontanist spirit, of the *Histoire eccl.* of Fleury, attracted the attention of Pius VI., who gave him a pension. Suspected of having exercised a decisive influence on Pius VII. on the occasion of the excommunication of Napoleon, he was imprisoned, and banished to Elba, but afterwards allowed to live in his native city. After 1815 he returned to Rome, was made archbishop of Ancyra, *in partibus*, etc. He was a very prolific writer, and for some time a steady contributor to the *Giornale Ecclesiastico di Roma.*

MARCION and his School played, in the second century, the same part in the history of the Church as the Manichæans in the period from the third to the sixth century. The two sects are, indeed, agreed in many points. Both of them are dualistic, docetic, ascetic, and critically reserved with respect to the canon of the New Testament. And the difference between them is one of form and construction, rather than one of contents and character. While Manichæism at every point dissolves the ethical processes of history and life into metaphysical speculations, the metaphysical principles on which Marcionism rests are twisted around so as to obtain a moral bearing on practical life; but in both cases the speculative foundation is nearly the same.

Marcion was born at Sinope in Pontus, in the first half of the second century, and came to Rome between 140 and 150. His severe asceticism made a deep impression there, and at first his relation to the congregation was very friendly. But it changed after he made the acquaintance of Cerdo, a Syrian Gnostic, whose doctrines he adopted and further developed. In Cerdo's system he found the speculative foundation for his own dualistic conceptions, and the speculative arguments for his personal hatred of Judaism. About ten years after the time of Valentine, he began to expound his system in Rome. His idea was not simply to gather around himself, as other Gnostic teachers had done, a circle of such as were perfect, — perfect in knowledge, and perfect in asceticism. On the contrary, he proposed to reform the whole Church by eliminating from her doctrines all those elements which were due to Judaism, and had crept stealthily into Christianity by way of tradition. His success may be estimated from the number and violence of his adversaries. Justin wrote against him, also Rhodon, Theophilus of Antioch, Philippus, and others; and Irenæus intended to devote a separate work to the refutation of his doctrines. Marcionite bishops and presbyters are often mentioned. Epiphanius says that Marcion had adherents in Rome and Italy, in Egypt and Pontus, in Arabia and Syria, in Cyprus and in the Thebaid; and Theodoret tells us, that, in Syria alone, he had converted more than one thousand Marcionists (*Ep.* 113). [Waddington found in Syria the ruins of a Marcionite temple. See No. 2518 in his *Inscriptions grecques et latines*, Paris, 1871.] It was, however, not so much the speculative part of the system which fascinated people: on the contrary, the history of the sect shows that to have become its ruin. But the practical part of the system, its ethics, impressed even men like Tertullian. The complete separation from the *ὕλη* (see *Gnosticism*, p. 879), and the complete absorption in the love of God, was the principle of that ethics. Not only the theatre and the circus were abhorred; but every thing ornamental, even the elegance of refined social forms, was despised. Flesh and wine were forbidden. Marriage was rejected, and martyrdom was looked upon as the crown of human life. Under Constantine the Great the persecutions against the sect began, and they were continued under his successors. But the final disappearance of the sect was not due to those persecutions, but to internal dissensions on speculative reasons.

As the common gnostical, allegorical interpretation did not suffice to bring the Marcionite system in harmony with the New Testament, Marcion formed a canon of his own, consisting of the Pauline Letters (though in an altered form), and of one Gospel, most closely resembling that of Luke. The relation between this Gospel of Marcion and the four canonical Gospels has in the present century been the subject of very minute investigations. Down to the time of Semler, biblical critics generally contented themselves with the statements of the Fathers; but he, the true precursor of the Tübingen school, always

anxious to find the traces of Judaism in the ancient church, thought, that, in the Gospel of Marcion, he had found a remnant of that original Christianity which Judaism had tried to destroy. Eichhorn and others further developed the hypothesis; but its true scientific basis it did not obtain until Hahn undertook to restore the text of Marcion's Gospel from the notices of Tertullian and Epiphanius, *Das Evangelium Marcions*, Königsberg, 1823. Hahn, however, came to the conclusion, that, in their relation to the primitive Gospel from which both the Gospel of Luke and that of Marcion must be considered as derivations, it is Marcion, and not Luke, who has made arbitrary changes from dogmatical reasons. Otherwise, F. C. Baur: *Kritische Untersuchungen über die kanon. Evang.*, Tübingen, 1847. He returned to the hypothesis of Semler, and even went so far as to try to separate the orginal Pauline elements in the Gospel of Luke from the later Judaizing additions. This gave rise to further hypotheses. See Hilgenfeld: *Kritische Untersuchungen über die Evang. Justins, der element. Homilien, und Marcions*, Halle, 1850; and Volkmar: *Das Evang. M., Text. und Kritik*, Leipzig, 1852. The principal materials employed in those investigations are found in Eusebius: *Hist. Eccl.* IV. 11 (Irenæus), and V. 13 (Rhodon); Justin: *Apol.* I. 62; Hippolytus: *Philosophoumena*, VII. 29; Tertullian. *Adversus Marcionem Libri*, V.; *Adamantii dialogus de recta in deum fide* (formerly ascribed to Origen, and generally found in the editions of his works); Cyril: *Catech*, 6, 16; Epiphanius: *Hæres.*, 42; Theodoret: *Hæres.*, I. 24; Esnik: *Réfutation des différentes Sectes*, Paris, 1853, translated from the Armenian by Le Valliant de Florival; and the Hymns of Ephraem Syrus. DILTHEY.

MARCUS, Bishop of Rome from Jan. 18 to Oct. 7, 336; was a Roman by birth, and lies buried in the *Cœm. Balbinæ*. Nothing is known about him. See Lipsius: *Chronologie der römischen Bischöfe*, Kiel, 1869; *Catal. Liberian.*, and the *Liber Pontificalis*. ADOLF HARNACK.

MARCUS AURELIUS, Roman emperor from March 7, 161, to March 17, 180; was b. in Rome, April 26, 121; a son of Annius Verus; and was in 138 adopted by Antoninus Pius, whose daughter Faustina he married in 146. His reign was an almost uninterrupted series of campaigns in the East and in the North; and he died, from the plague, in his camp in Pannonia. Nevertheless, he found time, not only to reform the legislation, and watch the administration, of the empire, but also to cultivate philosophy, of which he had been a devoted student from early youth: indeed, he was the philosopher on the throne. His standpoint was that of eclectic stoicism, — a kind of moral rationalism enlivened by a deep faith in an all-pervading and all-governing reason. His works — a Dialogue, twelve books of Meditations, Letters, etc., written in Greek — represent him as a pious and substantial character, equally averse to the vulgar and to the hollow, and intent upon avoiding silliness in religion, and sophistry in philosophy. How far he knew Christianity cannot be decided. The view he took of the contempt of death, so common among the Christians (*Med.*, xi. 3), is that generally prevailing among the philosophers of that period. The conditions of the Christian Church were the same under him as under his predecessors, Antoninus Pius, Hadrian, and Trajan; but local persecutions, caused by popular fanaticism, became more and more frequent. There exists on this point a double tradition. The older, which originated from the apologists, was inclined to shut the eyes to what the Christians actually suffered under Marcus Aurelius, and produced such fabrications as the *Decretum ad commune Asiæ*, and the Letter of 174 from the emperor to the Senate, referring to the legend of the *Legio fulminatrix*, and ascribing the victory to the prayers of the Christians. The later tradition, which was not restrained by any regard to the powers that be, represented the reign of Marcus Aurelius as the fifth period of persecution. The principal sources of information concerning the true state of the Christian Church during that period are, the acts of the martyrdom of Justin, in his *Opera*, iii. (ed. Otto), dating between 163 and 167; the *Peregrinus Proteus* of Lucian, written a few years after 165; the works of Melito of Sardis (Eusebius: *Hist. eccl.*, IV. 23); the works of the apologists; and the authentic report of the persecution in Lyons and Vienne (Eusebius, *l. c.*, V. 1), which show that persecutions took place, though not instigated by the government, which, on the contrary, seems to have taken pains to enforce the laws of Hadrian and Trajan.

Lit. — Suckau: *Étude sur M. A.*, 1857; Noël des Vergers: *Essai sur M. A.*, 1860; De Champagny: *Les Antonius*, 1876. 3 vols.; E. Renan: *Marc-Aurèle*, 1881; P. B. Watson: *M. Aurelius*, N.Y., 1884. [Best translation of his *Meditations*, by George Long, London, 1863 The Greek text of the fourth book, edited, with a commentary, translation, and appendix on the relations of the emperor with Cornelius Fronto, by Hastings Crossley, appeared in London, 1882, pp. 84. The text most commonly used is that edited by J. M. Schultz, Leipzig, 1802, reprinted in the Tauchnitz series, 1821. See also F. W. Farrar: *Seekers after God*, London and New York, 1869, new ed., 1877.] ADOLF HARNACK.

MARCUS EREMITA, an Egyptian hermit, who, according to Sozomen (*Hist. Eccl.*, vi. 29) and Palladius (*Hist. Laus.*, 20), lived in the desert of Scetis, towards the close of the fourth and in the beginning of the fifth century; a contemporary of Chrysostom and the younger Macarius. Many wonderful stories are told about him; but in some cases the same stories are told also about Macarius; and the resemblance of the two names seems to have produced a good deal of confusion. (See Tillemont: *Mem.*, viii. 226, 811; Floss: *Macarii Æg. Epistolæ*, Cologne, 1850, p. 73; Oudin: *De Script. Eccles.*, i. 902.) Marcus is said to have died 410, more than a hundred years old. He is commemorated in the Greek Church on March 25. (See *Act. Sanct., M.* 5, p. 367.) A *Vita Marci*, in manuscript, is mentioned by Montfaucon, in his *Palæogr. Gr.*, p. 323; and a short *Hist. de S. M. Abbate* has been published by Floss, in his edition of the works of Macarius.

As Marcus is a frequently occurring name among the monks, it is difficult to decide whether the notices extant refer to one person or to several. Nicephorus (xi. 35, xiv. 30, 54) seems to make a distinction between an older and a younger Marcus, of whom the latter lived during the reign

of Theodosius (408–450), was a pupil of Chrysostom, and a contemporary of Isidore of Pelusium, Nilus, and Theodoret, and wrote forty treatises on asceticism. There are also mentioned a monk of the name Marcus, from the ninth century (the reign of Leo VI.), and a Briton, Marcus Eremita, or Anachoreta, from the tenth century. Nevertheless, the supposition of Bellarmin, that the nine treatises which have come down to us under the name of Marcus Eremita do not belong to the celebrated saint from the fourth century, but to some obscure monk from the ninth century, is entirely unwarranted: both internal and external evidences speak against it. Photius (*Bibl. Cod.*, 200, p. 162 ed. Bekker, p. 667 ed. Migne) mentions nine treatises identical with those we possess. In the seventh century, Maximus Confessor gives extracts from a work of Marcus (*Op.*, i. 702, ed. Combefis). In the sixth century, Dorotheus quotes six passages from him. (Comp. Tillemont, *l. c.*, x. 801.) Finally, the general resemblance between the ideas and views of the nine treatises, and those of the works of Chrysostom, Macarius, Nilus, and Isidore of Pelusium, is so striking, that the authors must be considered as contemporaries. But it may be questioned whether the author of the treatises is identical with the Marcus Eremita of Sozomen and Palladius, or whether, with Nicephorus, a distinction should be made between an elder and a younger Marcus. See GALLANDI: *Prolegom.*; DU PIN: *Nouv. Bibl.*, iii. 8; OUDIN, *l. c.*, i. 902; CEILLIER: *Auteurs eccles.*, xvii. 300; CAVE: *Script. eccl.*, i. 372; TILLEMONT, *l. c.*, viii. and x.; FICKER, in *Zeitschrift f. hist. Theologie*, 1868, i. 402.

The nine treatises are, *On the Spiritual Law, Useful to such as embrace an Ascetic Life; On Justification by Faith, and not by Good Works; On the Penitence necessary to All; On Baptism; On the Subjugation of Anger and Lust; On Enthusiasm and Ecstasy; On General Moral Questions; A Dialogue between the Soul and the Spirit;* and, *On the Relation between Christ and Melchisedec with Reference to Heb. vii. 3.* They were published in Latin and Greek by Fronto Ducæus, in *Auct. Patr.* (Paris, 1624, i. 871), but more complete by Gallandi (tom. viii.) and Migne (tom. 65). By the Roman-Catholic Church they were put on the Index as *caute legenda* ("to be read with caution"). Bellarmin and other Roman-Catholic writers have tried to represent them as fabrications of some modern heretic; but by most Roman-Catholic historians they have been persistently ignored. WAGENMANN.

MARCUS EUGENICUS, Archbishop of Ephesus, acted as one of the representatives of the Greek Church at the Council of Ferrara-Florence, 1438, and distinguished himself by his unyielding resistance to the papal pretensions. The doctrines of purgatory, the procession of the Holy Spirit, the use of unleavened bread in the celebration of the Lord's Supper, and the primacy of the Pope, were the principal points of difference; and the debate was long and bitter. A formula of concord was finally found, however; and both the Latins and the Greeks subscribed to it, July 6, 1439. Only Marcus refused to sign; and when summoned before a papal court, composed of cardinals and bishops, and presided over by the Pope himself, he came, took his seat among the bishops, and began discussing the matter without condescending to defend himself. After his return to his diocese, he continued to work against the union; and on his death-bed (1447) he took an oath of Gennadius, afterwards patriarch of Constantinople, that he would oppose any such scheme to the last. A list of his works is found in LABBE: *Con. Coll.*, xiii. 677; and in FABRICIUS: *Bib. Græc.*, x. 530. See literature under art. FERRARA-FLORENCE, COUNCIL OF. GASS.

MARESIUS, Jean de. See DESMARETS.

MARESIUS, Samuel. See DESMARETS.

MARGARET'S DAY, St., Feb. 21, and July 20.

MARGARITA (*μαργαρίτης, margaritum*, "a pearl") denotes, in the Greek Church, that vessel in which the consecrated host is preserved: and *margaritæ*, those pieces of the host which the priest carried to the sick.

MARGOLIOUTH, Moses, Ph.D., LL.D., Hebraist; b. in London, Dec. 3, 1820; d. at Little Linford, Feb. 25, 1881. He was of Jewish parentage, but was early converted to Christianity; entered Trinity College, Dublin; took orders in 1844, and held various positions in the Church of England, being at his death vicar of Little Linford, near Newport Pagnell, Bucks. He was the author of very many works upon Hebrew and Jewish topics, among which may be mentioned *The Poetry of the Pentateuch* (1871), *The Lord's Prayer no Adaptation of existing Jewish Petitions* (1876). For list, see *Men of the Time*, 10th ed., London, 1879, s. v.

MARHEINEKE, Philipp Konrad, one of the most brilliant and positive theologians of the first half of the nineteenth century; b. at Hildesheim, May 1, 1780; d. at Berlin, May 31, 1846. In 1798 he entered the university of Göttingen, where he came more especially under the influence of Ammon, Planck, and Stäudlin; became *repetent* there in 1804, and in 1805 professor of theology, and second university preacher, at Erlangen. His more important literary publications were inaugurated in 1806 by the issue of the first part of a universal church history, the prosecution of which, however, was subsequently abandoned. His next work was an *Allgemeine Darstellung d. theol. Geistes d. kirchl. Verfassung u. kanonischen Rechtswissenschaft in Bezug auf d. Moral d. Christenthums u. d. ethische Denkart d. Mittelalters* (Nürnberg, 1806), which was designed to be the first part of a history of ethics in the centuries just before the Reformation. The work was never completed. These writings, however, betrayed a vigorous mind; and in 1807 their author was called to Heidelberg, where he came into intimate contact with Daub, to whose *Studien* he contributed valuable articles. At this period he published his *System d. Katholizismus in seiner symbolischen Entwicklung* ("The Development of Catholicism as displayed in its Symbols"), 3 vols., Heidelberg, 1810–13, whose thorough treatment of the Roman-Catholic system made it of fundamental importance for the science of symbolics. In 1812 he published a compendium of Symbolics under the title *Instt. symbol. doctrinarum Cathol., Protest., Socin. Eccles., etc. In usum lectionum, ed. iii., etc.*, Berlin, 1830. In 1848 his lectures on Symbolics appeared at Berlin.

In 1811 Marheineke followed a call to the recently founded university of Berlin, and continued to labor there as professor, and (after 1820)

as the colleague of Schleiermacher, in the pulpit of Trinity Church, until his death. His principal writings during this period were his History of the German Reformation (*Gesch. d. deutschen Reformation*, 2 vols., Berlin, 1816, and 4 vols., Berlin, 1831–34), extending to the year 1555, and characterized by a thorough acquaintance with the sources, and a desire to make them speak for themselves; and his System of Theology (*Dogmatik*) which appeared in a triple form in 1819, 1827, and 1847. He became a pronounced follower of Hegel, over whose grave he uttered a glowing eulogy, and came to be recognized as the leader of the so-called "right wing" of that philosopher's disciples, who affirmed that Hegelianism can be reconciled with positive Christianity. Marheineke's *Dogmatics* has historical value, because it was written from this philosophical stand-point. In 1835 he lectured on the significance of the Hegelian philosophy for Christian theology, and assisted in editing Hegel's works (*Vorlesungen über d. Philos. d. Relig., etc., herausgegeben v. Prof. Marheineke*, Berlin, 1832). But it was this very relation to Hegelianism which involved him in his latter years in many conflicts, and occasioned not a little bitterness. Two of his pupils and friends, Matthies and Vatke, edited a part of his theological lectures in 4 vols., Berlin, 1847–49 (vol. i., *Moral;* ii., *Dogmatik*, iii., *Symbolik*, iv., *Dogmengeschichte*). A sketch of Marheineke's life was prefixed to vol. i. WAGENMANN.

MARIAMNE (the Greek form of the Hebrew *Miriam*) was the daughter of Alexander, and the wife of Herod the Great, to whom she bore two sons, Alexander and Aristobulus, and two daughters, Salampso and Cypros. In a fit of jealousy her husband had her put to death. See art. HEROD.

MARIANA, Juan, b. at Talavera, in the diocese of Toledo, 1537; d. at Toledo, 1624; entered the order of the Jesuits in 1554; taught theology in Rome (1561), Sicily (1565), Paris (1569), and returned to Spain in 1574. He was a prolific writer, and several of his books produced a sensation. His *De rege et regis institutione* was written at the instance of Garcia de Loaysa, the tutor of Philip III., and was published at Toledo 1598. It contains the famous proposition, that a king, when he tries to overthrow the Church, may be justly killed when he cannot be deposed; and, in harmony with this maxim, Clement was openly praised for his assassination of Henry III. In France the book was burnt, after the order of the Parliament of Paris; and it contributed not a little to rouse a feeling of suspicion and hatred against the Jesuits. With the same audacity with which he revealed the secret moral springs in the policy of his order, he also uncovered its weaknesses, and attacked its faults. By some indiscretion, his *De las enfermedadas de la Compañia de Jesus* fell into the hands of a French bookseller; and he at once published it in French, Italian, Spanish, and Latin (Bordeaux, 1625). The general of the order caused it to be condemned by Urban VIII. A work which was well accepted by all was his History of Spain, written in Latin, and then translated by himself into Spanish. It consists of thirty books, and reaches to 1516. The first twenty books were published at Toledo, in 1592; and the ten last, in 1605. See P. ALEGAMBE: *Bibl. Script. Soc. Jesu*, p. 258. HERZOG.

MARIANISTS (Knights of the Holy Virgin, *Fratri godenti, Frères joyeux*) was the name of an order of knights, consisting of noblemen, which was formed at Bologna about 1233, for the purpose of protecting widows and orphans during the general insecurity and violence caused by the contest between the Guelfs and the Ghibelines. It was founded by Bartolomeo, a Dominican monk, who afterwards became bishop of Vicenza, and was confirmed by Urban IV. As the members were allowed to marry, hold private property, etc., they were generally called *Fratres gaudentes*. Commanderies were founded at Modena, Mantua, Treviso, and other cities in Northern Italy. Towards the close of the sixteenth century the order disappeared. In 1589 Sixtus V. transferred its property to the college of Mantalto. See GIUCCI: *Iconografia storica degli ordini religiosi e cavalleresci*, Rome, 1836, i. pp. 128–130. ZÖCKLER.

MARIAZELL, a village of Styria in Austria, with about one thousand inhabitants; has a beautiful church, built in the latter part of the seventeenth century, and containing a celebrated image of the Holy Virgin, brought thither in the twelfth century, and reputed as miracle-working. The place is annually visited by more than a hundred thousand pilgrims.

MARIE À LA COQUE, b. at Lauthecourt, in the diocese of Autun, July 22, 1647; d. Oct. 17, 1690. She entered the order of the Salesian nuns, as novice, Aug. 27, 1671; took the vow Nov. 6, 1672; and attained great celebrity by the visions she pretended to have, and the miracles which were ascribed to her. She wrote *La dévotion au cœur de Jésus*, and some other mystical treatises. Her life was written by J. Joseph Lanquet, Paris, 1729, and by Daras, Paris, 1875. Her memory has chiefly been kept up by the four songs, *Ververt*, in the *Œuvres de M. Gresset*, Amsterdam, 1748, i. 9–45.

MARINUS is the name of two popes. — **Marinus I.** (882–884) was the son of a presbyter, Palumbo, and a native of Gaul. Before his accession he was three times sent to Constantinople as papal legate, — in 866 by Nicholas I., in 869 by Adrian II., and in 880 by John VIII.; and every time his errand was the controversy with Photius. His first official act after his accession was to condemn Photius; and as he was bishop of Caere when he was elected bishop of Rome, and such a removal from one see to another was canonically illegal, Photius answered by protesting against the validity of his election. On account of the great similarity between the two names Marinus and Martinus, they have often been confounded; and Marinus I. is, indeed, in the papal catalogues, recorded under the name Martinus II. His letters are found in BOUQUET: *Recueil des historiens des Gaules et de la France*, ix. 198. The sources of his life are given by MURATORI: *Rer. Ital. Scrip.*, iii. p. 269; WATTERICH: *Pontif. Rom. Vitæ*, i. p. 29; and JAFFÉ: *Regista Pontif. Rom.*, p. 292. — **Marinus II.** (942–946) owed his elevation to Alberic, "the prince and senator of all the Romans," and was nothing but a tool in his hands. The same confusion with respect to the name has taken place with him as with Marinus I. See WATTERICH: *l. c.*, i. p. 34. R. ZÖPFFEL.

MARIOLATRY. See MARY.

MARIUS OF AVENTICUM descended from a noble family of Autun, and was in 574 elected Bishop of Avenches, in the present canton of Vaud, Switzerland. He afterwards removed the see from Avenches to Lausanne, and d. there Dec. 31, 593. He continued the Chronicle of Prosper Aquitanius from 455 to 581, published in the Collections of Duchesne and Dom Bouquet, but best by Rickly, in *Mémoires et documens publiés par la société d'histoire de la Suisse Romande*, xiii. The principal source of his life is the *Cartular. Lausann.* See also ARNDT: *Bischof Marius v. Aventicum*, Leipzig, 1875. E. F. GELPKE.

MARIUS MERCATOR, an ecclesiastical writer of the fifth century, who played an important part in the Pelagian and Nestorian controversies. He is mentioned only by Augustine (*Ep.*, 193; *Quæst. ad Dulcit.*, 3) and Posidius (*Indic. Libr. Augustini* 4), and very little is known of his personal life: thus it is doubtful whether he was a priest, or a monk, or a layman. His spiritual character and dogmatical views, his style, his connection with Augustine, and his acquaintance with African affairs, seem to indicate that he was a native of North Africa. In 418 he must have lived in Rome. There he became acquainted with the chief representatives of Pelagianism, and wrote a book against them, which he sent to Augustine for examination. Augustine was, by a journey to Mauritania, prevented from reading the book immediately; and, when he returned to Hippo, he found a new work by Marius in the same line. He received both books with great kindness, exhorted the author to continue as he had begun, and recommended him to his friends in Rome. Later on, but before 429, Marius went to Constantinople, where he spent a part of his life, as it would seem, in some kind of an official position; perhaps as the agent of Cœlestine I. (422–432) and Sixtus III. (432–440). He spoke with authority; and his sole object was to defend the papal see against the Pelagians, and effect their condemnation. For this purpose he drew up, in the Greek language, a *Commonitorium*, which he presented to the Emperor Theodosius II., and translated into Latin. The result of this memoir was the banishment from Constantinople of Julian of Eclanum, Cœlestius, and other Pelagian leaders, and their condemnation by the synod of Ephesus (431). In the same year he wrote against Julian, and translated into Latin, the *Anathemata* of Cyril, and other documents pertaining to the Pelagian and Nestorian controversies. The last of his translations dates from 449. After 451 all information of him ceases.

As a translator, Marius is literal and often awkward: his style is rough and uncouth. As a polemic, he is violent and often unjust, his own views being very narrow. But he was a stanch champion of orthodoxy, and his writings contain much valuable information about his contemporaries. They fall into two groups; referring partly to the Pelagian, and partly to the Nestorian controversy. The first group comprises the abovementioned *Adversus novos hæreticos*, written in Rome 417 or 418, and sent to Augustine for examination and approbation (it is lost, unless it be identical with the *Hypomnesticon* formerly ascribed to Augustine, and generally printed among his works); the *Commonitorium*, also mentioned above; another *Commonitorium* against Julian; and translations of Nestorius' Epistle to Cœlestine, four Sermons by him, the *Symbolum Theodori Mops.*, and extracts from his work against Augustine. The second group comprises translations of five Sermons by Nestorius, four Epistles by Cyril, Cyril's *Apologeticus adv. Orientales*, his *Apologeticus adv. Theodoretum*, his *Scholia de incarnatione Verbi Unigeniti*, fragments of Theodoret, Theodore, Diodorus, Ibas, etc. The works of Marius Mercator were for a long time not known at all; though they were evidently used in the ninth century, during the Gottschalk controversy and the Pseudo-Isidorian fabrication, which gave rise to the peculiar fable of an Isidorus Mercator. A collected edition of them was first published by J. Garnier, Paris, 1673, 2 vols. folio, and then by Baluze, Paris, 1684. The latter is the best, and has been reprinted in Gallandi, *Bibl. Patrum.*, viii.; while Migne has adopted the former in his *Patrol. Latin.*, 48. WAGENMANN.

MARK, one of the four evangelists, whose name has passed over to the Gospel by his hand. I. THE MAN. — John, surnamed Mark, a born Jew (Col. iv. 10, 11), comes to view, in the history of the apostolic church, in company with Barnabas and Paul, about the year 45. There is no tenable ground for denying, as Grotius and Schleiermacher did, the identity of John Mark and Mark. He is not only referred to by both these names, but also by the simple name of John (Acts xiii. 5, 13). John was his Hebrew name, Mark his Latin surname. His mother's (Mary's) house in Jerusalem was a resort for the believers (Acts xii. 12). He is called by Peter "his son" (1 Pet. v. 13), which makes it probable that he had been brought to the faith by Peter. He was a cousin of Barnabas (Col. iv. 10), and accompanied him and Paul on their missionary tour as far as Perga in Pamphylia (Acts xiii. 5, 13), whence he returned, against their will (Acts xv. 38), to Jerusalem. For this reason Paul refused to take him as his companion on his second missionary journey. This was the occasion of a separation between him and Barnabas, who took Mark to Cyprus (Acts xv. 36–39). Ten years later, Paul and Mark stand in friendly relations, and Paul calls him his co-laborer (Col. iv. 10; Philem. 24). Paul subsequently requested Timothy to send him to Rome (2 Tim. iv. 11). The last biblical notice connects his name with Peter in the vicinity of Babylon (1 Pet. v. 13). [Olshausen, Lange, Archbishop Thomson, and others, hold it probable that the nameless young man who followed Christ on the night of his betrayal (Mark xiv. 51, 52) was John Mark.] According to the testimony of the early church, the relation between Mark and Peter was a very intimate one. Papias (*Euseb.* 3, 39), who leans upon the presbyter John as his authority, informs us that he was Peter's interpreter. He says, "Mark was the interpreter of Peter, and wrote down accurately what he remembered; . . . for he neither heard the Lord himself, nor followed him, but at a later time he followed Peter" (*Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν . . . οὔτε γὰρ ἤκουσε τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ, ὕστερον δὲ Πέτρῳ*). A later tradition, that he resided with Peter in Rome, is less reliable, as it is open to the

suspicion of being founded on the interpretation of Babylon (1 Pet. v. 13) as Rome (*Euseb.*, 2, 15; JEROME: *Catal.*, 8). Further traditions state, that, after Peter's death, he went to Alexandria, established a congregation, became its first bishop, and suffered a martyr's death.

II. THE GOSPEL. — The early church placed the second Gospel of the canon in a very intimate relation to Peter, as it did the Gospel of Luke to Paul. Papias relates that Mark wrote down the things he heard from Peter, but did not observe any definite arrangement (*οὐ μέντοι τάξει τὰ ὑπὸ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα*). At a later time, Justin (*c. Tryph.*, 106) calls the Gospel the "Reminiscences of Peter" (*τὰ ἀπομνημονεύματα Πέτρου*); and Tertullian (*c. Marc.*, 4, 5) says it is "called *Mark* because he edited the Gospel of Peter" (*evangelium Petri*). Irenæus (*Hær.*, iii. 1) adds, that Mark wrote it after the death (*ἔξοδον*) of Peter and Paul; and at the time of Eusebius (iii. 15) the opinion was universal, that Peter sustained a close relation to the Gospel; while Jerome says (*Catal.*, 8, etc.) that the "Gospel was composed, Peter narrating, and Mark writing." Against this universal testimony to the influence of Peter upon the second Gospel, no tenable objection can be urged. Some (Baur, Hilgenfeld, Köstlin) have argued, from the notice of Papias, that there was an original document by Mark, which contained aphoristic utterances of Peter, but has been lost. But this theory goes upon the arbitrary supposition that Papias, in the words *οὐ τάξει* ("did not follow a definite arrangement") meant a haphazard collection of sayings; but this cannot be made out to be his meaning. Another theory was set on foot by Griesbach, according to which Mark is a mere epitome of, or compilation from, Matthew and Luke. This view, with some modifications, has been advocated by Fritzsche, De Wette, Bleek, Delitzsch, [Davidson], and others, and looks for its confirmation to the contents (by far the largest portion of which is contained in Matthew and Luke) and to the arrangement of the contents; the compiler using Matthew and Luke alternately (Mark i. 1–20, comp. Matt. iii. 4; Mark i. 21 sqq., comp. Luke iv. 31–vi. 17; Mark iii. 23–35, comp. Matt. xii.; Mark iv., v., comp. Luke viii., etc.). Another argument is, that the Gospel shows its secondary origin by the prosaic reflections and additions which the author inserts in his narrative (comp. viii. 3, xi. 13), etc. But this theory likewise lacks all sound foundation. The arguments are deceptive. The first thing to be brought against it is the wide belief of the early church (Melito, Irenæus, Origen, Jerome, etc.) that the Gospels were arranged according to the date of their composition, Luke consequently following Mark. It cannot be shown that Mark had any partisan purpose in writing his Gospel; and, in the absence of this, no reasons can be given why he should have passed by the infancy of Jesus, the Sermon on the Mount, the raising of the widow of Nain's son, the great discourse against the Pharisees, and other narratives, if he was a mere compiler from Matthew and Luke. Again: the theory is made most improbable by the circumstance that Mark does not contain any of the characteristic peculiarities or excellences of Matthew and Luke.

No: the picturesque freshness and vividness of detail, especially in the sections which are peculiar to this Gospel, betray the hand of an original author. He preserves striking Hebrew expressions (iii. 17; v. 41; vii. 11–34), adds numerous details (i. 20; iv. 38 sqq.; vii. 2, 5, 6, 17; viii. 14; xiv. 3, 5, etc.), and represents Christ's rebukes of his disciples as sharper than the other Gospels (iv. 13, 40; vi. 52; viii. 17 sq., etc.). But the main point is, that the sections which Matthew and Luke have in common, Mark has; whereas sections which are peculiar to them he has not. This circumstance would rather prove Mark to be the original from which the other two synoptists drew, than *vice versa*.

There remains only one more question in this connection: Is our canonical Mark identical with the Mark spoken of by Papias? Holtzmann (*D. synopt. Evangelien*) and Bernhard Weiss (*D. Marcusevangelium*, and also *D. Matthäusevangelium*), the representatives of the two principal classes of views, both accord to Mark much originality, but hold that this is not the original Gospel. Holtzmann thinks the Mark of Papias was the original from which our canonical Mark was derived, after the destruction of Jerusalem, and for the Church in Rome. Weiss, on the other hand, regards the *λόγια* ("discourses") of Matthew (see MATTHEW) as the original source of our Gospels, and derives our Mark partly from them, and partly from the reminiscences of Peter. That Weiss's modification of the so-called "Mark-theory" (*Marcus-Hypothese*) involves more intricate complications than that of Holtzmann, there can be no doubt; and for this reason it has found less acceptance than the labor and skill that have been spent upon it would otherwise seem to warrant.

The purpose of the Gospel of Mark is best expressed in its first words, "The beginning of the gospel of Jesus Christ, the Son of God." It brings out the divine glory of the person of Christ, its divine individuality and sublimity, with which his incomparable and superhuman *deeds* impressed an astonished world. The discourses of our Lord are not ignored, but it is the daily deeds of healing and power which the second Gospel emphasizes. A school of critics, denying this purely historical aim, claim that Mark was written for a partisan purpose. Baur affirms his purpose was to preserve a position of studied neutrality between the Judaizing and Gentile types of Christianity. Hilgenfeld held that it leaned towards Petrinism; Volkmar, towards Paulinism, etc. Most strange! These critics come, with their fixed theories of apostolic Christianity, to the Bible, and there pick out the arguments for their positions. There is only one possible conclusion: if Mark serves neither the Gentile nor the Judaizing type of Christianity, and shows no polemical leaning to either, it follows that he was not led to write by any partisan purpose.

The Gospel was written for Gentile Christians, more especially for Roman readers, as is evident from the absence of appeals to the Old Testament, except in chap. i. 2 (xv. 28 being of very doubtful authenticity), and of those passages which would be of more especial interest to Jewish readers. The genealogies, passages referring to Christ's being sent to Israel, the continued efficacy of the law, etc., are all wanting. On the other hand, explanatory observations are added,

which were unnecessary for Jewish readers (vii. 3, 4, 34; xii. 42; xv. 42). Christ brought the gospel (i. 15), whose destination is a universal one; and the temple itself was to be a house of prayer for all the nations (xi. 17).

The *date* of the Gospel has been put down by some (Keim, Hilgenfeld) to the latter part of the first century: Holtzmann says, shortly after the destruction of Jerusalem; Weiss, about the year 70. The Gospel itself contains no details which enable us to fix the date with certainty, not even the eschatological discourses of chap. xiii. The testimonies of the early church writers have already been given. Irenæus says it was written after the deaths of Peter and Paul; but, from Clement of Alexandria on, the tendency was to seek an earlier date, until Eusebius at last fixed it at 43. Every thing points to a date prior to the destruction of Jerusalem: [Meyer, Hitzig, 55–57; Archbishop Thomson and Dean Alford, 63–70; Lange, 68–70; Riddle, 64, etc.].

The *place* of composition was, according to the ancient testimonies of Clement, Irenæus, Eusebius, and Jerome, the city of Rome; and there is no good ground for disputing them. On the other hand, this view is favored by the explanation of Greek by Roman expressions (ii. 4; v. 9, 15, 23; vi. 27, 37; vii. 4, 8; xii. 14, 42; xiv. 5; xv. 15, 39, 44), and is held by Gieseler, Tholuck, Schwegler, Hilgenfeld, Meyer, etc. The isolated notice of Chrysostom (*Hom.* I., *in Matth.*), that it was written in Alexandria, is unsupported by any of the Alexandrian Fathers.

Among Mark's peculiarities of *style* are the use of *hapaxlegomena*, of diminutives, double negatives, the word εὐθέως ("straightway") forty-two times, the repetition of καί ("and"), the tautologies, etc. Hitzig's investigation of Mark's language brought him to the conclusion that it is closely related to that of the Apocalypse, and the author of the former the author of the latter [a view which he had the honor of being alone in holding]. Mark wrote in Greek. Baronius, on the basis of a notice at the foot of a copy of the Peshito and some Latin manuscripts, started the theory that he wrote in Latin; and even the Latin autograph was said to have been discovered in Venice; but the latter proved to be a fragment of a copy of the four Gospels, containing a preface by Jerome.

The *genuineness* of Mark has been left unquestioned, except xvi. 9–20. This passage seems to be more than suspicious. Not that the style is so different from the rest of the Gospel, as some have urged, but because the passage is wanting in the Sinaitic and Vatican manuscripts, because Eusebius, Jerome, Gregory of Nyssa, and others say the Gospel closed with the words ἐφοβοῦντο γάρ ("for they were afraid," verse 8), and the repetition of the first verse, which is found in the eighth. The passage, however, is very old; for Irenæus refers to it (iii. 10, 6). Perhaps the original conclusion of the Gospel was lost: perhaps it remained unfinished. [The genuineness is denied by Griesbach, Lachmann, Tregelles, Tischendorf, Westcott and Hort (in their Greek text), also by Fritzsche, Ewald, Reuss, Meyer, Archbishop Thomson, Riddle, but affirmed by Mill, Hug, Scholz, Olshausen, Ebrard, Lange, Burgon, Scrivener, and Morison.]

[Lit. — *Commentaries* by Petter (2 vols., London, 1661), Fritzsche ("a very elaborate philological commentary," Leipzig, 1830), Kuinoel, Olshausen, Ford (London, 1849), J. A. Alexander (New York, 1858), Wordsworth (5th ed., 1866), Alford (6th ed., 1868), Meyer (revised by B. Weiss; 6th ed., Göttingen, 1878), Lange (English translation by Professor Shedd, New York, 1866), James Morison (London, 1873; 3d ed., 1882, one of the very best), Plumptre (London and New York), McEvilly (Dublin, 1876), Maclear (Cambridge, 1877), Anba Sévère (translated from Arabic by J. J. L. Bargès, Paris, 1877), C. A. Keil (Leipzig, 1879), Bonnet (Paris, 1880), Schanz (R. C., and excellent, Freiburg-i.-Br., 1881), Canon Cook, in *Speaker's Commentary* (New York, 1878), Riddle (New York, 1881); Knobel: *De ev. Marci Orig.*, Vratisl., 1831; Hitzig: *Ueber J. Marcus u. seine Schriften*, Zürich, 1843; Hilgenfeld: *D. Marcus-Evangelium u. d. Marcus-Hypothese* (in Zeitschr. f. wissensch. Theol.), 1864; B. Weiss: *D. Marcus-Evang.*, Berlin, 1872; Klostermann: *D. Markus-Evangelium*, Göttingen, 1867; Godet: *The Origin of the Four Gospels*, in his Studies on the New Testament, English translation, London, 1876; Schaff: *Church History* (revised edition, vol. i. pp. 627–647); Archbishop Thomson: art. "Mark," in Smith's *Bible Dictionary*. On the genuineness of the last twelve verses see Dean Burgon's monograph (Oxford and London, 1871), Tischendorf, ed. viii. major, Westcott and Hort, vol. 2, and Schaff, *l. c.* i. 643–647. See art. Gospels for further literature.] Güder.

MARK'S DAY, St., the 25th of April; celebrated in the Roman Church by a solemn supplicatory procession, — the so-called *Litania major*. The ceremony is mentioned by Gregory the Great. In those churches where Mark is patron, the priest wears blue at mass upon this day.

MARLORAT, Augustin, surnamed **Du Pasquier;** b. at Bar-le-duc in Lorraine, 1506; hanged at Rouen, Oct. 31, 1562. After the death of his parents, he was educated in an Augustine convent; entered the order in 1524; was ordained a priest, and became in 1533 prior of a monastery at Bourges. He enjoyed a great reputation as a preacher; but his connection with the Reformation soon became apparent, and in 1535 he was compelled to flee. He sought refuge in Geneva; was appointed preacher at Cressier, near Lausanne; married; removed to Vevay; and was appointed preacher to the Reformed congregation in Paris, in 1559, and in the following year to that of Rouen. Rouen was in that period the second city of France, the centre of great commercial and industrial interests. The Reformation had spread widely among its inhabitants; and, after the massacre of Vassy (March 1, 1562), the Reformed citizens took possession of the city (April 16), and established a government in accordance with their religious principles. Some outbursts of fanaticism took place May 3; and, though the Reformed pastors were entirely innocent of those excesses, they were made to suffer for them, when, on Oct. 26, the city was recaptured by the Roman Catholics. Marlorat was condemned to death, and executed in front of his own church. [Of his works, parts of his *Novi Testamenti catholica expositio*, Geneva, 1561, were

translated into English by Thomas Tymme, London, 1570 (St. Matthew), and by others (John) 1574 (Mark), 1583, etc.] THEODOR SCHOTT.

MARNIX, Philipp van (*Sieur de St. Aldegonde*), b. at Brussels in 1538; d. at Leyden, Dec. 15, 1598; one of the most prominent leaders of the Dutch rising in the sixteenth century. He was very carefully educated, and throughout life a zealous student. He understood Dutch, German, French, Spanish, Latin, Greek, and Hebrew. He was a good classical scholar, a learned theologian, and well versed in jurisprudence. His principal studies he made at Geneva, and there he became not only fully converted to the Reformation, but also deeply imbued with the political elements of Calvinism. After returning home in 1560, he lived for several years in domestic retirement, until the whirlwind of events carried him to the front. He drew up the so-called "compromise," by which the Dutch noblemen bound themselves to resist to the last the introduction of the Inquisition; and also the petition of April 5, 1566, to the regent, Margaretha of Parma, concerning the Inquisition. After the occurrence of the iconoclastic riots at Antwerp, in August, 1566, he published *Van de beelden afgeworpen en de Nederlanden* (1566), and *Vraye narration et apologie des choses passées aux Pays-Bas* (1567). But it was not with the pen alone he served the cause he had espoused. Valenciennes was heavily pressed by the Spaniards, and Marnix and Brederode undertook to re-enforce it. But they were defeated at Austrawel, March 13, 1567. Marnix escaped first to Breda, then to Germany; but all his property was confiscated, Aug. 17, 1568. He entered the service of the elector-palatine, Friedrich III., and for several years he was deeply engaged in theological affairs. Meanwhile he had made the acquaintance of William of Orange. An intimate friendship sprang up between the two men; and in 1569 Marnix composed the famous *William's Lay*, which contributed more than any thing else to concentrate the sympathy of the Dutch on William the Silent. Between 1572 and 1585 falls the great political and diplomatical period of Marnix's life. He headed the embassy which tarried in London from December, 1575, to April, 1576, in order to induce Elizabeth to accept the sovereignty over the Dutch republic; and he also headed the embassy which (1580) went to France to offer the crown of the Netherlands to the Duke of Anjou. The latter mission was successful; and Marnix drew up the *Acte de déchéance de Philippe II. de sa seigneurie des Pays-Bas:* see also his *Rapport fait au prince d'Orange et aux États Généraux.* But the foolish attempt of the duke (Jan. 15–17, 1583) to break the compact, and establish himself at Antwerp by a *coup d'état*, threw suspicion even on Marnix; and when, as burgomaster of Antwerp, he surrendered the city to Alexander of Parma (Aug. 17, 1585), after a siege of nearly two years, he fell a victim to calumny. He retired to his estate at Westsonburg, near Vliessingen, and lived for several years in deep retirement. As a kind of reparation, the states-general charged him in 1596 with the translation of the Bible; and he moved the following year to Leyden. But he succeeded only in finishing the translation of Genesis before death overtook him. His principal theological work is *De Biencorfs der helige roomsche keerke*, a satire on the Church of Rome, her organization, her institutions, and her practices, inspired, no doubt, by the *Epistolæ obscurorum virorum*, and often very striking and pointed. It was published in 1569, often reprinted, and translated into many foreign languages. His stand-point was that of strict Calvinism. It was due to his influence, that, at the synod of Antwerp (Aug. 20, 1566), the Wittenberg *concordia* was rejected; and in the same spirit he was active at the synods of Wesel (1568) and Emden (1571). A *Traité du sacrement de la saincte cène du Seigneur*, which was published after his death (Leyden, 1599), is very precise and definite in fixing the stand-point from which it is written; and so are his *Réponse apologétique* (1598), *Ondersoekinge ende grondelijke wederlegging der Geestdrijvische Leere* (1595), *Tableau des différends de la religion* (1601), etc. A complete edition of his works does not exist. A selection has been published by Edgar Quinet: *Œuvres de P. van M.*, Brussels, 1857–60, 8 vols. His theological writings have been published by J. J. van Toorenenbergen, St. Gravenhage, 1871. Many of his letters are found in the *Werken der Marnixvereeniging.*

LIT. — His life was written by PRINS, Leyden, 1782; W. BROES, Amsterdam, 1838; EDGAR QUINET, Brussels, 1854; TH. JUSTE, Brussels, 1858; J. VAN HARE, Harlem, 1854 (popular); VOLKMAN, Harlem, 1875 (popular); ALBERDINGK-THYM, Harlem, 1878 (ultramontane). See MOTLEY: *Dutch Republic.* THEODOR SCHOTT.

MARONITES is the name of a Syrian tribe, which, within the Christian Church, forms a peculiar, half-independent community, or, to speak more correctly, a sect. Members of this sect live scattered all over Syria; larger congregations are gathered in Aleppo, Damascus, and the Island of Cyprus; but the proper home of the community is the Lebanon region, from Tripoli in the north, to Tyre and the Lake of Genesareth in the south. Especially the districts of Kefrawân near Beirut, and Bsherre near Tripoli, are inhabited exclusively by Maronites; while in other places Maronites, Jacobites, Druses, etc., live interspersed between each other. The total number of the Maronite inhabitants of Lebanon hardly exceeds two hundred thousand: at all events, the estimate of the *Notizia statistica delle Missioni cattoliche* (Rome, 1843), five hundred thousand, is much too high. They pursue agriculture and cattle-breeding: the cultivation of the silk-worm is also very flourishing among them. They speak Arabic, and have done so for centuries; but they are of Syrian descent. The liturgy employed in their divine service is in Syriac, though only a very few of them understand that language: the readings from the Gospels, however, are in Arabic. They like to consider themselves a distinct nation; and they have, indeed, always succeeded in vindicating for themselves a certain measure of political independence. They are governed by sheiks, elected from among their own nobility; and to the Ottoman sultan, who appoints a Christian pacha over them, they only pay a variable tribute. At the head of their church (the *Ecclesia Maronitarum*) stands a patriarch, who is elected by themselves, and wears the title of "Patriarch of Antioch and all the East." He resides during summer in the monastery Kannôbîn, at Lebanon, and during

winter at Bkerke; and he is always named either Butrus (Petrus), or Bûlus (Paulus). But he receives confirmation from the Pope; for from the latter part of the twelfth century there has existed a certain relation between the see of Rome and the Maronites.

Name. — On the Orontes, between Hamath and Emesa, there lay an old monastery dedicated to St. Maron. In the sixth century it was repaired by Justinian, according to Procopius (*De ædific.*, 5, 9), and is often spoken of as the most prominent among the Syrian monasteries. The Maron after whom the monastery was named is generally considered identical either with the hermit whose life Theodoret has described (*Hist. Eccl.*, 16), or with the monk and presbyter of whom Chrysostom speaks so highly (*Ep.*, 36): both must have lived about 400. But the great age and the celebrity of the monastery make it more probable that it took its name from some saint much older; for instance, from Mârî, who converted Babylon, and died, at the age of eighty-one, in the monastery Deir Mâr Mârî, near Seleucia, on the Tigris. From whomsoever it may have taken its name, it is from the monastery that the Maronites themselves derive their name; and it needs only to be mentioned passingly that some scholars derive it from Maronea, a village thirty miles east of Antioch; and others from Johannes Maron, about whom see below. But it must be noticed that the name does not occur until the eighth century, in the writings of John of Damascus, and that it is used there to designate a heretical sect. Exactly in the same manner it occurs later on in the writings of the Christian authors in Egypt (who wrote in Arabic), — Eutychius (Ibn Batrik, from the beginning of the tenth century), Benassalus (Ibn el-Assâl, from the thirteenth century), and others. See RENAUDOT: *Hist. Patriarch. Alex.*, Paris, 1713.

The First Patriarch. — Johannes Maron, whom the Maronites acknowledge as their first patriarch, was born at Sirûm, near Antioch, and was educated in Antioch and the monastery of St. Maron. Later on he studied in Constantinople, became monk in St. Maron, was ordained priest, and wrote against the heretics. Having acquired a great reputation among the Syrians, he was introduced to the papal legate in Antioch, and by him appointed bishop of Botrus in 676. He then converted all the Monophysites and Monothelites in the Lebanon region to the Roman faith, ordained priests and bishops, and gave the Maronites their political and military constitution. When Theophanes, patriarch of Antioch, died, in the second year of the reign of Justinian II., he happened, we are told, to be present in the city, and was unanimously elected patriarch. We are furthermore told that he journeyed to Rome, and was consecrated by Pope Honorius. But Honorius lived nearly a century before that time; and, as no one else but the biographer of Maro knows any thing about a patriarch of Antioch of that name, the whole story of his patriarchate seems to be a fabrication. Renaudot even goes so far as to deny the very existence of Maron; but there is no reason to doubt that he really was elected bishop of Lebanon, and exercised great influence there in steady opposition to the Greeks, though it is apparent that his biography, derived from a so-called Arabic chronicle of the fourteenth or fifteenth century, and first published in a Latin translation by Quaresmius (*Elucidatio terræ sanctæ*, i. 37), and then in the original text by Assemani (*Bibl. Or.*, i. 496), is much mixed up with legendary matter, and the product of some Maronite, converted to Romanism, and anxious to establish an early and intimate connection between Rome and his co-religionists.' The Maronites are generally very jealous of their orthodoxy, and employ every means at their disposal in order to slur over the fact — related by William of Tyre in his History of the Crusades, and accepted by Jacob of Vitry, Baronius, Renaudot, and all modern church historians — that they were a heretical sect, Monothelites and Monophysites, until they, in 1182, joined the Church of Rome under the influence of the crusaders, through whom frequent communications took place with the papal see. Their principal defenders are Abraham Ecchellensis (*Chronicon orientale*, Paris, 1651), Faustus Nairon (*De origine Maronitarum*, Rome, 1679, and *Enoplia fidei*, Rome, 1694), I. S. Assemani (*Bibl. Orient.*, Rome, 1719), and Nicolas Murad (*Notice historique sur l'origine de la nation Maronite*, Paris, 1844).

Relation to Rome. — The great conversion to Romanism in 1182 was not complete. An anti-Roman re-action soon set in, and was punished by a papal interdict, from which the country was not absolved until 1215. Afterwards Rome took great pains to maintain the union. A national council was held in 1596, in the monastery of Kannobin; and P. Girolamo Dandini, a Jesuit, appeared at the council as papal legate, charged with the revision of all the Maronite affairs. According to his report (*Missione apostolica al Patriarca e Maroniti del Monte Libano*, Cesena, 1656; translated into French, and accompanied with notes, by Richard Simon: *Voyage du mont Liban*, Paris, 1685), the council resulted in a complete submission to the Roman see, and an almost complete agreement with respect to doctrines. The exceptions were not a few, however, nor were they unimportant. The Maronites retained the celebration of the Lord's Supper under both kinds, the Syriac liturgy, the marriage of the priests, their own fast-days, their own saints, etc. A new council was held in 1736 in the monastery of Mary, at Luweiza, in the district of Kesrewan. The celebrated Maronite scholar, J. S. Assemani, was sent from Rome as papal legate; and the great object was to enforce among the Maronites the canons of the Council of Trent. Assemani partly succeeded. The Roman Catechism and the Gregorian Calendar were introduced; the Tridentine exposition of the doctrine of transubstantiation was established; the marriage of the clergy was confined to the lower degrees; the name of the Pope was introduced in the prayers, and the mass, etc. The acts of the council were published in Arabic, from the printing-press of the monastery of Mar Hanna, on Lebanon, 1788; and large extracts from those acts have been given by Schnurrer, in his two programmes: *De ecclesia Maronitica*, Tübingen, 1810–11. See also *Nouveaux mémoires des missions de la compagnie de Jésus dans le levant*, Paris, 1745, viii. and S. E. Assemani: *Bibl. Medic.*, Florence, 1742, p. 118. In 1584 Gregory XIII.

founded the *Collegium Maronitarum* in Rome, and from that institution issued a number of celebrated scholars, — Georgius Amira, Gabriel Sionita, Abraham Ecchellensis, the Assemanis, and others. Meanwhile the people itself, at home on Lebanon, remained in a semi-barbarous state. Two printing-presses were established among them, — at Mar Hanna in 1795, and at Kashia in 1802; but they awakened no interest in reading. For a long period the Maronites maintained a kind of supremacy over the Druses; but after 1840 their power became greatly weakened, feuds arose between them and the Druses, by which the country was often fearfully devastated. It was an attack by the Maronites on a Druse village, which in 1860 gave the first occasion to the frightful massacre of the Christians by the Druses throughout Syria, especially in Damascus.

Lit. — Corancez: *Itinéraire*, Paris, 1816; Brocchi: *Giornale delle observazioni*, etc., Bassano, 1842, tom. iii.; G. Guy: *Relation d'un séjour dans le Liban*, Paris, 1847. E. ROEDIGER.

MAROT, Clément, the poet; b. at Cahors about 1497; d. at Turin in 1544; led an adventurous life at the courts of Francis I., Marguerite of Valois, and Renata of Este; staid for some time at Geneva in friendly intercourse with Calvin, having been compelled to flee from Paris, suspected of inclining towards the Reformation; and settled finally in Turin. In 1538 he began, with the aid of the learned Vatable, to translate the Psalms into French verses; and his undertaking succeeded so well, that it became fashionable, even at the court, to sing them. The first edition dates from 1541, and contains only thirty psalms; but the second, of 1543, with a preface by Calvin, contains thirty more. See, on this whole matter, the excellent works by Félix Bovet: *Histoire du psautier des églises réformées*, Neuchâtel, 1872; O. Douen: *Clément Marot et le psautier huguenot, Étude historique, littéraire, musicale et bibliographique*, Paris, 1878, 1879, 2 vols., and the art. Psalmody. C. SCHMIDT.

MARRIAGE is that union of a male and of a female human being, without which there could be no family, no parental care, no developed political communities, no general society of mankind. It is, in its essence, not only a union of hearts, but a physical union also. In the first book of the Hebrew Scriptures it is written, "For this cause shall a man leave his father and his mother, and shall cleave to his wife, and they shall become one flesh." This passage our Lord has sanctioned, as expressive of what his views of marriage are; and he adds to it the words, "What, therefore, God hath joined together, let no man put asunder." It is thus a religious ordinance, contrived and instituted by God, which is to control the whole human race as long as the present laws of earth and man shall continue.

The inferences from the passage of Genesis are very important. One is, that the marriageable man leaves his father and mother, and cleaves (or is glued) to his wife. In other words, marriage is the beginning of a new family, involving a separation from his parents and home, and implying, in the fact that a wife is to be found away from home, a condemnation of the marriage union with near relatives. Another inference is, that the closeness of the tie to the wife prevails over the closeness of the tie to the parents. Another still to be drawn from calling the union "one flesh," is, that neither of the parties can be united at the same time to another person; so that polygamy is condemned by the very nature of marriage. And, still further, the expression "shall cleave" (adhere, or be devoted to) denotes a moral and social union; while "one flesh" implies that they are also bound together in an exclusive sexual fellowship. The permanence also of the union is implied in this closeness.

The apostle Paul, by his parallel comparing the husband and wife with Christ and his church, confers the highest possible honor on marriage, and shows the closeness of the union: "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it." "Even so ought husbands also to love their own wives as their own bodies" (Eph. v. 25, 28).

Polygamy is not only contrary to the earliest idea of marriage, but both the laws of nature and the experience of the world condemn it. As far as statistics reach, the sexes, at the marriageable age, maintain, on the whole, an equality, or a near approach to equality, of numbers; more males being born, and more females surviving the perils of early and middle life. In the higher races polygamy is almost unknown: elsewhere it cannot be indulged in to any great extent, unless men are killed off in war, while women are spared; or unless the rich and powerful have many wives, and the poorer classes of men lead lives of profligacy. Polygamy, again, makes men sensual, and fills the wives of the same man with jealousy and hatred towards each other. The idea of the family cannot be realized in the harem; and its inmates are often all but slaves, being first acquired by war or money.

Yet polygamy, although contrary to the idea of marriage as set forth in Gen. ii. 24, was in the world at an early date. Lamech, of the posterity of Cain, had two wives (Gen. iv. 19), which seems like a record of the first known bigamy; after which polygamy may have soon sprung up. We find it in the family of Abraham: both his grandchildren, Esau and Jacob, had a plurality of wives, — the first, three; the other, four, of whom two may be called, like Hagar, concubines, being given by Leah and Rachel to Jacob, as Sarah gave Hagar to Abraham, to be a substitute for herself. From this it may be conjectured that bigamy depended at first on the original wife's consent. Afterwards it became more common among the men of power and wealth. And yet Nabal had one wife only (1 Sam. xxv.); and the same is true of the prophets, where we have any notices of their family relations. Moses also may have lost his first wife when he married the Cushite woman (Num. xii. 1; comp. Knobel *in loco*). In the last chapter of Proverbs, only one husband and one wife are thought of. No law forbade polygamy, but it faded out of manners without the aid of legislation. All the peoples in the west, of a higher civilization, discarded it, or never had it; and no direct prohibition of it is to be found in the Christian Scriptures.

Marriage, unless begun at too early an age, is shown by modern statistics to be decidedly a healthier, as it is a more moral, condition than that of remaining single. M. Michel Chevalier

remarks, that if we compare the deaths of celibates, married persons, widowers, and widows, in their sum total, it is found that there is in France an exceptionally great mortality in the class of persons of either sex, married under the age of twenty; but that, in all succeeding periods of life, the death-rates of the married fall below those of the unmarried. In the French census of 1861 the deaths of celibates for a hundred celibates are given as 6 males and 5.72 females between the ages of twenty and sixty, but, of married persons between the same ages, they are 4.02 per cent of males and 4.40 of females. An increase of marriages in our country, says M. Lagoyt, cited by M. Cadet (*Mariage*, p. 13), would have for its effect, not only a greater fecundity of legitimate births, but also a greater mean duration of life.

The question here comes up, What persons are forbidden in the Scriptures, or upon ethical grounds, to form marriage unions with one another? It must have been discovered in primeval times, that the children of the same family, and others nearest of kin to one another, needed to have the utmost sexual reserve maintained between them, in order that the family might not become a hot-bed of vice. Everywhere we find laws prohibiting marriages of near relatives under heavy penalties. The word *incestus* (that is, *incastus*, unchaste, impure) shows how the Romans branded it in their language. Even a parent and an adopted child could not marry, nor an uncle and a sister's daughter. There could be no *connubium* there between very near relatives; and the parties to such a union, or the man at least, were visited with penalties such as *deportatio*. In the Hebrew Scriptures three of the curses to be uttered on Mount Ebal (Deut. xxvii. 15–26) relate to incestuous marriages. Compare for unlawful or incestuous marriages Lev. xviii. 6–17, and, for incestuous intercourse, Lev. xx. 11–21. In a number of cases, death is made the penalty.

Another reason has been assigned for prohibiting marriage between cousins; namely, that such unions are unfruitful. Thus Gregory the Great, in 601 A.D., writing to the missionary Augustin in England, makes the remark that Roman law had permitted first cousins to marry, but adds, "We have learned by experience that offspring cannot grow up from such a marriage."

It ought to be added, however, that, in very early times, children of the same father, but not of the same mother, were united in wedlock. This was Abraham's relation to Sarah. Of the strictness of the early Christian church we may have occasion to speak again. Here we mention the tendency of some modern legislation to depart from the standard of church law, and allow quite near relatives to marry. By French law, aunts and nephews, uncles and nieces, first cousins, brothers and sisters in law, can thus intermarry. By the law of the German Empire of Feb. 6, 1875, nearly the same descriptions of persons have liberty of marrying one another opened to them.

The entrance of the daughter into the marriage state depended in great measure upon the will of the father. It was natural that he should make it a condition of parting with his daughter, — who at once was held to be his property, and was his help in the household, — that some compensation should be made to him by a suitor, for his loss of her services. To this *mohar*, as the Hebrews called it, there are several allusions in the Hebrew Scriptures. Shechem was willing to give any amount of *mohar* and *matthan* to Jacob and his sons in exchange for Dinah as a wife (Gen. xxxiv. 12), in which passage the second word may denote a *gift* made to the betrothed by the suitor. Jacob paid for his wives in labor; David paid for Michal in evidences of having killed a hundred Philistines (1 Sam. xviii. 25; 2 Sam. iii. 14); Hosea, in a symbolical prophecy, gave for a wife fifteen pieces of silver and a quantity of barley, — the usual price for a slave. The price paid to the next of kin for a wife may have, in time, been given by the father to his daughter as her dowry. The very ancient practice of bride-stealing, of which traces remained, in many parts of the world, long after the proper seizing of a wife from another tribe ceased, is not shown by any thing in the Old Testament to have been indigenous among the Hebrews. The expedient to supply the Benjamites with wives, in Judg. xxi., seems to have been suggested by the necessity of the case.

The natural feeling that marriage is a most important and a religious institution found expression among the Israelites in a solemn covenant between the man and the woman, to which there are several references. One of these is in Prov. ii. 17, "Who . . . forgetteth the covenant of her God;" and another, in Mal. ii. 14, "Yet she is thy companion, and the wife of thy covenant;" i.e., of thy covenant made with her solemnly before God. Still more full is the expression in Ezek. xvi. 8, where God as a husband enters into a covenant with Jerusalem as a wife, so that she becomes his. Of the other ceremonies of marriage very little is said in the ancient scriptures. At Athens the man made known to the members of his *phratria* the marriage into which he had entered; and a sacrifice followed, together with a feast. And so, in early patrician times at Rome, a cake of spelt was eaten by the man and his bride, with auspices and offerings, in the presence of twelve witnesses (two of whom were the *pontifex maximus* and a *flamen dialis*). And there can scarcely be a doubt that religious rites, with a festival, accompanied marriages among the Hebrews.

The New Testament in its precepts shows a high idea of marriage; and, while it teaches that this state of life is not superior to its opposite, regards it also as a doctrine of false teachers that they place it among forbidden things. Our Lord, in Matt. xix. 11, when the apostles had said that it was not expedient to marry, if divorce was allowed only for one cause, replied that it was not given to all to receive this saying (of theirs) in practice, and that some abstain from marriage for the kingdom of heaven's sake. He shows that he thought individual duties and ethical capacities to be the determining considerations when marriage became a personal question. The apostle Paul lets us know that Peter and the Lord's brethren had wives, and considered his right to marry, if he wished, to be as good as theirs; he wishes the younger widows to marry (1 Tim. v. 14); he makes it essential (iii. 2–4) that the overseers in the churches should live a family life; and he regards forbidding to marry as part of an ascetic heresy (iv. 3). One passage only (Rev. xiv. 4)

seems to look upon marriage as a state of life inferior to celibacy. But whether the words, "were not defiled with women," and "for they were virgins," denote absolute chastity in the monastic sense, or absolute purity in the moral sense, and especially freedom from defilements accompanying idolatry, it is not altogether easy to decide. (Comp. Düsterdieck and De Wette *in loco*).

Want of purity in thought, speech, and action, was the great vice of heathenism, and is especially denounced in a number of places in the New Testament; and, at the time when Christianity was spreading, an ascetic doctrine invaded the western parts of the civilized world, the leading idea of which was that victory over bodily desires was the principal attainment for man. In reference to marriage, Tertullian could say that second marriage is nothing but a species of fornication (*stupri*). Thus a state of virginity began to be regarded as one of superior sanctity; and what Origen did is well known. At the Council of Nice, opinions were thrown out that bishops, presbyters, and deacons should refrain from sexual communion with their wives. The good judgment of an Egyptian bishop, who was himself unmarried, prevented this rule from being enacted. Ere long, however, the law became stricter, so as to require priests and deacons in the western church, if unmarried, not to marry, and, if married, to live apart from their wives. The eastern church allowed ordination in inferior ranks of the clergy without requiring such separation; but a married bishop was obliged to leave his wife when raised to this dignity. It took a long time for such laws to prevail in the western church, until Gregory VII., partly out of policy, in order to draw a broader line between the lay and the clerical members of the church, threatened excommunication against such laymen as should be present at masses celebrated by married presbyters. An unmarried clergy, thus secured, greatly aided the unity and ascendency of that order amid all the evils which the rule of celibacy brought about.

The most important points connected with Christian marriage in the mediæval church are the including of it among the sacraments, and the power which the celebration of marriage with religious rites gave to the priests, of determining who could or could not marry according to Scripture and ecclesiastical canons. Upon the power of deciding questions touching the lawfulness of marriage depended the ecclesiastical jurisdiction of bishops, so far as it reached, over legitimacy, succession to inheritances, and the validity of testaments, — an immense power, which could be used to increase the amount of property held by dead hands. Another control which the mediæval church exercised in respect to marriage was that of deciding what impediments ought to prevent its being celebrated. Of these impediments there were various sorts; some from degrees of consanguinity or of affinity; others from special causes, such as fraud, precontract, clerical orders; others from the religion of one of the parties. In process of time, after the rise of Protestantism, when members of the Catholic Church and Protestants lived near one another, the question of *mixed* marriages arose, which has been a very troublesome one in some parts of Christendom; and still later began the strife between states and the churches, especially the Catholic Church, growing out of the permission of civil marriage, as it is called. Each of these subjects — the early impediments to marriage in the Catholic Church (existing in part, also, in Protestant countries to a small extent), mixed marriages, and civil marriages — will call for some explanation.

I. *The Impediments* which early law in the western church, or canon law, sanctioned, may be divided into such as rendered marriage null, unless the party injured chose to have the marriage continue, and such as, on public grounds, without taking the wishes of the parties into account, absolutely dissolved it. (*a*) To the first kind belong force, fraud, error in regard to personal identity or in regard to freedom, antenuptial derangement of mind, crime or pregnancy, concealment of certain matters from the pastor, and seduction (which, however, might be included under force). By free consent all these impediments might cease to be binding, and the marriage thus be without a taint. (*b*) There were public impediments involving a sentence of nullity: such are differences of religion, one of the parties being a heretic, Jew, or heathen. If the party causing the impediment becomes a Catholic, the difficulty then ceases. (*c*) A marriage opposing existing obligations, such as a marriage already existing, or a previous vow of chastity. (*d*) Previous crime, as adultery between the parties, or marriage with a murdered person's wife or husband by the murderer. But a penance could remove this obstacle. (*e*) Blood-relationship, affinity, and even spiritual affinity, as that of a godfather or godmother. This impediment started from the prohibitory rules of Roman law, and perhaps of Levitical law, until it grew into a prodigious and annoying system, both in the Latin and Greek churches, from the prohibition against first cousins' intermarriage (which was the second degree), onward, until a remedy, in part, was found in the lucrative practice of dispensation. The cause may have been, in part, the feeling that such an alliance was something like incest, and in part from the supposed discovery (which Gregory the Great gives as a reason), that marriages between such near relatives are not prolific (601 B.C.). Things went on until sixth cousins, or persons in the seventh degree of relationship, could not marry. But Innocent III. brought about a change in the law at the Fourth Lateran Council, so that the prohibition should not thenceforth exceed the fourth degree of consanguinity and affinity; that is, the relation of fourth cousins. Yet a marriage between third and fifth cousins came into use. Affinity extended as far in prohibiting marriage as consanguinity, but in time this was very much abridged in its power. The same is true of the relation created between godfathers and godmothers and their kindred. Dispensations were pretty freely granted. The third canon of the Council of Trent on the sacrament of matrimony is as follows, rendered into English: "If any one shall say that only those degrees of consanguinity and affinity which are expressed in Lev. xviii. 6 sq. can prevent the contracting of marriage, or separate it when contracted, or that the church cannot give a dispensation in regard to some of them,

or enact that others besides shall not prevent and separate [marriage], let him be anathema." There is silent reference here to the marriage of Henry VIII. with his deceased brother's wife, which was declared unlawful by some during the controversy on that marriage and his divorce.

II. *Mixed Marriages*, or those, especially, between Catholics and Protestants. The Reformation, in many respects, substituted the civil power of the State for the old Church power. Laws concerning marriage were thenceforth enacted in all Protestant states. But many states had subjects of different religions, and among the Catholics in such countries the marriage laws still continued. The neighbors of different confessions, occasionally, would desire to form marriage connections with one another. But the Catholic Church forbade the clergy to solemnize such marriages, unless the offspring should be instructed and brought up in the Catholic religion; and for this, before marriage, guaranties were required from the persons concerned. For some time the difference of religions prevented marriage unions between the persons adhering to them; but in the eighteenth century the feeling on this point became freer or laxer, and at present mixed marriages form, in a few countries, an appreciable percentage of the annual marriages. It is readily understood that the Catholic Church is very averse to yield at all on the question of guaranties, but considerations of policy have called forth a certain degree of concession in some Protestant countries from the Catholic Church. The treatment of such marriage — as Walter, a Catholic writer, describes it in his *Kirchenrecht* (seventh edition, § 318, 1839) — is as follows, unless changes of policy have been introduced in more recent times: By a law of Benedict XIV., a mixed marriage not celebrated according to the rules of the Catholic Church — and thus canonically regarded as a state of concubinage, although it were not entered into in the form prescribed by the Council of Trent, but in a form having legal validity in the place in question — could be regarded as a really and fully valid marriage. This concession, however, was limited at first to the Netherlands, and, by a brief of Pius VIII., to the western part of the Prussian monarchy. These concessions related only to the form of marriage. "But," adds Walter, "in some places, in order to avoid greater evil, even although the necessary guaranties are not given, the Catholic pastor may be present, and may enroll in the church book the declaration that is made. He must refrain, however, from all prayers and solemnities whereby he could have the appearance of approving such a union begun against the requirements of the church." And for proof our author cites a brief of Pius VIII. to Prussian bishops in 1830, and of Gregory XVI. to Bavarian bishops in 1832 (*Kirchenrecht*, § 318, page 634 of seventh edition).

III. *Civil Marriages.* — These are marriages entered into according to a form, or in a way, prescribed by the State, and have a validity which is independent of any ecclesiastical solemnization. Such marriages arose out of the unwillingness of dissenting sects in Protestant countries to have the marriages of their members celebrated by ministers of the Established churches, or, perhaps, celebrated according to forms which they could not approve. It is significant of the feeling of some English colonies, as of the Puritan ones in Connecticut and Massachusetts, that at first they required all marriages to be celebrated by a justice of the peace, or other civil officer. The reason of this evidently was, that they had felt what they considered tyranny from the Church of England, or eschewed it as not a true church. In process of time, ministers of the gospel, of any denomination, were allowed to solemnize marriages; and registry laws required that they should have the proper certification. In Europe, civil marriage has been subjected to much opposition, especially on the ground that the religious nature of marriage is not properly provided for by laws which render marriage by a minister of religion unnecessary. There are different ways of uniting civil marriage with religious forms. One is to begin with the civil marriage, which is essential, while the religious celebrations are left to the individual's own choice. This is the *civilehe* of Germany since Feb. 6, 1875, according to a law of the empire. Of this many religious persons complain, and with reason. Civil marriage is introduced into the principal countries of Europe, and is destined to extend farther.

Marriage and religion being the two main supports of society in all its forms, from the family to the state, we may ask, in closing, whether marriage is now contributing all that it can to the social system. Our answer must be, first, that it is a bad sign where the number of marriages to a given number of persons is, for a long period together, on the decrease, and that such seems to be the condition of some of the most cultivated nations at the present time. And again: the reverence for the institution of marriage, either in society as a whole, or in certain classes, is tested by the annual number of breaches of its essential laws, and by divorces and separations. But it is a sad fact that the breaches, such as adulteries and desertions, are, on the whole, increasing, and that separations have still more increased within the present century. If the expense of maintaining families should increase as it has done, and the style of living go along with it at an equal pace, and the apparent desire of many not to have large families should become still more manifest, then we may expect that decay of family life to show itself which involves the decay alike of religion and the state.

LIT. — Marriage has such various and important relations to religion, morals, the family, the State, and the Church, that its literature is too copious to be fully exhibited. For Hebrew marriage we mention the work on *Mosaisches Recht*, by J. D. MICHAELIS (2d ed., 1775), that of SAALSCHÜTZ with the same title (2d ed., 1853), and the *Antiquities of Israel*, a translation of a work of EWALD by Solly, 1876. On marriage among the Greeks and Romans, consult especially K. F. HERMANN'S and SCHOEMANN'S *Griech. Alterthum*, MEIER and SCHOEMANN'S *Attische Process* (1824), ROSSBACH'S *Röm. Ehe* (1869), MARQUARDT, in his and MOMMSEN'S *Handbuch*, vol. i. of his *Privatleben d. Röm.* (1879). For the Roman law of marriage, see REIN: *Röm. Privatrecht;* and the writers on Roman law, as VANGEROW'S *Pan-*

dekten, i. § 201. For the ecclesiastical law of marriage we cite WALTER'S *Kirchenrecht*, PERMANEDER (R.C.), and RICHTER (*Prot. u. Evangel. Kirchenrecht*, where, in a note on § 262, sixth edition, a catalogue of authors is given). For the history of state law in all Christian states on the right of concluding marriage, FRIEDBERG (*das Recht der Eheschliessung*, 1865) is exhaustive. ERNEST CADET'S *Le mariage en France* is an excellent book (1870). We may mention also PAUL JANET'S *La Famille*, and TROPLONG'S *De l'influence du Christianisme sur le droit civile des Romains*, 2d ed. (1855); C. THÖNES: *Die christliche Anschauung der Ehe u. ihre modernen Gegner*, Leiden, 1881. Writers on morals, public law, and the state, naturally speak of marriage; but we here close our list. T. D. WOOLSEY.

MARRIAGE AMONG THE HEBREWS. From the beginning, fathers selected for and gave to their sons a bride (Gen. xxiv. 3, xxxviii. 6). Where the wishes of the son were consulted, the proposal was made by the father (Gen. xxxiv. 4, 8; Judg. xiv. 2). Where there was no father, the mother selected the bride for her son (Gen. xxi. 21). Besides the customary presents given to the bride and her relations (Gen. xxiv 53), a price was stipulated, which was to be paid to the father of the maiden (Gen. xxxi. 15, xxxiv. 12; 1 Sam. xviii. 23, 25; Exod. xxii. 17). This price could be paid either in money (Deut. xxii. 29), or by services rendered (Gen. xxix. 20; Josh. xv. 16; 1 Sam. xvii. 25, xviii. 25). A dowry was very seldom given to the bride. The Mosaic law introduced no changes into these usages. It contains no rules as to the marriage contract. Only from incidental notices we see, that, in older times, the marriage contract was made between the parents orally, perhaps in the presence of witnesses (Ruth iv. 11), or by sworn promises (Mal. ii. 14). Only in the post-exile period do we meet with written marriage contracts (Tob. vii. 14), concerning which more minute rules and regulations were laid down in the Talmudic treatise *Kethuboth*.

Polygamy was allowed among the ancient Hebrews (Gen. iv. 19; 1 Chron. ii. 18), which at a very early period seems to have been restricted to two wives (1 Sam. i. 2; 2 Chron. xxiv. 3), and which seems to have been customary with kings (2 Sam. v. 13, xii. 8; 1 Kings xi. 3; 2 Chron. xi. 21, xiii. 21; Joseph., *Antt.*, XVII. 1, 3) and prominent persons (Judg. viii. 30). Although the Mosaic law did not forbid polygamy, and only restricted it in the case of kings (Deut. xvii. 17), yet its many enactments tended to discourage, and finally to abolish, polygamy (Exod. xxi. 8 sq.; Lev. xv. 18). By degrees, monogamy gained a strong foothold in the people, especially through the powerful influence of religion; and marriage was finally regarded as a sacred covenant made before God (Prov. ii. 17; Mal. ii. 14; Hos. ii. 20). Hence marriage is very often used by the prophets as a true emblem of the relation between Jehovah and Israel. This *religious* conception of monogamic marriage became more and more prevalent in Israel; its basis being the divine institution of marriage, especially monogamic marriage, at the creation of man (Gen. i. 27 sq., ii. 18 sq. 24; note especially the expression in ver. 24, unto "his wife," and the addition of the Septuagint, made in the interest of monogamy, "they twain," which is also retained in Matt. xix. 5; Mark x. 8; 1 Cor. vi. 16; Ephes. v. 31). To regulate marriage, — partly in accordance with ancient usages, and partly with the spirit pervading the law of Moses, — degrees were prescribed within which a man was permitted to marry. Out of aversion to consanguinity and the evil consequences resulting from it on the one hand, and in opposition to the then existing Canaanitish and Egyptian usage on the other hand, marriages between a certain number of near relatives were forbidden (comp. Lev. xviii. 7 sq., xx. 11 sq.; Deut. xxvii. 20 sq.; Joseph., *Antt.*, III. 12, 1). He that trespassed against it was to be burnt (Lev. xx. 14). Yet these laws were not always strictly kept (2 Sam. xiii. 13 sq.; Ezek. xxii. 10 sq.); and how little the magnates cared for it we see from the example of the Herodians (Joseph., *Antt.*, XVII. 1, 3; 13, 1, XVIII. 5, 1, 4; comp. Matt. xiv. 4; Mark vi. 17 sq.). Ancient usage, however, favored marriages among more distant relatives (Gen. xxiv 4, 48); and only in the case of the inheritance of daughters the law provided that they should only marry in their own tribe (Num. xxxvi. 6 sq.), and made it incumbent upon the brother of a deceased husband who died childless to marry his widow (Gen. xxxviii.; Deut. xxv. 5 sq.; Ruth iv. 1 sq.; Matt. xxii. 24 sq.). The priests, especially the high priest, were not allowed to marry a divorced or profane woman, nor a whore (Lev. xxi. 7); and, whilst the priest could marry the widow of a priest (Ezek. xliv. 22), the high priest was even prohibited from the latter. Only maidens were allowed to the high priests. Out of theocratico-religious reasons, the marriage of an Israelite with the daughter from one of the accursed seven Canaanitish nations was forbidden (Exod. xxxiv. 16; Deut. vii. 3; Josh. xxiii. 12); but this command was not always heeded (Judg. iii. 6, xiv. 1; 1 Kings xi. 1 sq.). Marriages with other foreign men and women were permitted (Lev. xxiv. 10; 1 Chron. ii. 34 sq.), since they could acquire the Jewish civil right. After the exile, however, mixed marriages, in consequence of the sad experiences which the people had made as touching their faith, were interdicted, and the more rigorous view became prevalent (Ez. ix. 1 sq., x. 3; Neh. xiii. 23 sq.). A second marriage was permitted, although it was regarded as a higher degree of sanctity not to marry again (Luke ii. 36 sq.). In general, the Jews thought very highly of the married state, and many children were regarded as a great blessing (Ps. cxxvii. 3, cxxviii. 3 sq.).

Marriage Ceremonies. — The betrothal having previously taken place, the bridegroom on the wedding-day, accompanied by his friends (Judg. xiv. 10 sq.; Matt. ix. 15; John iii. 29; 1 Macc. ix. 39), and attired in his wedding-dress, went to the house of the bride, and conducted the veiled one, accompanied by her companions, under song (Jer. vii. 34, xvi. 9), music, and dancing (1 Macc. ix. 37), by the light of torches (Matt. xxv. 1), into his father's house, where the marriage-feast was kept for seven days (Judg. xiv. 10, 12), and where the many friends were entertained with song (Jer. xxv. 10; 3 Macc. iv. 6) and riddles (Judg. xiv. 12). The bridegroom was crowned (Song of Songs, iii. 11; Isa. lxi. 10; 3 Macc. iv. 8). In the evening the couple was conducted to

the bridal chamber: and after coition it was ascertained whether the bride had preserved her maiden purity; if she had not, she was stoned (Deut. xxii. 13 sq.).

[Modern Jews celebrate marriages in the following manner. A silk or velvet canopy, about three or four yards square, supported by four long poles, is held by four men out of doors on the day of the wedding. Under this canopy the bridegroom is led by his male friends, preceded by a band of music, and welcomed by the joyous spectators with the exclamation, *Barûch Habâh!* i.e., "Blessed is he that cometh!" The bride, with her face veiled, is then brought to him by her female friends, and led three times round the bridegroom, thereby fulfilling the command, "The woman shall compass the man" (Jer. xxxi. 22); when he takes her round once amid the congratulations of the by-standers, and then places her at his right hand, both standing with their faces to the south, and their backs to the north. The rabbi then covers the bridal pair with the *talith*, or fringed wrapper, which the bridegroom has on, joins their hands together, and pronounces over a cup of wine the benediction of affiance, "Blessed art thou, O Lord our God, King of the universe, who hast created the fruit of the vine. Blessed art thou . . . who hast sanctified us with thy commandments, and hast forbidden to us consanguinity, and prohibited us the betrothed, but hast permitted us those whom we take by betrothal and marriage. Blessed art thou, O Lord, who hast sanctified thy people Israel by betrothal and marriage." Whereupon the couple taste of the cup of blessing, and the bridegroom produces a plain gold ring, and, in the presence of all the party, puts it on the bride's finger, saying, "Behold, thou art consecrated unto me with this ring, according to the rites of Moses and Israel." The rabbi then reads aloud, in the presence of appointed witnesses, the *kethubah*, or marriage contract, and concludes by pronouncing over another cup of wine the seven benedictions, which are given in the Talmudic treatise *Kethuboth* (Col. 7, col. 2; 8, col. 1). With this the ceremony ends amid the shouts, *Mazal tov!* i.e., "Good luck!"]

Divorce. — The Mosaic law does not institute divorce, but, as in other matters, recognizes and regulates the prevailing patriarchal practice. The ground on which the law allows a divorce is termed *ervath dabar*, any "shameful thing" (Deut. xxiv. 1). Whatever this *croath dabar* meant was much discussed at the time of Jesus in the schools of Shammai and Hillel; [and according to Hillel only the burning of food in cooking was a sufficient reason for putting away a wife]. The husband had to give his divorced wife a bill of divorcement (Isa. l. 1; Jer. iii. 8; Matt. xix. 7; Mark x. 4), thus enabling her to marry again. Without such a bill, she was regarded as belonging still to her former husband. A husband who had divorced his wife could not remarry her, even if her second husband had died, or had divorced her (Deut. xxiv. 2 sq.): otherwise the husband was in duty bound to provide his wife with food and raiment, and to fulfil the duty of marriage (Exod. xxi. 10), but was released from the latter duty during the time of her menstruation (Lev. xviii. 19, xx. 18; Ezek. xviii. 6, xxii. 10).

Adultery. — Although connection with an unmarried woman was not regarded as adultery so long as polygamy existed, yet at a very early period connection with a betrothed or married woman was looked upon as so sinful that both the guilty parties were stoned (Deut. xxii. 20 sq.; John viii. 5, 7) or burned (Gen. xxxviii. 24; Lev. xxi. 9). The very fact that the Decalogue already forbids adultery (Exod. xx. 14) proves that the ancient law of Israel regarded the marriage relation as something sacred. When a man violated a woman in the field, where she could not get help, the seducer only was killed. When a husband suspected his wife of adultery, he had to bring her unto the priest, who subjected her to the ordeal of the waters of jealousy (Num. v. 12 sq.). If a man seduced a maid, he had to marry her, or, in case her father refused to give her unto him, the seducer had to pay money according to the dowry of virgins (Exod. xxii. 16 sq.). In spite of all these strict injunctions, the prophets spoke often against this sin (Jer. vii. 9, xxiii. 10; Hos. iv. 2; Mal. iii. 5); and at the time of Jesus immorality was very great in Israel (Rom. ii. 22), which was especially fed by the influence of the then ruling Herodians. Notwithstanding the prohibition in Lev. xix. 29, Deut. xxiii. 17 sq., there existed public prostitutes at all times among the Hebrews (Gen. xxxviii. 14; Judg. xvi. 1; 1 Kings iii. 16; Prov. ii. 16 sq., v. 3 sq., vi 26, vii. 10, xxiii. 27; Amos ii. 7, vii. 17). Prostitution was especially propagated through the lascivious, sensual Syro-Phœnician cultus, and with it found its way into Israel (Num. xxv. 1 sq.; 1 Kings, xiv. 24, xv. 12, xxii 46; 2 Kings xxiii. 7; Hos iv. 13 sq).

Lit. — Michaelis: *Mosaisches Recht* and *Von den Ehegesetzen Mosis*, 2d ed., 1768; Stäudlin: *Geschichte der Vorstellungen und Lehren von der Ehe*, 1826; Saalschütz: *Mos. Recht*, pp. 725 sq.; Ewald: *Alterthümer des Volkes Israel*, pp. 171 sq.; Frankel: *Das mos. talmud. Eherecht*, [Breslau], 1860; [Saalschütz: *Archäologie der Hebräer*, ii. 173 sq.; Hamburger: *Real-Encyclopädie*, i. pp. 255–264; Salvador: *Histoire des institutions de Moïse et du peuple hebreu*, 1828, ii. pp. 319–384; Cellérier: *Esprit de la législation de Moïse*, i. 252, 256, 324 sq.; the art. *Mariage*, in Lichtenberger's *Encyclopédie des Sciences Religieuses*, Benary: *De Hebr. Leviratu*, Berlin, 1835; Redslob: *Leviratsehe*, Leipzig, 1836; Kurtz: *Ehe des Hosea*, Dorpat, 1859]. On marriage laws and ceremonies among the Mohammedans, comp. Lane: *Modern Egypt*, London, 1836, i. pp. 115 sq., 193 sq.; von Kremer: *Culturgeschichte d. Orients*, 1875, i. pp. 519 sq. [See also J. Bergel: *Die Eheverhältnisse der alten Juden*, Leipzig, 1881; W. R. Smith: *Kinship and marriage in early Arabia*, Cambridge, 1885.]

RÜETSCHI (B. PICK).

MARRIOTT, Wharton Booth, b. 1825; d. at Eton College, December, 1871. He was graduated at Oxford; fellow of Exeter College; from 1850 till death, assistant master of Eton College. He wrote a work of great learning upon church vestments (*Vestiarium Anglicanum*, London, 1867), and contributed extensively to Smith and Wace, *Dictionary of Christian Biography*, and to Smith and Cheetham, *Dictionary of Christian Antiquities*.

MARROW CONTROVERSY, so called because it was occasioned by the republication of Edward Fisher's *Marrow of Modern Divinity*. This author was an English High Calvinist of the seventeenth

century, noted for spirituality and learning; and his book was originally issued in 1644. It consists of religious dialogues of an original and sprightly kind, discusses the doctrine of the atonement, and guides the reader safely between the Scylla and Charybdis of Antinomian error and Neonomian heresy (see arts.). A copy of it was brought into Scotland by an English Puritan soldier, and years afterwards found by Thomas Boston (see art.), who was much pleased with it, and spoke of it to several; and so it was republished in 1718, with a commendatory preface by Rev. James Hog of Carnock. The book displeased the Neonomians very much, and they were the leading men in the Church of Scotland. One of their number, principal Haddow of St. Andrews, assailed it in his opening sermon at the synod of Fife, April, 1719; and a "committee for preserving the purity of doctrine" was chosen at the Assembly that year, whose business really was to discredit the book. This was attempted by garbled extracts. In their report in 1720 the committee condemned the book as Antinomian, and the Assembly approved. Then the friends of the book rallied to its defence. Twelve men, who were called "the Representers," formally called the attention of the Assembly to the anomaly that it had condemned, because taught in the book, propositions which were couched in Scripture language, and others which were expressly taught in their symbolical books. The Neonomians, however, carried the day; and in the Assembly of 1722 the twelve Representers were solemnly rebuked; and subsequently every effort was made by the Neonomians to prevent the settlement of ministers holding the *Marrow* doctrines. No action was taken against the Representers, and so in the church courts the controversy ended. But the irritation lasted, and ultimately led to the formation of the Secession Church. See HETHERINGTON: *History of the Church of Scotland*, chap. ix., American edition, pp. 342, 344–347.

MARSAY, Charles Hector de St. George, Marquis de, b. in Paris, 1688; d. at Ambleben, near Wolfenbüttel, 1746. His parents belonged to the Reformed faith, and early emigrated to Germany. He himself began his career as a lieutenant in an Anglo-Hanoverian regiment, serving in the Spanish War of Succession; but in 1711 he retired to Schwarzenau in the countship of Wittgenstein, and devoted his life to asceticism and religious meditation. From 1735 to 1742 he lived in the castle of Hayn as the spiritual guide of the family Von Fleischbein. He afterwards also visited Arolsen, Altona, and other places. His writings (*Freimüthige und christliche Diskurse, oder Zeugniss eines Kindes; Über die Magie; Wider die Herrnhuter*, etc.) are of less consequence; but by transplanting the quietistic mysticism of Bourignon, Guyon, Berbot, etc., to Germany, he exercised an influence which became visible in the Berleburg Bible. An autobiography, letters, etc., are found in manuscript in the church archives of Coblentz. See GOEBEL: *Christ. Leben.* M. GOEBEL.

MARSDEN, Samuel, the "Apostle of New Zealand;" b. in England, 1764, of humble parentage; d. in Australia, May 12, 1838. He was a tradesman at Leeds, and at first a member of the Wesleyan Church, but, uniting with the Church of England, studied at St. Joseph's College, Cambridge. In 1794 he went out as chaplain to the penal colony at Paramatta, near Sydney, Australia. Deviating from the usual course of missionaries, he established a farm, and sought to train the convicts to habits of industry. On a visit to England in 1809, he appealed for missionaries for the Maoris in New Zealand. The Church Missionary Society was deaf to his appeals; but two laymen, William Hall and John King, offered themselves, and accompanied him on his return journey. Arriving in Australia, Marsden purchased a small vessel, "The Active," at his own expense, and with it cruised to New Zealand, and established a mission; and, though he retained his residence in Australia, visited the island often, and contributed much by his appeals and advice to the christianization and civilization of the people. See Miss YONGE: *Pioneers and Founders*, pp. 216–240.

MARS' HILL, so called because Mars was judged upon it (Pausan., i. 28, 5), north-west of the Acropolis, is commonly called the Areopagus, and forever associated with Paul, who therefrom delivered a memorable address (Acts xvii. 22–31). It was the seat of the highest of the Athenian courts.

MARSH, Herbert, D.D., Bishop of Peterborough; b. Dec. 10, 1757, at Faversham, Kent; d. at Peterborough, May 1, 1839. He was educated at St. John's College, Cambridge, and took a fellowship in 1782. In 1807 he became Lady Margaret professor of divinity at his *alma mater;* bishop of Llandaff 1816; transferred to Peterborough 1819. He was a vigorous opponent of Calvinism and Roman Catholicism. While professor, he substituted English for Latin in the delivery of his lectures. His biblical works are still valuable: *The Authenticity of the Five Books of Moses considered*, Cambridge, 1792; *Lectures on the Criticism and Interpretation of the Bible*, London, 1828, new edition, 1838; *Lectures on the Authenticity and Credibility of the New Testament, and on the Authority of the Old*, new edition, 1840. But best of all is his translation, with notes, of J. D. MICHAELIS: *Introduction to the New Testament*, 1792–1801, 4 vols.

MARSH, James, D.D., b. at Hartford, Vt., July 19, 1794; d. in Colchester, Vt., July 3, 1842. He was graduated at Dartmouth College 1817, and at Andover Theological Seminary 1822; in 1824 was professor of modern languages in Hampden-Sidney College, Virginia. From 1826 to 1833 he was president of the University of Vermont. In 1829 he edited Coleridge's *Aids to Reflection*, prefixing a remarkable essay upon the poet. He also translated Herder's *Spirit of Hebrew Poetry*, Burlington, 1823, 2 vols. His *Remains*, with memoir, appeared, Boston, 1843, 2d ed., 1845.

MARSHALL, Stephen, b. at Godmanchester in Huntingdonshire, Eng., at an unknown date; educated at Emmanuel College, Cambridge; became minister at Wethersfield, and then at Finchingfield in Essex, where he was silenced for nonconformity. In 1640 he was made lecturer at St. Margaret's, Westminster. He was one of the chiefs in the Smectymnuan Controversy (see EDMUND CALAMY) with Bishop Hall in 1641; was made a member of the Westminster Assembly of Divines in 1643. He was the greatest preacher of his times and the most popular speaker. He

was an active man, and a judicious adviser in all ecclesiastical affairs. He preached before Parliament, the Lord-Mayor, and the Assembly, more frequently than many others combined. He was the most influential member of the Westminster Assembly in ecclesiastical affairs. He represented the English Parliament in Scotland in 1643; attended the commissioners of Parliament at the treaty of Uxbridge in 1644; was one of the Committee of Accommodation in 1645; attended the commissioners sent to the king at Newcastle for the accommodation of peace in 1646; attended the commissioners at the treaty of the Isle of Wight in 1647. He was a moderate and judicious Presbyterian under Cromwell's administration, and as an acknowledged chief was appointed one of the committee to draw up a catalogue of fundamentals as a basis of toleration, to be presented to the House of Commons in 1654, and became one of the Tryers. He died in November, 1655; and his remains were interred in Westminster Abbey, but were shamefully dug up at the Restoration.

Large numbers of his sermons on special occasions were published. These, notwithstanding the faults in method and style characteristic of the times, are models of eloquence and fervor. Among these we will mention, *A Peace-Offering to God*, Sept. 7, 1641; *Reformation and Desolation*, Dec. 22, 1641; *Meroz cursed*, Feb. 23, 1641 (2); *Song of Moses the Servant of God, and the Song of the Lamb*, June 15, 1643; *Sacred Panegyricks*, 1644; *Sermon of the Baptizing of Infants*, 1644; *Right Understanding of the Times*, Dec. 30, 1646; *Unity of the Saints with Christ the Head*, April, 1652. The only systematic work he published was *A Defence of Infant Baptism* against John Tombes, London, 1646, 4to, pp. 256. C. A. BRIGGS.

MARSHMAN, Joshua, one of the first Baptist and most distinguished missionaries to India; b. at Westbury Leigh, Wiltshire, Eng., April 20, 1768; d. in Serampore, India, Dec. 5, 1837. He had a scanty education, but early developed an insatiable thirst for reading. He was sent to the loom, and continued till his twenty-sixth year a weaver (his father's occupation). In 1794, having previously been married to Miss Hannah Shepherd, he took charge of a school in Bristol, where he found time to acquire a knowledge of the classic, Hebrew, and Syriac languages. Under Dr. Ryland's influence, he joined the Baptist Church, and in 1799, with Mr. Ward and two others, sailed for India. Not being permitted to disembark at Calcutta, they landed (Oct. 13) at Serampore, then under the Danish flag, but destined, by their labors and those of William Carey, to become the most conspicuous spiritual centre in the country. Here for nearly forty years he continued to labor in the pulpit and the school, and through the press, for the moral and intellectual elevation of the natives.

In 1800 Mr. and Mrs. Marshman opened two boarding-schools, the incomes of which were to be devoted to the support of the mission. At the close of two years, their annual revenue amounted to one thousand pounds, and in 1811 to two thousand pounds, only a hundred pounds of which Mr. Marshman reserved for himself. He began preaching in Bengalee Oct 1, 1800. His services in the department of education were conspicuous; and in 1818 he issued, with Carey and Ward, the prospectus of a college for the "instruction of Asiatic, Christian, and other youth, in Eastern literature and European science," which was established and fostered amidst many discouragements. It was chiefly due to him that the Serampore missionaries undertook the publication of the first periodical work in February, 1818, in the Bengalee (the *Dig-durpun*), and on May 31, 1818, the first native newspaper (the *Sumachar-Durpun*, or "Mirror of News"). The same year, he began the monthly publication of the *Friend of India* in English (in 1820 changed to a quarterly). Mr. Marshman likewise contributed to the literature of the native tongues by the preparation of dictionaries of the Mahratta (1 vol., 1811) and Bengalee (3 vols.) languages. In 1806 he undertook the study of the Chinese, with the purpose of translating the Bible into that language. After fifteen years of labor, he published in 1822 a Chinese version of the New Testament. In 1814 he had published *Clavis Sinica*, or "Key to the Chinese Language."

In 1826 Mr. Marshman visited England. The relations of the Baptist Missionary Society and the Serampore Mission had been strained for many years; the former seeking to secure control of the missionary property, which the missionaries, who had won it by their self-denial, and contributed at least fifty thousand pounds to the mission, properly refused to relinquish. These circumstances deprived his visit of much of the pleasure he would otherwise have had; and he gladly returned in 1829 to India, but still pursued by the suspicions and attacks of the Missionary Society, which imbittered not only his own last years, but those of Carey and Ward. On June 9, 1834, his old associate William Carey died, and he was left the patriarch of the famous Serampore Mission. His health was completely broken up after that event, and his mental faculties partially failed. In his last hours he prayed in Bengalee, and conversed in that language upon spiritual subjects.

Dr. Marshman stood in close relations with Lords Hastings, Bentinck, and other governors-general of India, whose sympathies and protection he secured for Serampore and its enterprises. Brown University conferred upon him in 1811, as it had previously done on Carey, the degree of D.D. One of his daughters, the wife of Gen. Havelock, died in 1882. See J. C. MARSHMAN: *Life and Times of Carey, Marshman, and Ward*, 2 vols., London, 1859; and art. INDIA.

MARSILIUS PATAVINUS, b. at Padua between 1270 and 1280; studied canon law and philosophy in his native city; and was rector of the university of Paris in 1312, which presupposes that he had taken a degree, and delivered lectures there. The latter part of his life he spent in Germany, at the court of Lewis the Bavarian, and there he died, probably in 1342. While in Paris he witnessed the contest between Boniface VIII. and Philip the Fair, and no doubt conversed with many, who, in that conflict between Church and State, sided with the king. When, then, in 1323, the contest broke out between John XXII. and Lewis the Bavarian, he himself appeared in the arena with his *Defensor pacis*, — a most audacious attack on the papal fabric, which just at that moment stood towering victorious in all its splendor and power. The work (which was first printed

at Basel, 1522, then at Frankfurt, 1592, and afterwards often) consists of three books. The first book develops the idea of the State; the second, the idea of the Church; and the third sums up the whole exposition in the form of theses. The polemical centre of the work lies in the second book, which, by a series of trenchant arguments, undermines the whole foundation on which the papal power is built up. The priest, the author says, has no secular power,—no power to enforce obedience. The administration of the Word and the sacraments is his only business. All his power is spiritual, all his influence moral. All priests, he further says, are essentially equal in power and dignity. The New Testament knows no difference between a presbyter and a bishop, and no difference between Peter and the other apostles. The sole head of the Church is Christ, and the highest representation of this Church is the Œcumenical Council. The work was by the author presented to Lewis the Bavarian, and exercised a decisive influence on his policy; but his policy was not successful. Once more Marsilius stepped forward, opposing the Pope on occasion of the divorce of Margaretha of Tyrol from Johann Heinrich of Luxemburg, and her marriage with Lewis of Brandenburg, the son of the Emperor Lewis. He defended the emperor's right to dissolve her first marriage; while William Occam defended the legitimacy of her second marriage, in spite of her relation to her husband. Both treatises have been considered spurious, but without sufficient reason. See RIEZLER: *Die literarischen Widersacher der Päpste zur Zeit Ludwig des Bayers*, 1874; and CARL MÜLLER: *Der Kampf Ludwigs des Bayern mit der röm. Kurie*, 1879. G. LECHLER.

MARTÈNE, Edmond, b. at St. Jean de Lone, in the diocese of Dijon, Dec. 22, 1654; d. at St. Germain-des-Prés, in Paris, June 20, 1739. In 1672 he entered the order of the Benedictines at Rheims, but was soon after removed to St. Germain-des-Prés, where he enjoyed the friendship and advice of D'Achery and Mabillon, and which continued his headquarters, though at various times he resided at Marmontier and in the monastery of St. Caen in Rouen. His first works, *Commentarius in regulam S. P. Benedicti* (Paris, 1690), *De antiquis monachorum ritibus* (Lyons, 1690), and *De antiquis ecclesiæ ritibus* (Rouen, 1700), were much appreciated; but it was especially as a collector and editor of old literary documents that he acquired his great reputation. *Veterum scriptorum et monumentorum collectio nova* (Rouen, 1700), a continuation of D'Achery's *Spicilegium*, was his first work of the kind; but after a journey of several years through various parts of France, in company with Dom Ursium Durand, he published his great works, *Thesaurus novus anecdotorum* (Paris, 1717, 5 vols. fol.) and *Veterum scriptorum et monumentorum amplissima collectio* (Paris, 1724–33, 9 vols. fol.). He also continued Mabillon's *Annales ordinis S. Ben.* (tom. vi. 1117–1157, Paris, 1739) and *Act. Sanct. ordinis S. B.* See TASSIN *Histoire littéraire de la Congrégation de St. Maur*, Paris, 1750–65, 6 vols. ALBRECHT VOGEL.

MARTIANAY, Jean, b. at St. Sever-Cap, in Gascogne, Dec. 30, 1647; d. at St. Germain-des-Prés, in Paris, June 16, 1717. He entered the order of the Benedictines in 1668. In the controversy with Pezron, which was brought to a sudden end by the peremptory order of the Archbishop of Paris, he wrote *Défense du texte hébreu et de la chronologie de la Vulgate* (Paris, 1689) and *Continuation de la défense*, etc. (Paris, 1693). His edition of Jerome (Paris, 1693–1706, 5 vols. fol.), of which the first volume attracted much attention, while the others proved a disappointment, implicated him in a very bitter controversy with Richard Simon (*Lettres critiques*, Basel, 1699) and Johannes Clericus (*Quæstiones Hieronymianæ*, Amsterdam, 1700). A complete list of his works, most of which refer to the translation and exposition of the Bible, is found in TASSIN: *Histoire littéraire de la Congrégation de St. Maur*, Paris, 1750–65, 6 vols. G. LAUBMANN.

MARTIN is the name of five popes. — **Martin I.** (649–653) was ordained, in the beginning of July, without having obtained the confirmation of his election from the emperor of Constantinople, Constans II.; and as he shortly after, at a synod of the Lateran, condemned not only monotheletism, but also the imperial edict which forbade all further discussion of the subject, the emperor ordered Olympius, the exarch of Ravenna, to send the Pope a captive to Constantinople. Olympius also entered Rome with an army; but for some reason or other — probably because the exarch dreamed of the establishment of an independent Italian empire, and hoped for the aid of the Pope — Martin remained free and unhurt. Olympius died soon after, however; and his successor, Theodore Calliopa, dragged the Pope from the Church of the Lateran, and sent him in chains to Constantinople. After an imprisonment of ninety-three days, he was summoned before the imperial court, and with great brutality condemned to death. On the instance of the Patriarch of Constantinople, the sentence was commuted to banishment; and in March, 655, he was carried to Cherson, where he died, Sept. 16, same year. His letters are found in MANSI: *Con. Coll.*, x. pp. 790 and 1170; JAFFÉ: *Regesta Pont. Rom.*, p. 161; BARONIUS: *Annales, a. a.*, 649; his life, in MURATORI: *Rer. Ital. Script.*, iii. pars i. — **Martin II.** See MARINUS I. — **Martin III.** See MARINUS II. — **Martin IV.** (Feb. 22, 1281–March 28, 1285). Simon de Brion, a native of Touraine, an occupant of various ecclesiastical positions, first in Rouen and afterwards in Tours, was in 1260 appointed chancellor of France by Louis IX., and in 1261 made a cardinal by Urban IV. As papal legate he carried on the negotiations with Charles of Anjou concerning his assumption of the crown of Sicily; and it was due to the influence of Charles, then king of Sicily, that the turbulent conclave after the death of Nicholas III. elected Cardinal Simon pope. In honor of St. Martin of Tours, he assumed the name of Martin IV. One of his first acts was to appoint King Charles "senator" of Rome; and, in order to support his claim on Greece, he put the Byzantine emperor, Michael Palæologus, under the ban, though he thereby brought all negotiations for a union between the eastern and western churches to a sudden end. But March 31, 1282, the Sicilian vesper took place. Charles not only lost his crown, but also his influence in Rome, where a "tribune" was elected in his stead; and it was only by the most complete submission that the Pope escaped from the storm which overtook his ally. See his biographies in MURATORI:

Rer. Ital. Script., iii. pars i.; DUCHESNE: *Histoire de tous les cardinaux français* (Paris, 1660), and *Histoire de chancelliers de France* (Paris, 1680).—**Martin V.** (Nov. 11, 1417–Feb. 20, 1431). Oddo Colonna was made a cardinal by Innocent VII., and charged by Alexander V. with the investigation of Hus's appeal. After the deposition of John XXIII., Gregory XII., and Benedict XIII., by the Council of Constance, he was unanimously elected Pope, and crowned in the Cathedral of Constance, Nov. 21, 1417. The reform of the church in head and members, which was the great task laid upon his shoulders, he very cunningly evaded, —by the appointment of a committee working according to peculiar regulations, by confining the discussion to certain general points, by concluding particular concordats with each state, etc. His solemn promise to call a new council within five years he also evaded; for, though the council was actually called and opened in Paris in 1423, it was dissolved in February, 1424, without having done any thing. To the city of Rome, which he did not enter until September, 1420, he brought peace and order; and in his personal habits he was unpretentious and parsimonious. He was, however, not so very scrupulous in his method of amassing wealth, and still less so in the way of using it. When he died, most of the great offices and benefices of the church were in the possession of his relatives. His bulls are found in MANSI: *Con. Coll.*, xxviii. Biographies of him were written by CIROCCO (Foligno, 1638), CANTELORI (Rome, 1641), and in MURATORI: *Rer. Ital. Script.*, iii. pars ii. See arts. BENEDICT XIII., JOHN HUS, and COUNCIL OF CONSTANCE. R. ZÖPFFEL.

MARTIN OF BRAGA or DUMIA (*S. Martinus Bracarensis sive Dumiensis*). Of the life of this remarkable man, only a few notices have come down to us, scattered about in his own works and in those of Gregory of Tours (*Hist. Franc.*, v. 38; *Mirac. Mart.*, i. 11), Venantius Fortunatus (*Ad Martinum Gallic.*), and Isidore of Seville (*De Veris Ill.*, 22, and *Hist. Suevorum*). He was born in Pannonia about 510, became monk, acquired a great reputation for learning, visited Palestine, and, having fallen in with some Spanish pilgrims there, went in 551 as a missionary to northwestern Spain, the present Galicia, at that time inhabited by the half-Arian, half-Pagan Sueves. There he founded the monastery of Dumia, of which he was first abbot, then bishop; and under Theodomir (559–570) he was made archbishop of Braga. The date of his death is unknown, but must fall somewhere between 580 and 589. (See *Act. Sanct., March* 20.) He wrote on canon law and ethics: some letters and verses by him are also extant. His principal work is his *Collectio Orientalium Canonum s. Capitula Martini*, a collection of canons of Greek and Spanish synods, published by Mansi (*Conc. Coll.*, ix.), Aguirre (*Conc. Hisp.*, ii.), and others. See MAASSEN: *Geschichte der Quellen des kanon. Rechts*, 1870, i. pp. 862 sqq. His ethical works, *Formula honestæ vitæ*, *Libellus de Moribus*, *De Superbia*, etc., have had the peculiar fate that several of them for centuries have gone under the name of Seneca. See HAASE, in his edition of Seneca's works, Leipzig, 1852. Of great interest are his treatise *De Pascha*, first published in TOMAJO SALAZAR: *Martyrol. Hisp.*, ii., and the treatise accompanying his letter to Bishop Polemius of Astorga, concerning the history of the baptismal formula, first published in FLOREZ: *España Sagrada*, xv. See GAMS: *Kirchengeschichte Spaniens*, ii. WAGENMANN.

MARTIN OF TOURS, Saint, b. at Sabaria, in Pannonia, 319; d. at Candes, in Gaul, 400. His parents were Pagans; and by his father, a *tribunus miletum*, he was compelled to enter the army. But his inclination led him towards the Christian church and a life of asceticism and meditation; and, after a few years' service in Gaul, he gave up the military career, and was ordained a deacon by Hilary of Poitiers. On a visit to his home he converted his mother; but his zeal against the Arians roused persecution against him, both in his native country and in Milan. In 360, after living for some time as a hermit in the Island of Gallinaria, near Genoa, he returned to Gaul, and settled near Poitiers; from which settlement soon sprung up the *monasterium Locociagense* (Licugé), the oldest monastic institution in Gaul. In 375 he was elected bishop of Tours; and though as a bishop he carried on with energy and dignity all the secular business of his office, he continued to live as a monk, and founded on the bank of the Loire the famous monastery of Marmontier. His influence extended far beyond the pale of his diocese, and was, indeed, felt throughout the whole country. He is the founder of monasticism in Gaul, and he contributed very much to the extirpation of Paganism in the country. Thus he became the patron saint of France, also of Mayence and Würzburg; and the date of his death (Nov. 11) is celebrated not only in France, but also in Germany and the Scandinavian countries. See J. CHR. FROMMAN: *De ansere Martiniano*, Leipzig, 1720. He has left no literary monument: the so-called *Confessio* (GALLANDI: *Bibl. patr.*, vii.) is evidently spurious. His life was written by his pupil, Sulpicius Severus, partially, as the author asserts, from his own notes, and forms a very curious specimen of ecclesiastical writing. Gregory of Tours describes in his *Miraculorum Sanctissimi Martini*, libri iv., no less than two hundred and six miracles which the saint wrought after his death. Poetical lives of him were written by Sidonius Apollinaris and Venantius Fortunatus. See MARTENE: *Thes. anec.* See also ACHILLES DUPUY: *Geschichte des heiligen Martins*, Schaffhausen, 1855 (Roman-Catholic). HERMANN WEINGARTEN.

MARTIN, David, b. at Revel in 1639; studied philosophy at Nismes, and theology in the academy of Puy-Laurens, but left France after the revocation of the Edict of Nantes, and was appointed minister of Utrecht, then professor of theology at Deventer, and finally minister at The Hague, where he died in 1721. He published three volumes of sermons, and several polemical and apologetical treatises; but his principal works are, *Le nouveau Testament expliqué par des notes courtes et claires* (Utrecht, 1696), *Histoire du vieux et du nouveau Testament* (Amsterdam, 1700), and his revision of the Genevan translation of the Bible (Amsterdam, 1707, 2 vols. folio), which, accepted by the synod of Leuwarden (1710), and afterwards revised by Osterwald, is still much used in France. C. SCHMIDT.

MARTIN MARPRELATE CONTROVERSY, The, was occasioned by a series of seven tracts, in which, with much wit, the prelacy of the English

Church was attacked. The tracts appeared between November, 1588, and July, 1589, under the manifest pseudonyme of *Martin Marprelate, Gentleman*, and were printed secretly, and at the risk of life. Notwithstanding, or perhaps in consequence of, the mystery of their appearance, they obtained a wide circulation, and awakened a storm of opposition. Their author was a vigorous defender of the extremest independency. Dr. Dexter ascribes their authorship to Henry Barrowe, and their publication to John Penry. See his *Congregationalism as seen in its Literature*, Lect. iii. pp. 131–202.

MARTIN, Sarah, philanthropist, b. at Caister, near Great Yarmouth, June, 1791; d. at Great Yarmouth, Oct. 15, 1843. By trade a dressmaker, and destitute of the refinement, social position, and education of Mrs. Frye, she yet was able, almost unassisted, to do a great work among the pauper and criminal classes of Yarmouth. As early as 1810 her interest was excited by the prisoners there; but it was not until 1819 that she ventured to visit them, finally giving up one entire day in each secular week to that purpose. In 1820 she began Sunday services among them. Up to 1832 she read printed sermons to them, but from 1832 to 1837, original ones; but after, her boldness increasing, she preached extempore. She obtained work for the prisoners, collected a fund for their assistance upon discharge, taught them, and also those in the workhouse. In 1826 she fell heir to ten pounds yearly, whereupon she gave up dressmaking, and devoted her whole time to her philanthropic work. But she was compelled to live in great poverty. In 1841 the corporation of Yarmouth granted her an annuity of twelve pounds. See *A Brief Sketch of the Life of the Late Miss Sarah Martin of Great Yarmouth . . . and her Private Journals* (Yarmouth, 1844), *Selections from the Poetical Remains of Miss S. M.* (Yarmouth, 1845), and especially *The Edinburgh Review* for April, 1847 (pp. 320–340).

MARTINALIA. See MARTINMAS.

MARTINIUS, Matthias, b. at Freienhagen, in the countship of Waldeck, 1572; d. at Kirchtimke, near Bremen, 1630. He studied theology at Herborn, under Piscator, and was appointed court-preacher at Dillenburg 1595, professor at Herborn 1596, preacher at Emden 1607, and rector of the gymnasium of Bremen 1610. He was a delegate to the synod of Dort 1618, and represented there the mildest form of the anti-Arminian party. As a theological writer he was very prolific (dogmatical, polemical, etc.); but his principal work is his *Lexicon philologico-etymologicum*, Bremen, 1623, which is still used. MALLET.

MARTINMAS, Festival of, Nov. 11, in honor of St. Martin of Tours. In Germany the festival is called Martinalia. Luther derives his first name from his being born on St. Martin's Day. "In England and Scotland the winter's provisions were in olden days cured and stored up at that time of the year, and were hence called a *mart*."

MARTYN, Henry, one of the most devout and noble missionaries in the annals of the Christian Church; b. at Truro, Eng., Feb. 18, 1781; d. Tocat, Asiatic Turkey, Oct. 16, 1812. His father, who had once been a miner, rose to a place of comparative ease as chief clerk in a store, and was able to send his son to the grammar-school, which he continued to attend till 1797, when he entered St. John's College, Cambridge. He developed a remarkable talent for mathematics, and in 1801 achieved the highest academical honor, that of senior wrangler. This high distinction failed to satisfy his mind; and with regard to it he wrote, "I obtained my highest wishes, but was surprised to find that I had grasped a shadow." In 1802 he was chosen fellow of St. John's College, taking the first prize in Latin prose composition. His college subsequently elected him twice public examiner. In 1802 Mr. Martyn formed the resolution of devoting his life to missionary labors. To this state of mind he had been brought, in part, by the perusal of the biography and diary of David Brainerd, with whose life his own had much in common. They both developed a fervid piety, devoted themselves with their whole soul to the work of missions, wrote diaries which are replete with the records of rich spiritual experiences, and died at an early age, leaving behind examples which have been a fruitful source of stimulus and encouragement to others. Mr. Martyn offered himself to the Society for Missions to Africa and the East; but, suffering from pecuniary losses which gave him some anxiety about the welfare of a sister, he ultimately went to India as a chaplain of the East India Company. He had served from 1803 as the curate of Mr. Simeon at Cambridge; and July 17, 1805, sailed for his new home, actuated purely by spiritual motives, and leaving behind him rare opportunities for establishing a reputation as a scholar, and securing a position of ease and comfort. The words of his diary of Sept. 23, written as the vessel was passing out of sight of Europe, indicate well the measure of his consecration: "We are just to the south of all Europe, and I bid adieu to it forever, without a wish of ever revisiting it, and still less with a desire of taking up my rest in the strange land to which I am going. Ah, no: farewell, perishing world! To me to live shall be Christ," etc.

On April 21, 1806, Mr. Martyn's "eyes were gratified with the sight of India." The impression made upon his mind by idolatry was very painful. "The sight of men and women all idolaters makes me shudder, as if in the dominion of hell." On another occasion he writes, of seeing natives bow before a hideous image: "I shivered as if standing, as it were, in the neighborhood of hell." He did not go to his station, Dinapore, till Sept. 13. In the mean time he remained at Calcutta. His tolerant Christian spirit was displayed in the cordial friendship which sprung up between himself and the Serampore missionaries. In 1806 one of them, Mr. Carey, wrote, "A young clergyman, Mr. Martyn, is lately arrived, who is possessed of a truly missionary spirit. . . . We take sweet counsel together, and go to the house of God as friends" (Marshman's *Life of Carey*, etc., i. p. 246). At another time, writing in regard to sending a Baptist missionary to Patna, he said, "Wherever Mr. Martyn is placed, he will save us the expense of a missionary" (i. p. 250).

Mr. Martyn's work in India was accomplished at the military stations of Dinapore and Cawnpore, and within the space of less than four years and a half. In addition to his labors among the

soldiers and English residents, he preached to the natives, and prepared translations in the vernacular. Endowed with rare linguistic talents, and fully consecrated to his work, he speedily became fluent in the Hindostanee; and his preaching was so attractive, that, at the time his failing health obliged him to quit Cawnpore, he had as high as eight hundred in his audiences.

Mr. Martyn's most permanent influence was exerted through his translations. He had by Feb. 24, 1807, already completed a translation of a part of the Book of Common Prayer into the vernacular, which was soon followed by a Commentary on the Parables. In March, 1808, he completed a Hindostanee version of the New Testament, which is said to be very idiomatic. At the urgency of his friends, Mr. Martyn also undertook the supervision of a Persian version of the New Testament. In this task he was not so successful, and his version was referred back to him for revision. He lived to make it, but the effort cost him his life. Never strong, his health gave way in 1810; so that he determined to take a trip back to England in the hope of restoring it, when the rejection of his Persian version induced him to follow the hint of combining, in a journey to Persia, recreation and the prosecution of the revision of the Persian Testament. Starting with alacrity in January, 1811, Mr. Martyn reached Shiraz, where he not only finished the Persian New Testament (Feb. 12, 1812), but made a Persian version of the Psalms, which he calls "a sweet employment that caused six weary moons, which waxed and waned since its commencement, to pass unnoticed." The learning of this faithful Christian translator, and his courage and skill in disputing with the Mohammedans, awakened a profound sensation in the city, and aroused the *Moojtuhid*, or professor of Mohammedan law, to engage in a public dispute with him. The professor followed the discussion up with a tract in defence of Mohammedanism, to which Mr. Martyn replied in an equally spirited and more learned defence of Christianity. Anxious to present a copy of the New Testament to the king of Persia, Mr. Martyn directed his steps to Tebriz, with the purpose of securing a letter of introduction from the British minister, Sir Gore Ouseley. On this journey his body was racked with fever and chills, and he barely escaped with his life. In Tebriz he was kindly cared for, and here, likewise, engaged in animated discussion with the Mohammedans, risking his life by the fearless confession of Christ as the Son of God. Mr. Martyn failed to put his Testament into the hands of the Persian monarch, but left it with Sir Gore, who did it for him, and afterwards saw it through the press. Mr. Martyn then turned his horse's head toward Constantinople, fifteen hundred miles away. This journey under the burning sun of Central Asia possesses a singular interest. It was a race for life. His diary contains the pathetic notes he jotted down by the way. "I beguiled the hours of the night by thinking of the Fourteenth Psalm, especially the connection of the last three verses with the preceding." Such are some of the records. Fever and ague had his system completely in their grasp, and pierced it with unspeakable pains and weariness. With unflagging heroism the sufferer pushed on; but he lost the battle, dying in Tocat amongst strangers, and with no friendly hand to care for his wants. His early death at thirty-one deprived India of one of her most zealous benefactors, and England of one whom she has no reason to refuse a place among her many great dead. Mr. Martyn's body rests in the Armenian cemetery at Tocat. Mr. Rich, English resident at Bagdad, raised in 1823 a monument over the grave, bearing the inscription, "To Rev. Henry Martyn, an English clergyman and missionary, a pious, learned, and faithful servant, whom, as he was returning to his native land, the Lord here called to his eternal joy, A.D. 1812." See *Sermons of Henry Martyn*, American edition, Boston, 1822; SARGENT: *Memoir of Rev. Henry Martyn, B.D.*, London, 1819, and often since, e.g., 1881; J. B. WILBERFORCE: *Journal and Letters of Henry Martyn*, Lond., 1827, 2 vols.; C. D. BELL: *Henry Martyn*, New York, 1881. D. S. SCHAFF.

MARTYR and CONFESSOR. The Greek word μάρτυρ or μάρτυρ denotes simply "a witness," and is often used in that sense in Scripture (Matt. xviii. 16; Mark xiv. 63, etc.). But when the conflict between Christianity and Paganism began, and a Christian at any moment might be called upon to testify to the truth of his convictions by sacrificing his life, the word rapidly assumed that technical sense in which it is now generally used (Acts xxii. 20; Rev. ii. 13, xvii. 6). As, however, the conflict extended, and the State officially placed itself at the head of Paganism, the mere profession of Christianity might expose a man to the dangers of torture, banishment, etc.; and those who underwent such sufferings willingly and unhesitatingly, without retracting, or concealing, or prevaricating, were honored as "confessors." Both terms are of frequent occurrence in the writings of the early Fathers.

MARTYRS, The Forty, a title in the martyrologies, referring to those forty soldiers at Sebaste in Armenia, who in 320, during the reign of Licinius, were placed, by the order of Lysias the commander, naked, on a pond covered with ice, and kept there during the whole night, because, as Christians, they would not sacrifice to the gods. Their corpses were then burnt, and the ashes strewn on the waters. Basil of Cæsarea, Gregory of Nyssa, Chrysostom, Gaundentius of Brescia, and Ephraim Syrus often mention the event in their homilies. See PETRUS DE NATALIBUS: *Catalogus Sanct.*, Lyons, 1508; BARONIUS: *Martyrologium Romanum*, Mayence, 1631; RUINART: *Acta Martyrum*, Amsterdam, 1713; GÖRRES: *Licinius Christenverfolgung*, 1875. L. HELLER.

MARUTHAS, the famous Bishop of Tagrit in Mesopotamia. In 403 he journeyed to Constantinople to urge Arcadius to come to the rescue of the Christians persecuted by the Persian emperor Yezdegerd, and again, in the year following, on behalf of his banished friend Chrysostom. Later on, Theodosius II. sent him to Yezdegerd to urge the cessation of persecution, and an alliance with the Roman Empire. Maruthas made such an impression upon the Persian monarch, that the latter was almost converted. He is the reputed author of a history of the Persian martyrs, published by Assemani, *Acta Martyrum Orientalium*, Rome, 1748, translated into German by Zingerle, Insbruck, 1838. E. NESTLE.

MA'RY. Μαρία, or Μαριάμ, is the Greek form of the Hebrew Miriam, which occurs (Exod. xv. 20; Num. xii. 1; Mic. vi. 4) as the name of the poetess and prophetess, sister of Moses.

1. The mother of our Lord. She is not often spoken of in the Gospels; and the worship of which she afterwards became the subject has no foundation in the New Testament. She is first mentioned as the espoused of Joseph the carpenter, of the house of David (Luke i. 27). The real meaning of the words of her son (Luke ii. 49) she understands as little as Joseph. At Cana she tries to induce Jesus to show his power, and is severely rebuked (John ii. 1–12). In the face of the open disbelief of the brethren of Jesus, she remains passive; and his words of blame touch also her (Matt. xii. 46–50; Mark iii. 31–35; Luke viii. 19–23). Deeply impressive, and genuinely moving, she appears when standing under the cross; and the words with which Jesus recommends her to John prove the tenderness he felt for her (John xix. 25–27). After the ascension, she moves in the circle of the apostles as one of the faithful (Acts i. 14). The question whether, after the birth of Jesus, she lived in a real marriage with Joseph, and bore children to him, must be answered in the affirmative; and there is nothing in the Gospels, not even the angel's greeting (Luke i. 28), which raises her above the purely human sphere. On the contrary, the words of Jesus (Luke xi. 27, 28) contain a warning against any exaggerated enthusiasm for her.

Various reasons may be alleged for the rise of such an enthusiasm. First, there was a christological interest at play. The clearer the idea of the god-man developed in the consciousness of the church, the more natural, not to say necessary, it must seem, that the reverence for him was extended also to his mother. She was the condition of his humanity, and on his humanity depended the whole work of redemption. Next, the passion for asceticism, more especially for unmarried life (which, after the fourth century, spread rapidly in Christendom), found in Mary its type of virginity. Tertullian says, without any qualification (*De monogam.*, viii.), that it "was a virgin, about to marry once for all after her delivery, who gave birth to Christ in order that each title of sanctity might be fulfilled in Christ's parentage, by means of a mother who was both virgin, and wife of one husband." Basil acknowledges (*Hom. in Chr. Generationem*, 5) that the literal sense of Matt. i. 25 is in favor of that view; but he adds that the view itself has something repulsive to the pious feeling. Epiphanius goes still farther (*Hær.* 78), attacking, under the name of Antidicomarianites, those who maintained, that, after the birth of Jesus, Mary lived in true wedlock with Joseph, and bore children to him; and Jerome designates (*De perpetua virginitate Mariæ*) Helvidius, who held the Antidicomarianite view, as a Herostratos, destroying the temple of the Holy Spirit; that is, the virginal womb of Mary. In opposition to such heretical notions, the marriage of Joseph and Mary was explained as a merely formal marriage to conceal the mystery of the virginal birth from the prince of this world, and the brethren of Jesus were considered either as children of Joseph by a first wife (Epiphanius), or as cousins of Jesus, sons of Mary, the sister of the mother of our Lord (Jerome). While Tertullian (*De carne Christi*, 23) and Origen (*Hom. 14 in Luc.*) maintain that the birth of Jesus was a natural process, by which the womb of Mary was closed, the church-fathers after the fourth century assert (probably occasioned by Jovinian) that Mary was and remained a virgin, as well after as before his birth, and that she bore her son "with closed womb." The prototype of this wonder they found in the eastern gate of the temple, which, according to Ezek. xliv. 1–3, should remain closed forever, because Jehovah once passed through it (Ambrose: *De institut. Virginis*, c. 8, No. 52; *Ep. ad Siricinus*, Nos. 4, 5; Jerome: *Adv. Pelagianos*, ii. 4); and the miraculous in the process they explained by referring to the entrance of the risen Christ through the closed door into the room where the disciples were assembled (Gaudentius of Brescia: *Sermo* ix.; Gregory the Great: *Hom. in Evangel.*, ii. 26).

These views were embodied in a series of apocryphal narratives intended to supplement the meagre information given by the Gospels concerning the infancy and youth of Christ. The most important of those narratives is the *Protevangelium Jacobi*, printed in *Cod. Apocryph.*, New Testament, by Thilo (i. 159) and by Fabricius (i. 66). But though, in the Roman-Catholic Church, this whole literature of legends was condemned by the decrees of Gelasius, many of its details, nevertheless, crept into the tradition of the church, — such as the names of Joachim and Anne, the education of Mary in the temple, the formal marriage between Joseph and Mary when Joseph was already ninety years old, etc., — and all traits which served to support the belief in the perpetual virginity of Mary were eagerly adopted. In spite, however, of all the glorification which was lavished on her character and history, at the end of the fourth century people were not yet prepared to worship her, or to pray to her. She was a saint, but she was not without her faults and shortcomings. The *Quæst. et Respons. ad orthodoxos*, of the fifth century, is, indeed, the first attempt of retouching, by means of a tricky exegesis, the picture drawn of the mother of our Lord in the Gospels. As, at the same time, the Pagans began to enter the church in great masses, naturally carrying along with them the great bulk of their Pagan ideas, a general though instinctive demand for a female principle in the deity became active in the church. The Gnostic doctrine of syzygies is an evidence: the sect of the Collyridians is another. The real turning-point, however, in the development of Mariolatry, was the Nestorian controversy. It began with the question whether Mary could be called θεοτόκος, "mother of God," or only χριστοτόκος, "mother of Christ." Nestorius denied her right to the title θεοτόκος; but he was condemned by the synod of Ephesus, 431. And when the Fathers who had defended the "mother of God" left the assembly-room, they were accompanied through the illumined city to their stopping-places with torchlights and incense-burning. From that moment the worship of Mary may be considered as established, and it increased with

every century. In one of his laws (*Lib.* I., *Cod. tit.* 27 *de offic. draet. Afric.*, i. 1) Justinian prays to her for the restoration of the Roman Empire. Narses, the general, expected from her the designation of the right moment of making an attack (Evagrius: *Hist. Eccl.*, iv. 24). In 608 Boniface IV. dedicated the Pantheon of Agrippa to *Maria ad Martyres*, and thus the Christian Olympus superseded the Pagan.

The iconoclastic controversies contributed still further to the spreading and consolidation of the worship of the Virgin. After the Council of Nicæa (787), images of her became very frequent in churches and houses, in the streets, and along the roads. Candles were lighted, and incense was burnt in front of them. Real portraits of her also existed. The most celebrated was that painted by St. Luke. Spain and Italy possessed several painted by angels. Some of them were black, according to Canticles i. 5: most of them wrought miracles. In the eleventh century a romantic element was added to the reigning Mariolatry, — the issue of the peculiar character and development of the Germanic nations. In his sermons, Peter Damiani describes Mary, not as a humble maid, but as a commanding queen, endowed with a celestial beauty, which raises her above all other creatures, and brings her nearer to God. The enthusiasm of the preacher was shared by the poet and the artist. The minnesinger and the troubadour offered their homage; and the hymnologist sometimes went so far as to awaken a suspicion of travesty. (See *Psalterium Mariæ Magnum.*) The painter generally represented her as a maiden betwen fifteen and twenty years old, and of ideal beauty. The statuary gave her a crown, with twelve stars on her head and a sceptre in her hand. In the liturgy she won a prominent place. Saturday was consecrated to her, as Sunday was consecrated to Christ; and the twenty-fifth canon of the synod of Toulouse (1229) fixed a fine for every housefather or house-wife, who, on a Saturday eve, neglected to visit the church in honor of the Virgin. Towards the close of the eleventh century, more than one hundred monasteries, and a still greater number of cathedrals, were dedicated to her. Her relics were numberless, as were the miracles they wrought. One church possessed a skirt of hers; another, a drop of her milk; a third, a bit of her veil, etc. The emperor, Charles IV., had a whole museum of such relics. The most wonderful of all her relics was, of course, her House of Loreto. See art.

In Roman-Catholic countries the worship of the Virgin experienced only a passing disturbance from the Reformation. The Jesuits were immediately on hand; and they succeeded in imbuing that, like so many other mediæval institutions, with new life. Salmeron, Ant. Possevin, and others taught that Mary was the mystical point of unity in the Scriptures; and it was even insinuated, that, in the composition of the New Testament, she had been more active than the Holy Spirit. In the practical sphere, the foundation of quite a number of new female orders in the honor of Mary — such as the *Sorores Theatinæ Conceptionis Immaculatæ*, *Religiosæ Annunciationis*, *Visitationis*, *Præsentationis*, *Septem Dolorum*, etc. — also give evidence of a kind of revival. Of much greater influence was the liberal tendency, which, in the seventeenth century, arose within the pale of the Roman-Catholic Church itself. Adam Baillet, in his *De la dévotion à la Ste. Vierge* (Paris, 1693), declared the doctrines of the church concerning Mary to be empty flattery, and demarded great limitations and modifications of her worship. Muratori, in his *Esercizi spirituali* (1723), admits that the worship of the Virgin may be useful, but asserts that it is not necessary. In 1784 the emperor, Joseph II., ordered all the hearts, hands, and feet of gold and silver, which had been presented on the altars of Mary as votive offerings, removed from the churches. But by a singular coincidence, which shows how close by each other light and darkness may lie, in the very same year Alfonso da Liguori published at Venice his *Le glorie di Maria*, which probably goes farther than any other book on the subject in fantastical assertions and visionary fictions. [For the later development of Mariolatry, see the article on the Immaculate Conception.]

Of the festivals instituted in honor of the Virgin, the principal are, — *Annunciatio*, celebrated nine months before Christmas, on March 25, and first mentioned in the seventh century by Andreas Cretensis (650), the tenth Council of Toledo (656), and the Council of Trullo (692); *Purificatio*, celebrated forty days after Christmas, on Feb. 2, and instituted by Justinian I.; *Nativitas*, celebrated on Sept. 8 (the reason not known), and first mentioned in the Orient by Andreas Cretensis, in Rome by the *Calendarium Frontonis*, in France by Paschasius Radbertus; *Assumptio*, derived from legends, and first mentioned in the Orient by Andreas Cretensis, in Rome by the *Calendarium Frontonis*, and in France by the councils of Mayence (813) and Aix-la-Chapelle (818); *Præsentatio*, mentioned in the ninth century in the Homilies of George of Nicomedia, established throughout the Greek Empire in the twelfth century by Emanuel Comnenus, and introduced into the French Church in 1372 by Gregory XI., after the wish of King Charles IV.; *Visitatio*, first mentioned in the catalogue of festivals in the Acts of the Council of Mans, 1247 (*Mansi. Com. Coll.*, 23, 764); *Immaculata Conceptio*, see article. Among the minor festivals are *Festum Rosarii*, *Desponsationis*, *Septum Dolorum*, etc. [See F. A. von Lehner: *Die Marienverehrung in den ersten Jahrhunderten*, Stuttgart, 1881.] Steitz.

2. **Mary Magdalene**, i.e., Mary of Magdala (a town on the west side of the Lake of Galilee), has been unhappily confounded, not only with Mary of Bethany, sister of Lazarus, but also (indeed, well-nigh universally) with the penitent fallen woman, who, in Simon's house, anointed Christ's feet (Luke vii. 37, 38). Both identifications lack the least support. The former is disproved by the dissimilarity of the names of their respective towns no less than by the dissimilarity of their dispositions; for Mary of Bethany was quiet and deep, Mary of Magdala, passionate and fiery. The latter identification is the most mischievous. A continuous reading of Luke vii. and viii. will show that the evangelist is speaking of two entirely different persons. The woman who was a sinner was morally weak, though sound in health: Mary of Magdala (Luke viii. 2) had seven demons. Our Lord delivered her, and

secured her unwavering allegiance and constant attendance. She followed him from place to place; was at his crucifixion (John xix. 25) and burial (Mark xv. 47); prepared spices, and came on Easter morning, with other female friends, to embalm his body (Mark xvi. 1); told Peter and John of the empty tomb, lingered after they had gone, and was honored with the first appearance of the risen Lord (John xx. 1–18). Mary of Magdala is mentioned fourteen times in the New Testament (Matt. xxvii. 56, 61, xxviii. 1; Mark xv. 40, 47, xvi. 1, 9; Luke viii. 2, xxiv. 10; John xix. 25, xx. 1, 11, 16, 18). CARL BURGER.

3. The sister of Lazarus and Martha; beloved by every Bible-reader for her devotion to Jesus, and earnest attention to his words. Besides the frequent mention in John xi., her name occurs only in John xii. 3, and Luke x. 39, 42.

4. The wife of Cleophas (John xix. 25).

5. The mother of John Mark (Acts xii. 12).

6. A Christian woman in Rome (Rom. xvi. 6).

MARY (TUDOR), Queen. See ENGLAND, CHURCH OF.

MASADA, an almost impregnable fortress on the western shore of the Dead Sea, south of Engedi, was built by Jonathan Maccabæus, and much strengthened by Herod the Great. In the final struggle of the Jews against the Romans, it was taken by Flavius Silva; but the whole garrison, comprising about one thousand persons, including women and children, had killed themselves before the enemy entered. See the description by Josephus, in his *Jewish War*.

MASCH, Andreas Gottlieb, D.D., court-preacher, and superintendent of the Stargard circuit; b. at Mecklenburg, Dec. 5, 1724; d. at New Strelitz, Oct. 26, 1807. He was a famous preacher, but particularly noteworthy as the author of two volumes in continuation of LeLong's *Bibliotheca Sacra*, Halle, 1778–90.

MASON, Erskine, D.D., youngest child of John M. Mason; b. in New-York City, April 16, 1805; d. there May 14, 1851. He was graduated at Dickinson College 1823, and Princeton Seminary 1824; entered the Presbyterian ministry, and was pastor in Schenectady from 1827 to 1830, and of the Bleecker-street Church, New York, from 1830 to his death. He was one of the incorporators of Union Theological Seminary, New-York City, and from 1836 to 1842 acted as professor of church history in that institution.

MASON, Francis, missionary to Burmah; b. in York, Eng., April 2, 1799; d. in Rangoon, Burmah, March 3, 1874. In 1818 he emigrated to the United States, and, going at once to Missouri, worked at the shoemaker's trade until 1824, when he went to Massachusetts. At Canton in that State he married, united with the Baptist Church, studied at the Newton Theological Seminary, and in 1830 was despatched by the Baptist Missionary Union to Burmah. He became the successor of Dr. Boardman in the work amongst the Karens. He edited for many years *The Morning Star*, a monthly periodical in the native language, and published a number of books for the Karens, the first of which was the *Sayings of the Elders*. Among his English works are a *Life of Kho-Thah-Byu, the Karen Apostle* (Boston), *Memoir of Mrs. H. M. Mason* (New York, 1847), *Burmah, its People and Natural Productions* (2d ed., Rangoon, 1860), and an autobiography, *The Story of a Working-Man's Life, with Sketches of Travel* (New York, 1870). He received the degree of D.D. from Brown University.

MASON, John, b. at Dunmow, Essex, 1706; d. at Cheshunt, Hertfordshire, 1763, where he had been pastor since 1746. He is widely known (formerly much better than now) as the author of *Self-Knowledge, a Treatise*, London, 1754, very often reprinted in England and America; edited, with *Life*, by John Mason Good, London, 1811. It has been styled "the best manual of practical Christianity," but is "somewhat sparing of evangelical peculiarities."

MASON, John Mitchell, D.D., b. in New-York City, March 19, 1770; d. there Sunday, Dec. 26, 1829. He was graduated at Columbia College, New York, 1789; until 1791 studied theology with his father, a minister of the Associate Reformed Church, but in the latter year went, for further study, to Edinburgh. His father died the next year, and he returned home; was licensed by the Associate Reformed Presbytery of Pennsylvania, Oct. 18, 1792; supplied the pulpit of his father's church for some five months, when, by the unanimous wish of the congregation, he became their pastor, April, 1793. He soon took a prominent place in his denomination, particularly by his earnest *Letters on Frequent Communion* (1798), directed against the Scotch custom of communing only once or twice a year. In 1801 he was sent to Great Britain and Ireland by the synod to procure additional ministers. But the manifest advantage of a departure from the plan of a foreign educated ministry led to the appointment, in 1802, of a committee of two, of which Dr. Mason was one, to draught a plan for a theological seminary. In 1804 they rendered their report, and Dr. Mason was unanimously appointed the professor. In 1804 he received the degree of D.D. from the University of Pennsylvania. In May, 1805, the plan was matured; and the seminary opened in November, with eight students. The Bible itself, in the original, rather than any body of divinity, was intended to be the text-book of the institution. The course extended over four years. Dr. Mason was "its life and animating principle." It had originated with him as early as 1796, and it was his darling project through life. "Dr. Mason's Seminary," as the institution was usually called, was the earliest American seminary. In 1807 he began the editorship of *The Christian's Magazine*, and wrote nearly the whole of each number. The contents were mainly polemical, directed against Bishop Hobart's claims for episcopacy. The Magazine was dedicated to the defence of Presbyterian doctrines and polity, but was only maintained a few years. In 1809 Rev. James M. Mathews was appointed assistant professor in the seminary, and served until 1818. On March 12, 1810, Dr. Mason called a meeting of his congregation, and announced his firm intention to resign. The reasons he assigned were the impossibility of his performing parochial duties among them, owing to the multiplicity of his outside duties, especially the seminary, and their unwillingness both to provide him an assistant and to build a new church. On May 25 the presbytery released him from his charge; but, with a part of the congregation, he began a new

church. While they were seeking a temporary church home, prior to building the new church in Murray Street, which was finished in 1812, they were in the habit of meeting in the Cedar-street Presbyterian Church (Dr. Romeyn's), and thus led to unite at communion. This action was looked upon with great disfavor by some in the Associate Reformed Church; but the sober judgment was, in general, favorable. Dr. Mason defended his conduct before the synod in a speech of remarkable power, and later (in 1816) by his *Plea for Sacramental Communion on Catholic Principles*. In 1811 he became provost of Columbia College, but resigned in 1816. He was one of the founders of the American Bible Society (1816), and its first secretary for foreign correspondence. In this year he sought recreation and health in Europe, and was gone until November, 1817. In 1821 he was called to the presidency of Dickinson College, Carlisle, Penn., but resigned in 1824, and returned to New-York City to end his days in retirement, — a mere wreck of once splendid powers. He suffered little bodily pain, and was able to the last to conduct family worship, but could not preach. In 1822 he had transferred his ecclesiastical relations to the Presbyterian Church, and became a member of the presbytery of New York.

Dr. Mason was "of a more princely mould than the majority of even great men who were brought into competition with him upon the theatre of action." He was about six feet in height, portly, yet pleasing in appearance, with a face expressing thought, feeling, and courage: his eyes were blue and deep-set, his forehead high, and his face oval. He was indeed, in appearance and in fact, a remarkable man, filling with conscientious care and unflagging zeal many offices in the Church, and doubtless wearing himself out in devotion to her interests. As a teacher he was particularly successful in impressing the students with the necessity of familiarity with the word of God in the original, and in accustoming them to think for themselves. It is, however, as a preacher, that he is best remembered. He stood forth pre-eminent in America. On occasion, he rose to an extraordinary height, as in the two famous sermons, *Messiah's Throne* (preached in London, 1802, before the London Missionary Society) and *Living Faith* (in Edinburgh, the same year, before the Society for Relief of the Destitute). He preached extempore, out of a full mind and loving heart, with a great flow of apposite language. "Always master of his subject, and deeply interested in it, he was naturally led into expressions, tones, and gestures at once the most significant and the most becoming. His imagination was both powerful and vivid, but under the control of a sound judgment and good taste. He sought, not to please, but to save." He possessed originality and power. Notwithstanding his denominational restrictions, and lack of means, he inaugurated a system of ministerial education which has since been extensively followed. He thus rid his denomination of dependence upon foreign-instructed ministers. But he also led his brethren to broader views in respect to communion and fellowship. He was associated with every good scheme; e.g., he was one of the earliest and ablest advocates of foreign missions and of the American Bible Society. Even in church architecture he showed his originality in designing a pulpit, which, although ridiculed when proposed, has been accepted substantially ever since. Besides the books already mentioned in the course of this article, a number of sermons, etc., were collected and published by his son, Rev. Ebenezer Mason, New York, 1832, 4 vols., new ed., 1849. His *Life* was written by his son-in-law, Rev. J. Van Vechten, New York, 1856.

MASON, Lowell, b. in Medfield, Mass., Jan. 8, 1792; d. in Orange, N.J., Aug. 11, 1872. He began to give public musical instruction in Savannah, Ga.; but in 1827 he removed to Boston, Mass., whence he ultimately went through all New England, bent upon exciting popular taste for music. By his instrumentality the Boston Academy of Music was established, and an enormous impetus given to musical education. He early (1828) became an advocate of what is called the Pestalozzian method of teaching music. In 1837 he visited Europe for purposes of study. But while he did much to increase the love for music by the organization of choirs, and also by fostering congregational singing, he did little to advance the art, or to raise the popular standard. His collections, from his first (*Handel and Haydn Collection of Church Music*, Boston, 1821) to his last (*The Song Garden*, 1866), number more than forty. In the line of church and Sunday-school music he did more than any one of his day. In 1855 the University of New York made him a "doctor in music," the first degree of the kind given in the United States. His musical library has passed into the possession of Yale Seminary.

MASORAH. See MASSORA.

MASS, The (the designation of the Lord's Supper, as understood and practised in the Roman-Catholic Church), has the significance not only of a sacrament, but of a sacrifice which the priest offers for the living and the dead, and in which the atoning sacrifice of Christ on Calvary is daily repeated.

I. HISTORY OF THE DOCTRINE. — Jesus nowhere released the Israelites who believed on him from the sacrificial ritual of Moses. His words in Matt. v. 23 rather presuppose their participation therein. But when he places mercy above sacrifice (Matt. ix. 13, xii. 7), declares love to be the highest commandment, and proclaims a worship of God in spirit and in truth, apart from Jerusalem (John iv. 21–24); and when, finally, the apostles testify that Christ was the true sacrifice (1 Cor. v. 7; Eph. v. 2; 1 Pet. i. 18, 19; Rev. v. 6, etc.), given for the sins of the world, — we have the premises from which the abrogation of the Mosaic ritual of necessity follows. The Epistle to the Hebrews carries out this argument in detail, and shows that the offering of Christ as the eternal High Priest was made once for all, and needs not to be repeated.

On the other hand, the apostles were far from discarding the idea of spiritual sacrifice from religion. This idea was included in the idea of the priesthood of all believers (Exod. xix. 6; 1 Pet. ii. 5, 9). In this sense the Epistle to the Hebrews (xiii. 15, 16) calls the praise of the Lord, and doing good, sacrifices. And likewise Paul (Rom. xii. 1) calls the sanctification of the body, and the gift he had received from the Philippians

(Phil. iv. 18), sacrifices, and compares the faith of the Philippians to a sacrifice, and his life to a drink-offering (Phil. ii. 17).

The oldest church-fathers likewise saw in the Mosaic sacrificial ordinances only a temporary system, and regarded as the true sacrifices a heart consecrated to God, faith, obedience, righteousness (Iren., iv. 17, 4), and prayer; and only the spiritual priesthood can offer them up acceptably to God.

It was in this sense that the idea of sacrifice was at first associated with the Lord's Supper. In the apostolic age the *agapæ*, or "love-feasts," were connected with the communion; and to these, even after they were separated, the members of the congregation brought offerings of bread and wine, which were used, not only at the communion, but in the support of the clergy and for the relief of the poor. These gifts, which were called "oblations" (*oblationes*) and "sacrifices" (*sacrificia*), the Apostolic Constitutions in one instance distinguishing the former as gifts, the latter as prayers (ii. 25, 11), were offered by the bishop with a prayer of thanksgiving, and invocation for the blessing of the Holy Ghost. This prayer of thanksgiving (*εὐχαριστία*) was itself a sacrificial act (Iren. iv. 18, 3); and the difference between this offering and the Mass is at once apparent. Not the body and blood of Christ, but bread and wine as such, were offered; and the offering was not an atoning sacrifice, but a sacrifice of thanksgiving, made, not by the clergyman alone, but by the congregation. It was called a "bloodless sacrifice," not in distinction to the sacrifice of Calvary, but to the bloody sacrifices of the ancient world.

A new meaning was given to these offerings when the bishops and presbyters came to be clothed with the functions of a clerical priesthood, of which the Mosaic priesthood was the type. It was Cyprian who first advocated the priestly idea with full earnestness. He regarded priesthood and sacrifice as correlative notions, and treated the whole service of communion as an offering wherein not only oblations of wine and bread, but of Christ's body and blood, even to his sufferings, were made. Cyril of Jerusalem speaks of an atoning sacrifice (*θυσία τοῦ ἱλασμοῦ*) in the Lord's Supper, and explains himself by saying, "We offer up the slain Christ in order to reconcile God to ourselves" (*Cat. Myst.*, v. 8–10), but afterwards adds, that the consecrated elements were merely antitypes of the blood and body of Christ (20). Augustine saw in the Lord's Supper a memorial of an accomplished sacrifice (*memoria peracti sacrificii*). It is, notwithstanding, a most true (*verissimum*) sacrifice; and the elements are the body of Christ; not the glorified Christ, however, but his Church, in which many become one bread and one body, and again vow to remain in the communion of Christ's body. To eat of Christ's body and drink his blood is nothing more than to be in Christ (*In Joann. tract.* 26, 18). Augustine, therefore, used interchangeably the expressions, "to offer the bread and wine" and "to offer Christ's body and blood."

The Eastern Church continued to hold to the spiritual nature of Christian sacrifice; and even Chrysostom makes the sacramental meaning more prominent than the sacrificial; while Theodoret declares the Lord's Supper to have only a commemorative significance. On the other hand, the Latin Church laid an increasing emphasis on the sacrificial notion. Gregory the Great (*Hom. in Evang.* 37, *Dial.* iv. 58) saw a victim (*victima*) on the altar, through which the sufferings and death of Christ are repeated: Christ is anew sacrificed (*immolatus*).

The effects of the communion were regarded as expiatory, but at first only for venial sins; for mortal sins were to be expiated by penance. But it conferred blessings in every relation of life. In the Gregorian *Sacramentarium* there are masses against drought and too much rain, storms, sickness, etc. Its effects were magical. According to Gregory, a prisoner's chains had been loosed as often as his wife prayed for his soul; and a ghostly appearance offered a shipwrecked sailor bread at the moment that a bishop who thought him drowned offered a mass for his soul (*Hom. in Evang.* 37, *Dial.* iv. 57). Masses were offered for the dead; and Augustine (*Serm.*, 172, 2) hoped God would deal with them less severely than their sins merited. Gregory, by his doctrine of purgatory, established a final warrant for this custom, and taught that the dead were helped out of purgatory by the prayers, and especially the masses, of the living. He even knew a monk who was so delivered by thirty masses (*Dial.* iv. 55); whence the so-called *trigesima*.

The celebration of the Lord's Supper, which in the early church was, for the most part, confined to the Lord's Day and the anniversaries of the martyrs, at a later period was repeated every day, and, after the time of Leo the Great (*Ep.*, ix. 2, etc.), was repeated several times on the same day. In the eighth and ninth centuries, when the number of chapels was greatly increased, the priest often found himself without a congregation at the time of the celebration. Hence arose private masses, against which Theodulf of Orleans, in his *Capitulary* of 797 (c. 7), and the synods of Mainz (813, c. 43) and Paris (829, c. 48), protested, but which Wallafried Strabo (d. 849) advocated. In this disjunction of the eucharistic celebration from the congregational communion was involved the idea of a priestly sacrifice; that is, an act independent of the sacrament. But this isolation of the sacrificial notion did not gain full currency till the thirteenth century; Robert Pulleyn (d. about 1150), in his *Sentences*, treating of the Lord's Supper as a sacrament, and Peter Lombard (d. 1160) himself not going beyond the figurative significance. The latter says (*Sentent. lib.* iv. *dist.* 12, G.), That which is consecrated by the priest is a sacrifice (*sacrificium et oblatio*), because it is a memorial and representation of the true sacrifice on the cross (*memoria et repræsentatio veri sacrificii et sanctæ immolationis factæ in cruce*).

The beginning of the thirteenth century marks a new epoch in the history of the doctrine of the Eucharist. The doctrine of transubstantiation was fixed in 1215; and, in proportion as the sermon was neglected, the sacrificial functions of the priesthood were emphasized. Thomas of Aquinas said openly that the priest, like Christ, was the mediator between God and the congregation, and that the consummation of the sacrament of the Lord's Supper did not lie in the participation of

believers, but in the consecration of the elements (*perfectio hujus sacramenti non est in use fidelium sed in consecratione materiæ*, Summa iii. qu. 80, art. 12). The real founders of the doctrine of the Mass were Thomas, and Albert the Great. The former makes a sharp distinction for the first time between sacrifice and sacrament. The participation of the sacrament effects for the believer what the sufferings of Christ had accomplished for humanity as a whole, and consumes venial sins. The Mass, however, regarded as a sacrifice, is propitiatory, and removes even mortal sins. The benefits of the Mass are not confined to the participants, but extend *ex opere operato* to the absent, among whom the dead are included. Albert the Great said the Mass was not merely a representation, but a true immolation by the hands of the priest (*Comm. in 4 Sent. dist.* 13, art. 23).

In the Greek Church private masses have not been introduced: no church has more than one altar; and the Mass is celebrated only on Sundays and festivals, and is not repeated.

II. The Tridentine Definition. — The Council of Trent gave the doctrine of the Mass its final form on Sept. 17, 1562, at its twenty-second sitting, and defined it as at once a sacrament which is received and a sacrifice which is offered. The keenest interpreter of this definition has been Bellarmin. He appealed for its confirmation (1) to Christ's eternal priesthood (Heb. vii. 11), which implies that his sacrifice was to continue to all times; (2) to the prophecy of a pure sacrifice to be made amongst all peoples (Mal. i. 11); (3) to the meaning of "This *do* (*facere*) in remembrance of me," as meaning sacrifice both in the Latin and Hebrew usage, etc. With such arguments he seeks to prove that in the Mass a real sacrifice is offered up.

This doctrine of the Mass follows legitimately from the doctrine of transubstantiation; and, if the body of Christ is truly offered up in the Eucharist, it follows that it is the same as the body offered on the cross, except that in the one case it is bloodless. The Mass has also a propitiatory power in effecting the forgiveness of sins, and preserving from the commission of mortal sins. It is also useful for all the perplexities and difficulties in life.

In the Tridentine Decrees the idea of sacrifice in the Mass is brought out in all its baldness; and that which alone is indispensable to its efficacy is not the participation of communicants, but the act of consecration by the priest interceding for the living and the dead. We mention also the practice, which the council confirmed, of mixing the wine with water as a representation of the union of the church with its head, and before its consecration. The act is the sole act of the celebrating priest, who, for that reason, utters the larger number of the prayers in an undertone; for he is acting for the church, but speaking only to God. The words of consecration are likewise uttered in an undertone; for they are spoken only to the elements, and to change them into Christ's body and blood. Thus in the Mass the central idea of Catholicism is involved; namely, the mediatorial and propitiatory functions of the church, which believes that the incarnation and sacrifice of Christ are repeated every day.

Against this doctrine, Protestantism sharply protested; but it lost nothing thereby, for the atoning death of Christ on Calvary, and his high priestly intercession, effect all that the Mass pretends to offer. It secures their blessings by prayer, the proclamation of the Word, and the communion. The immediate effects of the Mass, on the other hand, are inconsistent with God's Word, and are absolutely unattainable.

III. The Celebration. — In the apostolic age the celebration of the Lord's Supper consisted in teaching, breaking of bread, and prayer (Acts ii. 42), and singing (Eph. v. 19). At a later period Justin (*Ap. maj.*, 65, 67) describes the public services thus: "On Sunday the Scriptures are read, followed by a homily and prayer. After the fraternal kiss, bread and a mixture of wine and water are taken from the gifts of the congregation, the leader offers a prayer of thanksgiving and consecration (*εὐχαριστία*), the congregation responds with an amen, and then follows the distribution; the elements being carried to the houses of those who are absent."

Under the influence of the *disciplina arcana*, the didactic and sacramental portions of the service were distinguished, — the former part called the *Missa catechumenorum;* the latter, *Missa fidelium.* The service was closed by the deacon, with the word *ἀπολύεσθε*, or *ite, missa est* (*ecclesia*, "Depart, for service is dismissed"). A third period in the development is marked by a change of the earlier part of the service into a mere preparatory service.

Gregory the Great established the liturgy of the Latin Church. Notwithstanding this, however, many distinct books for the Mass were prepared during the middle ages. The Tridentine Council appointed a commission to prepare a new book for universal use; but, failing to act, a commission appointed by Pius V. prepared one on the basis of the Gregorian. It was promulged July 14, 1570, but was revised by Clement VIII. and Urban VIII.; and by the appointment of Sixtus V., 1587, a congregation of rites, whose duty it is to watch over the purity of the ritual, still exists.

The Mass falls into two main parts, the first being a preparatory celebration (*introitus, graduale*); the second, the sacramental (*offertorium, canon missæ*), followed by the *post-communio.* Each of these five services is introduced by the words of the priest, "The Lord be with you," and the response of the congregation, "And with thy spirit;" which proves that the early idea included the presence of a congregation. It was at the celebration of the *offertorium*, that, in the ancient church, the gifts were offered; and a relic of this practice still exists in the Ambrosian ritual of the church in Milan, where, on festal occasions, two old men and two matrons take up vessels of wine and bread to the ministering priest at the altar. It was also the custom for the congregation to sing psalms while the gifts were being offered; but in the middle ages this practice was likewise abandoned, and a single verse of a psalm substituted, and five priestly prayers, which bear the name of *offertorium;* and this is all that remains of the ancient custom of congregational gifts. The first of these five prayers implores the Father to receive the immaculate host (*immaculatam hostiam*),

which "I offer to thee for my innumerable sins, and for all circumstances, and also for all faithful Christians, both the living and the dead," etc. The second is offered at the mixing of the water and wine. The third asks that the sacrifice being consummated may be well pleasing in God's sight. In the fourth and fifth the priest asks the Sanctifier to bless the sacrifice, and to accept it. In the fourth part of the service, or the *canon missæ*, occur the words "This is my body," after uttering which the priest bows his knees, and prays to the Christ, who is present in the host, and then shows it to the congregation, that it may do the same. He then places it on the *corporale*, and again kneels before it. He does the same with the cup; and the whole process is called "the elevation and adoration of the host." In 1203 Cardinal Guido, papal legate in Cologne, ordained, that, when the host was elevated, the congregation should fall on its knees at the ringing of a bell, and remain kneeling until the consecration of the cup. Honorius III. in 1217 raised this enactment to the dignity of a permanent and universal obligation. This portion of the service is concluded by the celebrant's breaking the host over the mouth of the cup, and allowing a piece to fall into the cup, thus signifying both Christ's suffering and the reunion of his soul and body, and communicating himself, with the words, "The body of our Lord Jesus Christ keep my soul unto eternal life," and dispensing the bread to the communicants, if any are present. The fifth part of the service, called the *post-communio*, consists of prayers, responses, and the reading of John i. 1–14. All these various services are prescribed in the Book of the Mass or missal.

A distinction is made between public and private, sung or spoken, most solemn, solemn, and less solemn masses. Practically the public mass is both a solemn and sung mass. Private masses are those said at side-altars. The public and solemn mass is said in all churches on Sundays and festivals, and every day in cathedrals. Masses are also distinguished into *Missæ de tempore*, celebrated on the usual Sundays, Christmas, and other festivals; *De sanctis*, on saints' days: *Votivæ*, on special occasions, at the appointment of ecclesiastical superiors, or at the request of private parties; and *Pro defunctis* ("masses for the dead"), which alleviate the pains, and curtail the duration, of purgatorial punishment.

The Mass in the Roman-Catholic Church takes the place of prayer, and meditation upon the Word, in the Protestant, and binds the people indissolubly to the priest, without whom the principal part of her worship cannot be performed. A mysterious and pompous ritual is connected with its celebration; and Roman-Catholic theologians refer to the contrast which the beauty of this worship presents to the baldness of the Protestant service, with a sermon and a few hymns. The service is in Latin; and not only have Protestants denounced this, but even some Roman Catholics have regretted it. Eugene of Würtemberg in 1786, with the permission of Pius VI., introduced the German Mass into his chapel; and in 1806 the diocese of Constance began the use of the German tongue. But in neither case did the custom last long.

LIT. — The most important works on the liturgical and archæological aspects of the Mass are those of BONA, GERBERT, GAVANI, BINGHAM, AUGUSTI, BINTERIM; also the histories of the doctrine of the Lord's Supper, of KAHNIS, EBRARD, RÜCKERT; HIRSCHER (a Roman-Catholic, who proposed reforms in the celebration, and the change of the language, of the Mass): *Missæ genuina notio*, Tübingen, 1821; [DU MOULIN: *Anatomie de la messe*, 1636-39, etc., 1872; DERODON: *Le tombeau de la messe*, Genève, 1659; LEBRUN: *Expl. littér., histor., et dogm. des prières et des cérémonies de la messe*, 1726; ET. HENRY: *Thèses sur le sacrif. de la messe*, Genève, 1845; ANDERSON: *The Mass*, London, 1851; WHITBY: *Absurdity and Idolatry of the Mass*]. STEITZ.

MASSA CANDIDA, a term used by ecclesiastical writers from the fourth and fifth centuries, and referring to a multitude of martyrs (three hundred) who in 258 were put to death at Utica in Africa, by being thrown into a burning lime-kiln. Augustine, however, does not derive the name from the peculiar form of the martyrium, but simply from the great number (*massa*) of the sufferers and from the splendor (*candida*) of their heroism.

MASSALIANS. See MESSALIANS.

MASSILLON, Jean Baptiste, one of the most brilliant pulpit orators of France, the son of a poor notary; was b. at Hières in the Provence, June 24, 1663; d. at Clermont, Sept. 18, 1742. In 1691 he entered the congregation of the Oratory, where, at the request of his superiors, he pronounced some funeral orations and eulogies. In 1696 he became head of the seminary of St. Magloire in Paris, the most distinguished school of the Oratory. In 1699 he preached the Lenten sermons in Paris and Versailles, before the king; and again he preached before the king, in 1701 and 1704. [Bourdaloue, on hearing him, is said to have remarked, "He must increase, but I must decrease."] These sermons are his best; and one of them, on the small number of the elect [*Le petit nombre des élus*], is said to have struck terror in the distinguished auditory by its evangelical boldness and magnificent descriptions. Louis XIV. said to him, "I have heard more than one great orator in my chapel, and was very well satisfied with them; but, whenever I hear you, I am always dissatisfied with myself." Massillon did not preach before Louis XIV. again, but at his death pronounced the funeral oration over him, [on which occasion one of the most impressive oratorical effects was made of which we have record. Looking over the vast audience, and then at the coffin, the preacher turned his face upwards, and, breaking the solemn silence, exclaimed, *Dieu seul est grand, mes frères* ("God only is great, my brethren")]. In 1717 Massillon was made bishop of Clermont, and preached in the following year before Louis XV. (then eight years old) ten sermons, known as *Le petit carême*, in which he urged upon the youthful sovereign and his court the obligations of morality and just government. In 1719 he was elected a member of the French Academy, and two years afterwards was called upon to pronounce the funeral discourse of the Duchess Elizabeth Charlotte of Orleans, which is one of the best of six *oraisons funèbres*. From this time until his death he resided on his diocese, and was recognized as a model of Christian gentle-

ness and virtue. D'Alembert pronounced his eulogy in the French Academy.

Cardinal Maury, in his *Essai sur l'éloquence de la Chaire*, ascribes the decline of French pulpit eloquence to the influence of Massillon. But this decline had begun before his time, and was due to the growing corruption of morals and taste. Massillon was the last great pulpit orator of France, and in some respects he stands higher than Bossuet. With him, in its full sense, eloquence was a virtue, an earnest effort to lead men to peace in God. He was more simple and sympathetic than the brilliant and courtly Bossuet, and more sincere and warm-hearted than Bourdaloue (who was the more opulent of thought), and therefore more edifying than both. The purity and unadorned beauty of his style were unsurpassed. He was acquainted with the secret movements of the heart, and made his appeals to it. [His memory was unreliable; but he committed his sermons, calling those the best which were memorized the most accurately.]

LIT. — The first complete edition of Massillon's works appeared in 15 vols., Paris, 1745; and since then they have appeared often, in many forms. The best work on Massillon is THEREMIN: *Demosthenes u. Massillon*, Berlin, 1845. [See also D'ALEMBERT: *Éloges des savants;* LA HARPE: *Cours de littérature;* SAINTE-BEUVE: *Causeries du Lundi;* B. CAMPIGNON: *Massillon d'après des documents inédites*, Paris, 1879. A convenient edition is *Petit Carême, Sermons et Morceaux choisis*, Paris, 1853. For translations of his sermons see DODD: *Sermons on the Duties of the Great*, London, 1776; *Sermons, with a Life* by D'ALEMBERT, London, 1839.] C. SCHMIDT.

MASSINGBERD, Francis Charles, b. in Lincolnshire, 1800; d. at South Ormsby, Lincolnshire, December, 1872. He was graduated at Magdalen College, Oxford, 1822; took orders in the Church of England, and became rector of South Ormsby 1825; in 1847 prebendary of Lincoln, and in 1862 chancellor of the cathedral. He distinguished himself by his efforts to revive the powers of convocation. He wrote, besides many pamphlets, *History of the English Reformation*, London, 1842, 3d ed., 1857; *Law of the Church and State*, 1857; *Lectures on the Prayer-Book*, 1864.

MASSORA denotes, in general, tradition, as "Moses received the law on Mount Sinai, and delivered it to Joshua" (*Aboth*, i. 1); but more especially it denotes the tradition concerning the text of the Bible: hence those who made this special tradition their object of study were called "Massoretes." In the latter sense the word will be treated here.

The period of the theocracy and monarchy in Israel was succeeded by the period of legalism. After the return from the Babylonish captivity, the law of Moses was the centre of Jewish life, and its preservation was the main object of the leaders. Ezra is often called the "scribe," and once he is even styled "a ready scribe in the law of Moses" (Ez. vii. 6). At a very early age the children were instructed in the law; and the public reading of the law was an ancient institution (Acts xv. 21). From the prophets, also, sections were publicly read (Acts xiii. 15); and the Hagiographa soon rose to a high authority. In order to preserve the text delivered from the Fathers in as pure a state as possible, the minutest rules were laid down for the writing of manuscripts: besides, the verses, words, letters, of the entire Bible, or of its parts, were numbered. Catalogues were prepared of words *written*, but not *read*, and *read*, but not *written;* of words which the scribes ordained (*tikkun sopherim*), and of letters which they removed (*ittur sopherim*). Rules were laid down concerning the *puncta extraordinaria* found over some letters in the Hebrew text [cf. Gen. xviii. 9, xix. 33; Num. iii. 19, ix. 10; Deut. xxix. 28; Ps. xxvii. 13], the inverted *nun* (as in Num. x. 35), the suspended *nun* (as in Judg. xviii. 30), [the *Vau Ketia*, i.e., the cut-off Vau in Num. xxv. 12, the final *mem* in Isa. ix. 6], the plene and defective writings, etc. We find nowhere in the Talmud that these rules were written down; and we are therefore led to the assumption that all these rules were orally transmitted from generation to generation. When the text was finally settled, and the vowel-points were introduced to the text, annotations concerning the writing of the latter were either put in the margin or at the end of the manuscripts. From that period the most important period of the Massora commences.

As there was an Eastern and Western, or Babylonian and Palestinian, Talmud, so, likewise, there developed itself a twofold Massora, — a Babylonian or Eastern, and a Palestinian or Western: the more important is the former. At Tiberias the study of the Massora had been in a flourishing condition for a long time. Here lived the famous Massorete, Aaron ben-Moses ben-Asher, commonly called Ben-Asher, in the beginning of the tenth century, who finally fixed the so-called Massoretic text. Those who came after him, and paid special attention to the text, are called "Naqdanim."

The most important Massoretic manual is the *Oclah ve-Oclah*, so called from the first two words with which it begins [comp. Pick, *Oclah ve-Oclah*, in McClintock and Strong's *Cyclopædia*, s.v.]; the *Manuel du lecteur*, by I. Derenbourg, Paris, 1871; and the Massoretic notes of Meïr ha-levi ben-Todros of Toledo (d. 1244) to his edition of the Pentateuch, Florence, 1750 (less correct, Berlin, 1761).

The first who undertook to collect and sift the entire Massoretic apparatus was Jacob ben-Chajim ibn-Adonia (cf. GINSBURG: *Jacob ben-Chajim ibn-Adonijah's Introduction to the Rabbinic Bible*, London, 1867); and the result of his labors is found in the second Rabbinic Bible, published by Bomberg at Venice, 1524. This Massora text must be regarded as the *textus receptus*.

The Massora is divided into the *Massora magna* and *Massora parva*. In the Rabbinic Bibles, where the Chaldee is printed side by side with the Hebrew, the *Massora parva* occupies the empty space between these two columns and that of the outer margin. Above and below the text, the *Massora magna* is given. At the end of the fourth volume the *Massora finalis* (which must be distinguished from the *Massora marginalis*, and which is a kind of Massoretic lexicon alphabetically arranged) is given. The *Massora finalis* is followed by a list giving the differences between Ben-Asher and Ben-Naphtali, and those of the Western and Eastern Jews. The *Eastern Massora* differs from the Western not only with re-

spect to vowels and accents, but also in the system of punctuation (cf. STRACK: *Prophetarum posteriorum codex Babylonicus Petropolitanus*, Petersburg, 1876, p. vii.).

LIT. — GINSBURG: *The Massoreth ha-massoreth of Elias Levita*, London, 1867; by the same, *The Massorah compiled from manuscripts alphabetically and lexically arranged*, vol. i., London, 1880; FRENSDORFF: *Massoretisches Wörterbuch*, Hannover u. Leipzig, 1876, and Strack's notice of this work in *Studien u. Kritiken*, 1878, pp. 354–370; BUXTORF: *Tiberias sive Commentarius masorethicus triplex*, Basle, 1620–65; STRACK: *Prolegomena critica in Vetus Testamentum*, Leipzig, 1873; by the same in connection with S. BAER: *Die Dikduke ha-teamim des Ahron ben-Moscheh ben-Ascher*, Leipzig, 1879; DILLMANN'S art., *Bibeltext des A. Test.*, in HERZOG'S *Real-Encyklopädie*, vol. ii. pp. 381–400 (2d ed.); [the art. *Bible Text — Old Testament*, in this *Encyclopædia*, vol. i. pp. 264–267; PICK: *The Old Testament in the Time of the Talmud*, s.v. Talmud in MCCLINTOCK and STRONG'S *Cyclopædia;* SAVOUREUX'S art. *Massore*, in LICHTENBERGER'S *Encyclopédie des Sciences Religieuses*]. H. L. STRACK (B. PICK).

MASS-PRIESTS were anciently secular priests, as distinguished from regulars; afterwards priests kept in chantries (i.e., chapels endowed by wealthy persons, in which masses were said for the souls of the donors), or at particular altars, to say mass for the dead.

MASSUET, René, b. 1665, at St. Ouen in Normandy; d. in Paris, Jan. 11, 1716. He entered the congregation of St. Maur in 1682, and made his literary *début* in the controversy with the Jesuits concerning the edition of *Augustine* which the congregation had published. In 1699 he answered Langlois' anonymous attacks by his *Lettre d'un Ecclésiastique*, etc., also anonymous. In 1703 he settled at St. Germain-des-Prés in Paris, the principal centre of Benedictine learning; and in 1710 he published his edition of *Irenæus*, his chief work. After the death of Ruinart, he continued the *Annales Ordinis S. Benedicti*, and published in 1713 the fifth volume. Five interesting letters from him to Bernh. Pez are found in J. G. SCHELHORN'S *Amœnitates Literariæ*, xiii. 278–310. See TASSIN: *Hist. littér. de la congrégation de St. Maur*, Paris, 1750–65. G. LAUBMANN.

MATAMOROS, Manuel, a devoted Spanish Protestant, whose imprisonment, personality, and early death aroused an interest in Holland, Switzerland, and Southern Germany, in the evangelization of Spain; b. Oct. 8, 1835, at Lepe in the Province of Huelva; d. at Lausanne, July 31, 1866. His father was a captain in the Spanish artillery, and at his wish he entered in 1850 the military school at Toledo. But, conceiving a dislike for a military life, he returned to Malaga, where his mother, then a widow, was residing. On a visit to Gibraltar he casually attended a service held by Francisco de Paula Ruet, who had been brought to a knowledge of the gospel by the sermons of Luigi de Sanctis in Turin, and had been banished from Spain for preaching the gospel in Barcelona. The sermon made an indelible impression upon his mind; and he bought a New Testament, which opened his eyes to the errors of the Roman Church. Through Ruet, Matamoros came into relations with a committee in Edinburgh, and, later, with one in Paris, which prosecuted the evangelization of Spain. He went, under commission of the latter, to Granada, Seville, and Barcelona (1860). At Granada he became acquainted with Alhama, a hat-maker, who had been converted through the instrumentality of an American tract, and was preaching the gospel. Thrown into prison, letters were found on his person from Matamoros, Marin, Carrasco, and Gonzalez, all of whom were likewise thrown into prison. Matamoros laid there two years, awaiting trial, and contracted the disease (consumption) which caused his death. Through the influence of a deputation of the Evangelical Alliance he was released (May 28, 1863), and condemned to nine years' labor in the galleys, which was afterwards changed to nine years of banishment. Matamoros then made a visit to England, where he was cordially welcomed, and afterwards went to Lausanne, where he attended the theological seminary. On a visit to Pau in Southern France, in the interest of his health, he established, through the liberality of an American lady, a Spanish school. Returning to Lausanne, he died just a few days before the time set for his ordination, and two years before his country was opened to Protestant missions (1868). In his last days he exhibited an undiminished interest in the evangelization of Spain; and his rich spiritual experiences have been to this day an incentive to the Swiss to aid in that work. His name will not be forgotten. F. FLIEDNER (Madrid).

MATER DOLOROSA (*the mourning mother*), a term denoting a certain class of pictures of the Virgin Mary, which represent her alone, without the child, generally as a middle-aged woman, weeping and mourning. See Mrs. JAMESON: *Legends of the Madonna*, London, 1852.

MATERIALISM, as its name indicates, is the theory which seeks to trace all things in nature to matter as their sole and ultimate source; or, in other words, the theory which professes to explain the universe in terms of matter. This definition may appear clear and precise. The thing defined is, however, essentially obscure and vague, owing to the number and diversity of the conceptions formed as to the nature of matter. Materialism never answers strictly to its name, because it always attributes to matter properties which have not been proved to belong to it. Instead of being a single system, which advances from stage to stage by a self-consistent development, it comprises a crowd of heterogeneous and discordant hypotheses.

The ruder tribes of men are unable to conceive either of mere matter or of mere spirit; and hence their religious beliefs are, to a large extent, materialistic. Anti-religious materialism makes its appearance only when thought has become speculative and sceptical. Such materialism was propagated in ancient China by Yang Choo (about B.C. 300), and in ancient India in the Charvaka system. Materialism, in a form entitled to be called philosophical, was originated by the Greek thinkers Leucippus and Democritus, developed and popularized by Epicurus, and "wedded to immortal verse" by the Latin poet Lucretius. All things, according to their theory, were explicable by "the empty" and "the full," — the limitless and immeasurable void of space and numberless atoms which are ungenerated, infrangible, unchangeable, and

indestructible, which possess no merely qualitative differences, but vary quantitatively in form, magnitude, and density. The general neglect of physical science, and the general acceptance of Christianity, secured the rejection of materialism during the middle ages. In the period of transition from mediæval to modern times it began to re-appear. Gassendi gave it currency in France, and Hobbes in England. The so-called "materialism" of Coward, Dodwell, Hartley, and Priestley, denied the spirituality of the soul, but not the existence of God. La Mettrie and Von Holbach first advocated the atheistical materialism which has since become so common. This form of materialism has never had more advocates than at present. The causes of its prevalence are such as these, — the still operative influence of the thought of the eighteenth century, re-action from the excessive idealism of the transcendental philosophies, political and social disaffection, the spread of rationalism and of unbelief in the supernatural, the predominance of material interests, and the rapid progress of physical, and especially of biological, science, widely engrossing attention, to the comparative neglect of mental and spiritual truth, and also largely engendering undue confidence in a particular class of hypotheses. The materialism of the present day claims to be distinctively scientific; and, of course, it largely incorporates, and freely applies, modern scientific theories. As to its primary principles or assumptions, however, it has no more title to be deemed scientific than the materialism of earlier times. In fact, contemporary materialism shows a manifest tendency to represent matter as essentially endowed with qualitative differences, and even with spontaneity, life, intelligence, "mind-stuff," "soul-organs," etc., which is surely a tendency, not towards science, but towards feticism.

Mr. Herbert Spencer, Professors Huxley and Tyndall, and some other authors, while tracing back all life, intelligence, and history, to matter or to physical force, object to being classed as materialists, on the ground that they acknowledge that matter in its ultimate nature is unknown, and can no more be conceived of, except in terms of mind, than mind can be conceived of otherwise than in terms of matter. Were the objection admissible, we must equally cease to speak of Democritus and Epicurus, Hobbes and Von Holbach, as materialists, seeing that they as fully recognized the truth on which it is rested. It is, however, quite inadmissible. Whoever holds that matter, or material force, is eternal, and originates all mind and mental force, is a materialist.

Materialism claims to be the most rational and philosophical theory of the universe on the following grounds. First, that it best satisfies the legitimate demands of the reason for unity. It professes to be the only self-consistent and adequate system of monism, — the only philosophy which traces all things back in a satisfactory manner to a single ultimate substance as their cause. Theism, materialists hold, is a kind of dualism, because it refers some things to mind, and other things to matter, and maintains matter and mind to be distinct; and idealism they represent as erroneously trying to account for general facts and properties by such as are special, and failing to explain the physical world. Secondly, materialism claims to be the only theory which explains all things in a *natural* manner, or without having recourse to any arbitrary factor, any transcendent cause, any supernatural will. Thirdly, it claims to be a peculiarly *intelligible* explanation, — the only explanation which can be realized in imagination and conception, which the mind can picture or figure to itself. In opposition to these claims, however, it is urged that matter has not been shown to be one even in kind, as it has not yet been resolved into less than about sixty elements; that, if it could be reduced to a single homogeneous physical element, that element would not be one, since each of its parts would be as much a substance as the whole; that force has never been shown to be an effect of matter, while, if co-ordinate with matter, every atom must be dual, and, if the cause of matter, materialism must be abandoned; that it is the reverse of scientific to assume without proof that matter and force are eternal, and explain every thing; that it is a violation of the law of causality to account for the lower by the higher; and that truly scientific thought is seldom figurate or pictorial thought.

Materialism involves the affirmation that matter is eternal, but it has as yet entirely failed to produce any good reasons for the opinion. The conditionate character of the atoms and elements of matter strongly favor the contrary view. The relationship of matter to force presents difficulties which materialism has likewise failed to overcome. Force cannot be accounted for by aggregation, or self-determination, of matter, and thus shown to be an effect: yet to represent it as co-ordinate with matter is to fall into the dualism which materialism professes to despise; and to suppose it the cause of matter involves the surrender of materialism. Life must be shown to be either a property or an effect of matter, before materialism is entitled to be accepted. It has certainly not been shown to be either the one or the other. The attempts of M. Pouchet, Dr. Bastian, etc., to prove experimentally the hypothesis of spontaneous generation, have utterly failed. Materialism finds mind still more difficult to explain than life, there being a greater unlikeness between mental and physical facts than between vital and mechanical facts. Matter, in its transformations, never loses properties which mind never possesses in any of its phases. Molecular changes in the nerves and brain not only have not been shown ever to pass into mental states, but cannot even be conceived to do so. Such facts as the unity of consciousness, the consciousness of personal identity, self-consciousness, self-activity, and the moral sentiments, cannot be resolved into states of matter. The universe as a system of law and order presupposes a Supreme Intelligence. On these and other grounds it may be held that materialism is far from a satisfactory doctrine.

The mass of literature on materialism is enormous. F. A. Lange's *Geschichte des Materialismus* is the only able general history of the subject. It has been translated by Mr. Thomas. Büchner's *Matter and Force* and *Man's Place in Nature*, Vogt's *Lectures on Man*, Hæckel's *Natural History of Creation* and *Anthropogenie*, and *The Old and New Faith* of Strauss, may also be named as English translations of German works devoted entirely or mainly to the advocacy of materialism.

H. SPENCER's *First Principles*, HUXLEY's essay on *The Physical Basis of Life*, and TYNDALL's *Belfast Lecture*, need only to be mentioned. In England, materialism has been combated by Beale, Birks, Carpenter, Elam, MacVicar, Martineau, Clerk-Maxwell, Mivart, Balfour Stewart, Hutchison Stirling, Stokes, Tait, Thomson, Duke of Argyll, etc.; in America, by Bowen, Bowne, Chadbourne, Cocker, Joseph Cook, Dawson, Fisher, Hickok, Hodge, Le Conte, McCosh, Porter, etc.; in France, by Caro, Janet, Pasteur, etc.; in Germany, by Fabri, J. H. Fichte, Harms, Hoffmann, Huber, Lotze, Bona Meyer, Schaller, Ulrici, Weiss, Wigand, Zöckler, etc. The chief works relating to particular periods of the history, and special points of the theory, of materialism, will be found indicated in notes v.–xix. on Lectures ii.–iv. of *Antitheistic Theories*, by the author of this article. R. FLINT (University of Edinburgh).

MATERNUS, Julius Firmicus, is, according to the signature of the only manuscript of the work still extant, the name of the author of the book, *De errore profanarum religionum*, dedicated to the sons of Constantine, — Constantius and Constans. According to xxviii. 6 and xxix. 3, the book must have been written after the expedition of Constans to England, and before the defeat of Constantius at Singara; that is, between 343 and 348. Its purpose was to induce Constantius and Constans to adopt a policy of active suppression of Paganism: the apology is here transformed into polemics. The work is not complete: the leaves 1, 2, 7, and 8, of the manuscript, are missing. The plan of the composition, however, is perfectly clear. The manuscript, formerly in Minden, is now in the Vatican. It was first edited by M. Flacius, 1562, then by Münter, Copenhagen, 1826; reprinted in MIGNE (*Patrol.*, xii.) by Bursian, Leipzig, 1856, and C. Halm, in *Corp. Scr. Eccl. Lat.*, ii. Of the author's personal life and character nothing is known: he is nowhere mentioned. According to Bursian's investigation, he is not identical with the Maternus who wrote the *Libri Matheseos*. HAUCK.

MATHER FAMILY, The. Richard Mather, the son of Thomas and Margaret; b. in 1596 at Lowton (Winwick), about midway between Liverpool and Manchester, Eng.; d. at Dorchester, April 22 (May 2), 1669. He was sent to the Winwick grammar-school, and at fifteen was chosen teacher of a school at Toxteth Park. Here he became acquainted with an Aspinwall family, by whose influence he was led to devote himself to the ministry, and went to Brasenose, Oxford, to prepare for the same. But the people at Toxteth were so unwilling to wait for him, that he left the university before taking his degrees, and late in 1618, when only twenty-two, preached his first sermon at Toxteth Park. The Bishop of Chester ordained him; and in September, 1624, he married Katherine, daughter of Edmond Holt of Bury. Becoming warmly a Puritan, and being for a time suspended, he left — travelling in disguise to Bristol — for New England, May 23 (June 2), 1635; landing at Boston, after being very nearly shipwrecked, Aug. 17 (27) following. The First Church at Dorchester having emigrated with its pastor, Warham, to Connecticut, Mr. Mather gathered a new (the present First) church there Aug. 23 (Sept. 2), 1636; he being chosen its teacher, which office he held until his death, at the age of seventy-three. He married John Cotton's widow for his second wife, and by his first wife left six sons, of whom four — Samuel, Nathaniel, Eleazer, and Increase — followed their father's profession. He was one of the ablest and most influential among the early ministers of New England, a powerful preacher, and a specially wise counsellor; being, in fact, seized with his mortal illness while moderating that ecclesiastical council in Boston out of whose deliberations the Old-South Church was born. He was skilled in the New-England plan of church government; being the author of three or four of the best early tracts in its exposition and defence, and the chief composer of the "Cambridge Platform." His son **Samuel** graduated at Harvard College in 1643, went to England in 1650, and was ordained at Dublin, where he preached until his death, Oct. 29 (Nov. 8), 1671, at the age of forty-five. **Nathaniel** graduated at Harvard in 1647, and, immediately on gaining the degree of M.A., returned to England, where he preached in Devonshire until ejected by the Act of 1662, when he went to Rotterdam, where he spent some time as minister of the English Church, returning, on the death of his brother Samuel, to succeed him at Dublin. In 1688 he removed to London to take charge of the Lime-street congregation, and to be one of the Merchants Lecturers at Pinner's Hall. In London he died, July 26 (Aug. 5), 1697, at the age of sixty-seven, and was interred in Bunhill Fields. **Eleazer** graduated at Harvard in 1656; in 1658 went to Northampton, and gathered the first church there, over which he was ordained in June, 1661. There he labored successfully till his early death, July 24 (Aug. 3), 1669, aged thirty-two. **Increase** proved the flower of the family. He, too, graduated at Harvard in 1656, in the same class with his brother Eleazer, though, on account of physical weakness, for a time a pupil of John Norton. On his nineteenth birthday he preached at Dorchester; twelve days after, sailed for the old country; took his M.A. at Trinity College, Dublin; and, after preaching variously, returned to New England in 1661, intending, when times should more favor, to return to England, but was ordained May 27 (June 6), 1664, over the Second Church of Boston, in which pastorate he remained until his death, Aug. 23 (Sept. 4), 1723, at the advanced age of eighty-five. For seventeen years (1685–1701) of this pastorate he was also president of Harvard College; and in 1688 he went to England as special agent of the Massachusetts Colony, where — "his expenses in the mean time greatly exceeding his compensation, and he pledging all his property for money which he borrowed to support himself while he was working for his country" — he remained in this public service about four years. It is related of him that it was his habit to study sixteen hours out of the twenty-four. It is matter of record that he was acceptable not merely, but highly honored, for nearly sixty years, in one of the two most important pulpits on this side of the sea; and he left behind him publications of various sorts to the number of a hundred and sixty. It is in no way, therefore, strange, that he should have been almost unanimously held to be the foremost minister of his day in this new country, and

that he should have exercised an influence as vast as it mainly was salutary. In 1662 he married Maria, daughter of John Cotton, by whom he had three sons and seven daughters. His sons — Cotton, Nathaniel, and Samuel — graduated at Harvard in 1678, 1685, and 1690 respectively. Of these, **Cotton**, the eldest, — b. Feb. 12 (22), 1662 (1663); d. Feb. 13 (23), 1728 (1729), — became the most renowned of the lineage; although, conceding his omnivorous scholarship and exceptional labors, it may be doubted whether he were even the peer of his father or grandfather in intellectual ability. He took his B.A. when less than fifteen years and six months old; taught for a time; overcame an impediment of speech which had threatened to interfere with his success in the family profession; acted as his father's assistant at the Second Church, Boston; and was ordained, as joint pastor with him, May 13 (23), 1685, — a place which he surrendered only at his death, at the age of sixty-five. During these nearly three and forty years he was indefatigable as a preacher, systematic and thorough as a pastor, eminent as a philanthropist, — at great personal risk successfully introducing and defending the inoculative prevention of small-pox, — and amazing as an author; being known to have printed three hundred and eighty-two separate works, of which several were elaborate volumes, and one a stately folio of eight hundred pages; while, to his sore and amazed grief, the great work of his life (in his own esteem), his *Biblia Americana*, remains in manuscript to this day, in six big volumes. It was his misfortune that the weak and whimsical side of his multiform greatness most impressed itself on many of his generation, and that, for sharing with other good and eminent men of his day in the witchcraft delusion, he has most unfairly been singled out for a specialty of censure and contumely which in no degree fairly belongs to him. He was no more guilty for not being, as to that, in advance of his age, than were Richard Baxter and Sir Matthew Hale in England, or Judge Sewall, or Gov. Stoughton, or Sir William Phips, or scores of others in New England. Cotton Mather married three times. His fourth son (by the second of these ladies), and the only one who lived to manhood, was **Samuel.** He graduated at Harvard in 1723, before he was seventeen; and four years after his father's death, June 21 (July 2), 1732, was ordained colleague with Rev. Joshua Gee over that same Boston church which his father and grandfather had served for sixty-four years before him. Of considerable learning and fair abilities, he did not, however, fill the ancient place; and in less than ten years was dismissed, and, with a not very large following, labored with a new church (which did not survive him) until his death, in 1785. He, too, was an author, of less than a score of books however, only one of which, *An Apology for the Liberties of the Churches of New England*, deserves, or has, remembrance. Neither of his three sons studied for the ministry.

It may be doubted whether history can parallel this family, of which eleven were trained for the sacred office in four generations, of whom the seven who wrought in New England expended, in two months less than a century and a half, about two hundred and fifty years of ministerial labor upon it, besides publishing more than five hundred different works, and some of them exerting a popular influence never surpassed, and seldom equalled. For its distinguished services in each of its four generations, in reducing to rigid system, illustrating, defending, and chronicling the way of the churches of New England, if it had done nothing else, this Mather group would deserve, as it will receive, perpetual remembrance. See C. Robbins: *History of Old North Church in Boston*, Boston, 1852. A well-printed and indexed edition of Cotton Mather's famous *Magnalia Christi Americana, or The Ecclesiastical History of New England*, with memoir, and translations of the Hebrew, Greek, and Latin quotations, was printed in 2 vols. at Hartford, 1855. HENRY M. DEXTER.

MATHESIUS, Johann, b. at Rochlitz, Saxony, June 24, 1504; d. at Joachimsthal in Bohemia, Oct. 8, 1565. He studied at Ingolstadt; came in Bavaria in contact with the Anabaptists; was converted by the study of Luther's writings; went in 1529 to Wittenberg; was in 1532 made rector of the school in Joachimsthal; returned in 1540 to Wittenberg, where he lived in Luther's house; and was in 1541 appointed deacon at Joachimsthal, and in 1545 pastor. He published several volumes of sermons, one of which, containing seventeen sermons on Luther (delivered 1562–64, published at Nuremberg, 1566, and often republished), is of great interest, because they constitute the first complete and reliable biography of Luther. His life was written by a descendant of his, J. B. Mathesius, Dresden, 1705. See G. Plitt: *Die vier ersten Lutherbiographien*, Erlangen, 1876. G. PLITT.

MATHEW, Theobald, the famous "Father Mathew," the Apostle of Temperance in Ireland; b. at Thomastown (five miles west of Cashel), Tipperary, Oct. 10, 1790; d. at Queenstown, Dec. 8, 1856. He studied for a year at Maynooth, 1807–08; was ordained 1814; entered the Capuchin convent at Kilkenny, but the same year went to the Capuchin convent at Cork; attained a wide popularity; was appointed a member of the Board of Direction of the House of Industry (workhouse), Cork. One of his fellow-governors was William Martin, a Friend, and one of the pioneers in the total-abstinence cause. It was he who first impressed Father Mathew with the fearful curse drink entailed, and how it was the cause of the wretchedness the workhouse so strikingly exhibited; and he urged the priest to start a crusade against the evil, maintaining firmly that he was just the man to do it. On April 10, 1838, Father Mathew, who was then in his forty-eighth year, definitely committed himself to the work. His success was phenomenal. Twenty-five thousand signed the total-abstinence pledge inside of three months; and, by January of the next year, two hundred thousand persons, most of whom lived in Cork and its vicinity, had embraced the new gospel. Father Mathew extended his labors over all Ireland, visited Scotland and England (1842–43), and spent two years in America (1849–51), going as far west as St. Louis, everywhere making converts by the hundreds. Much of his success was due to the man, — his exhaustless flow of animal spirits, his humor and wit, his downright earnestness, his courage and high character. To

put down drunkenness was his enthusiastic, unintermittent endeavor. In business matters he was a child, and managed them so badly, that he quickly, and well-nigh permanently, was sunk in debt. This galled him intensely, conscious though he was of integrity. He was the greatest benefactor to the Irish people since St. Patrick; and, if he were obeyed as constantly as he is revered by them, the Irish question would be a far simpler one. A fine statue has been erected to his memory at Cork. Of the several lives of him, perhaps the best is by J. F. Maguire, London, 1863, people's ed., 1865.

MATHILDA, Countess of Tuscany, b. 1046; d. in the monastery of Bondeno de' Roncori, July 24, 1115; a daughter of Count Boniface of Tuscany and Beatrice of Lorraine; inherited, while still a mere child, very extensive possessions in Northern and Central Italy, — Tuscany, parts of Lombardy, Mantua, Parma, Reggio, Piacenza, Ferrara, Umbria, Spoleto, etc. Her parentage was German, and her ancestors were firm adherents of the German emperors; but the treacherous manner in which Henry III. treated her father induced him to throw himself into the opposite camp; and during the reigns of Nicholas II., Alexander II., Gregory VII., Victor III., Urban II., and Paschalis II., the Countess Mathilda was the main stay of the Papacy. Specially intimate was her relation to Gregory VII., whom she sheltered more than once against the fury of Henry IV. She continued the war against the emperor, even after Gregory's death. She was twice married, — first to Godfrey of Lorraine, then to Duke Welf of Bavaria; but her first marriage seems never to have been completed; and from her second husband she was divorced. Her enormous wealth she bequeathed to the papal chair. It formed part of the so-called "Patrimonium Petri." See Luigi Tosti: *La contessa Matilde ed i romani pontefici*, Florence, 1859; and the arts. Gregory VII. and Patrimonium Petri, with the literature there given.

MATHURINS. See Trinitarian Brothers.

MATINS. See Canonical Hours.

MATTER, Jacques, b. at Alt-Eckendorf, Alsace, May 31, 1791; d. at Strassburg, June 23, 1864. He studied at Göttingen and Paris, and was appointed professor of history in the college of Strassburg in 1819, and in the following year also professor of church history in the theological faculty. In 1832 he was called to Paris as inspector-general of the university, but returned in 1846 to Strassburg as professor of the philosophy of religion. Of his works the following have specific theological interest: *Histoire critique du Gnosticisme*, Paris, 1828, 2 vols.; *Histoire universelle de l'Église Chrétienne*, Paris, 1829–32, 3 vols; *Schelling et la philosophie de la nature*, 1842; *Histoire de la philosophie dans ses rapports avec la religion*, 1857, 2 vols.; *Le Mysticisme en France aux temps de Fénelon*, Paris, 1864.

MAT'THEW (Ματθαῖος, or, according to the Sinaitic manuscript, B and D, Μαθθαῖος). I. The Man. — Matthew was one of the twelve apostles, and is mentioned in the lists of the disciples in Matt. x., Mark iii., Luke vi., Acts i. He was a publican, and was sitting at the receipt of custom when Jesus called him to be his disciple (Matt. ix. 9). In Mark ii. 14, Luke v. 27 sqq., he is called Levi. The circumstances in these three cases are the same, and there can be no reason for doubting that the same person is meant. Levi, no doubt, was his original name, which was subsequently exchanged for Matthew. This apostle is not mentioned in the Acts, except once (i. 13); and the early traditions about his career are often contradictory to each other. According to Clement of Alexandria (*Pædag.* 2, 1), Irenæus (*Adv. Hær.* 3, 1), Eusebius (*H. E.*, 3, 24), and others, he remained in Jerusalem for fifteen years after the ascension, preaching to the Jews. At the end of this period, he went to other peoples (Euseb., *H. E.*, 3, 1; *Hieron. catal.*, 4), — to the Ethiopians (Rufinus, *H. E.*, 10, 9; Socrates, *H. E.*, 1, 19), the Macedonians (Isidor. Hisp., *De Sanc.*, 77), the Persians (Ambrose, *in Psalm xlv.*) etc. The Roman-Catholic and Greek churches celebrate his martyrdom; but there are no notices of it till after Heracleon, Clement, Origen, and Tertullian; and the tradition is at variance with the representations of these authors.

II. The Gospel. — One of the oldest, least questioned, and most generally believed church traditions is, that Matthew was the author of a Gospel written in Hebrew. Papias (Euseb., *H. E.*, 3, 39) testifies that "Matthew wrote (or arranged) the discourses (τὰ λόγια) in the Hebrew dialect, and each [probably the evangelists] interpreted them as he was able." Irenæus (*Adv. Hær.*, 3, 1) says, "Matthew brought a writing of the Gospel among the Hebrews in their own dialect." Eusebius (*H. E.*, v. 10) relates that Pantænus, the contemporary of Irenæus, who made missionary journeys in India, says that Bartholomew "had left to the Indians Matthew's writing in the language of the Hebrews." According to Origen (Euseb., 6, 25), "the first Gospel was written by Matthew, and arranged for believing Jews in the Hebrew language." Not to mention other and later testimonies, Jerome (*Catal.*, 3) says, "Matthew composed the Gospel of Christ in Hebrew letters and words, but it is not made out who it was who afterwards translated it into Greek. Further: this very Hebrew text is preserved unto this day in the Cæsarean Library." He then says that this volume was used by the Nazarenes in Berœa, a city of Syria. He speaks of the Gospel in other places (*Proleg. in Matth.*; *Præf. in IV. Evv. ad Damas.*, etc.), but in the main point abides by what he here has said. In spite of these explicit testimonies, Calvin, Beza, John Lightfoot, Fabricius, Wetstein, Hug, Fritzsche, Credner, De Wette, Bleek, Ewald, Ritschl, Hilgenfeld, Köstlin, and many others (see below) have advocated the theory that the Greek Gospel was the original one. But from an historical stand-point the view which is attested so constantly and unequivocally, from the first half of the second century on, cannot be overthrown, that Matthew wrote a Gospel in Hebrew; and in this opinion agree Mill, Michaelis, Storr, Corrodi, Eichhorn, Bertholdt, Olshausen, Sieffert, Guericke, Ebrard, Baur, Thiersch, Delitzsch, Meyer, and others. No copy of the Hebrew Gospel is extant. Some of the old scholars identified the Hebrew Matthew with the *Gospel to the Hebrews* often mentioned by Irenæus (*Adv. Hær.*, i. 26, 2; iii. 11, 7), Jerome (*c. Pelag.*, 2; *Ad Matth.*, 12, 13), and also called the *Hebrew Gospel* (τὸ ἑβραϊκόν), or the Gospel of the Ebionites, the

Nazarenes, etc. But Origen (*Tract.* 8 in *Matth.*, xix. 19), Eusebius (*H. E.*, 3, 25), and Jerome (*De vir. ill.*, 3; *Ad Mich.*, 7, 6), who appeals to his own personal observation, distinctly deny it. The divergence in the testimonies seems to point us to a common original, from which the Hebrew Matthew and the other work were derived. And certainly there is no sufficient ground for regarding (with Schneckenburger, Schwegler, Baur) our present Gospel according to Matthew as a translation of this *Gospel to the Hebrews;* and Jerome, the translator of the latter, specially distinguishes it from our Matthew.

But what relation does our Greek Matthew hold to the original Hebrew Gospel of the apostle? We do not believe, with some, that the author of the original Hebrew Gospel (Matthew) translated it into our present Greek version, or revised it. An apostle who had been an eye-witness of the events would not be the author of the account as we now have it. Many of the discourses are placed out of the environment in which they were uttered. The discourses and miracles are given in groups, and in connection with notices of time such as an eye-witness would not have given (comp. viii. 1, 5, 14, 18, 23, 28; ix. 1, 9, 14, 18, 27, 32; or xii. 38, 46; xiii. 1, 36). Here belong also such concluding statements as vii. 28; xi. 1; xiii. 53; xix. 1; xxvi. 1, at the end of discourses which make the impression that they were spoken in the connection reported, whereas this often was not the case.

But that our canonical Greek Matthew is a translation from the Hebrew, Jerome assures us (*Catal.*, 3), and in a way which leaves no doubt that he had good reasons for so doing. He moreover expressly says that the name of the translator was not ascertained; and later writers regarded him to be James, the Lord's brother, or John (Theophylact, *Prolog. in Matth.*). Nor does Jerome indicate that there was any difference between the Hebrew Matthew (a copy of which he made) and the Greek or canonical Matthew. It cannot be denied, therefore, that an exceedingly close relationship must be assumed to have existed between our canonical Matthew and the Hebrew Matthew. To this assumption we are forced by the view which the early church had of the first Gospel in our canon. Nowhere do we find a breath of suspicion of its genuineness. The very superscription, "According to Matthew," is weighty in this connection, as no reason can be thought of for ascribing a Gospel to an apostle who left behind no traces of his activity in the church, unless he really was its author. Barnabas (Matt. xx. 16; xx. 14, etc.), Polycarp (ii. 6, 7), and Ignatius (*Ad Polyc.*, 2, etc.) seem to have traces of Matthew. According to Epiphanius (*Hær.* 24, 5), Basilides made a false use of Matt. vii. 6. Celsus and others seem also to have used the Gospel. After the middle of the second century, we find many evidences of its use in Justin, Athenagoras, Hegesippus, etc. From these testimonies and quotations it is evident that the first of our Gospels was considered to be canonical after the first quarter of the second century. This testimony of the ancient writers is confirmed by the contents of the Gospel itself.

The canonical Gospel, as we have already stated, does not seem to us to be a literal translation of the Hebrew Gospel of Matthew, but was derived from a Gospel which stood in very intimate relations to the Hebrew Matthew. Papias speaks of the τὰ λόγια (the Lord's discourses) which Matthew arranged. Schneckenburger, Lachmann, Credner, Wieseler, Ewald, Köstlin, Reuss, Meyer, and other critics, following the lead of Schleiermacher, have concluded from this statement that Matthew in the first instance made only a collection of the Lord's discourses, the narratives of events being inserted afterwards. But we cannot agree with this view, and hold that there is more to favor the opinion that the expression τὰ λόγια included narratives of events, than to favor the contrary opinion, limiting it to discourses. Papias denominated his own work an *Exposition of the Lord's Discourses* (λογίων κυριακῶν ἐξήγησις). It contains historical details; and, if he had written an account of the Lord's life, he would no doubt have called it *Discourses of the Lord* (λόγια κυριακά). A conclusive argument for this view is, that, immediately after characterizing the contents of Mark as "what was said or done by the Lord," he designates the same thing by τὰ κυριακὰ λόγια ("The Lord's Discourses"). The original Gospel of Matthew, which Papias calls τὰ λόγια, was more than a collection of the Lord's sayings.

The quotations from the Old Testament which have been used to confirm the theory of a Greek as well as a Hebrew original, seem to favor our view. Just those quotations (ii. 6, 15, 23; viii. 17; xii. 18–20; xiii. 35, etc.) which are added by the writer himself are independent of the LXX.; while those (about thirty) which occur in the discourses of Christ agree almost unanimously with the LXX. From this circumstance we draw the conclusion that the Hebrew writer used the Hebrew text of the Old Testament in his quotations, and the translator of our Greek Gospel took these quotations from the LXX.; whereas, when he added his own reflections, he went immediately to the Hebrew for his quotations, and translated into Greek.

[The view of the writer of this article is certainly not strengthened by the explanation to which he is forced of the quotations of Matthew from the Old Testament. There are three views historically possible in regard to our canonical Greek Matthew: (1) It is a close translation of a Hebrew original (by Matthew himself, or another), called by Papias τὰ λόγια, and referred to by many of the Fathers; (2) It is a free reproduction and enlargement (either by Matthew himself, — as Bengel, Guericke, Schott, Olshausen, Thiersch, Schaff, and Godet hold, — or by another) of these same λόγια; (3) Papias made a mistake (as did the other Fathers who are in this case regarded as having followed him), and our canonical Greek Gospel is the original. This last view, held (in addition to the scholars above mentioned) by Keim, Alford, Ellicott, Roberts (*Dissertations on the Gospels*), Davidson, Archbishop Thomson, is affirmed on the ground of the quotations, so many of which are from the LXX., and its "too decidedly Greek character" (Keim), etc. The tendency seems to be rather in favor of this view. But we prefer to hold to the opinion that a Hebrew Gospel of Matthew did exist, and that our canonical Gospel is a reproduction and enlargement of it (by his own hand), on the ground of the strong

and unquestioned testimony in favor of a prior Hebrew Matthew, the inherent probability that a Gospel for the Jews would be written in their own language, and the universal regard in which it was held by the early Christian writers.

The date of the Gospel is put (on the ground of xxvii. 8; xxviii. 15, etc.) down quite a time below the ascension, yet (on the ground of v. 23; xxiii. 36; xxiv. 29, etc.) before the destruction of Jerusalem, and between 60 and 70 (Alford, Archbishop Thomson, Godet, 64; Schaff, Keim, 66; Lange, 67–69, etc.). Volkmar puts it down to 105–110; and Güder, while assigning the Hebrew Gospel to a date before the destruction of Jerusalem, assigns the Greek Gospel to a date subsequent to that event.]

The Gospel, as Irenæus, Eusebius, and Jerome observed long ago, was meant for Jewish Christians in Palestine. A knowledge of Jewish customs, topography, etc., is presupposed in the readers (comp. Matt. xv. 1, 2, with Mark vii. 1 sq., etc.); the method of reckoning time is Jewish, etc. The aim of the Gospel was to be a comprehensive proof that Jesus was the promised Messiah. He is represented as David's and Abraham's son (i. 1; ix. 27, etc.), was born in Bethlehem, fled as the new-born king from Herod's wrath (ii. 13–15), was brought up in Nazareth (ii. 23), had John for his forerunner (iii. 3; xi. 10), labors in Galilee (iv. 14 sq.), heals the sick (viii. 17; xii. 17), speaks in parables (xiii. 1 sqq.), enters in triumph into Jerusalem (xxi. 5–16), was rejected by his people (xxi. 42), and forsaken by his disciples (xxvi. 56). All these things occurred according to prophecy.

In the disposition of his matter he follows an arrangement based upon the matter, giving the discourses (v.–vii.) and parables (xiii.) in groups, as also the miracles (viii., ix.). The Gospel is divided into three main divisions: (1) The early history of our Lord (i.–iv.); (2) His activity in Galilee (v.–xviii.); (3) The continuance of this activity in Judæa, and the termination of the Lord's career by death and the resurrection (xix.–xxviii.).

[Lit. — *Commentaries.* The principal commentaries are by Origen, Jerome, Chrysostom, Melanchthon (Strassburg, 1523), Fritzsche (Leipzig, 1826), De Wette (4th ed., Leipzig, 1857), Alford, Wordsworth, Schegg (R. C.) (1856–58, 3 vols.), Goodwin (Cambridge, 1857), J. A. Alexander (New York, 1861), Lange (2d ed., Bielef., 1861; English translation by Schaff, New York, 1864), Morison (London, 1870), Meyer (7th ed., 1883), Wichelhaus (Halle, 1876), McEvilly (Dublin, 1876), Keil (Leipzig, 1877), Mansel, in *Speaker's Commentary* (London, 1878), Plumptre (London, 1878), Carr (Cambridge, 1879), Schanz (R. C., and excellent, Freiburg-im-Br., 1879), Bonnet (Paris, 1880), Nicholson (London, 1881), Schaff (New York, 1882); also Tholuck: *Commentary on Matt. v.–vii.*, Hamburg, 1833 (English translation, Edinburgh, 1860). See also Harless: *De Compositione Ev. quod Matthæo tribuitur*, Erlangen, 1842 (translated by Professor H. B. Smith, in *Bibliotheca Sacra*, February, 1864); Luthardt: *De Compos. Ev. Matth.*, Leipzig, 1861; Roberts; *Discussions on the Gospels*, 2d ed., 1864, pp. 319–448; Godet: *Studies on the New Testament*, pp. 1–84, London, 1876; B. Weiss: *D. Matthäus-Evang.*, Halle, 1876; Archbishop Thomson: *Introduction to the Gospels* (in *Speaker's Commentary on the New Testament*, vol. i.); Schaff: *Church History*, pp. 612–627; G. P. Fisher: *Beginnings of Christianity*, pp. 256–286. For further literature, see art. Gospels.] GÜDER.

MATTHEW BLASTARES. See Blastares.

MATTHEW'S DAY, St. (Sept. 21 in the Roman and Anglican churches, Nov. 16 in the Greek), was first generally observed in the eleventh century.

MATTHEW OF BASSI (*Matteo di Basio*). See Capuchins.

MATTHEW OF PARIS (*Matthæus Parisius*), b. in the beginning of the thirteenth century; d. 1259; one of the most learned men of his age, — a poet, orator, theologian, and historian. His surname he received, according to some, from his having been born in Paris; according to others, from his having studied there. He entered the order of the Cluniacenses at St. Albans in 1217. Innocent IV. sent him to Norway to reform the monastery of Holm. At his instance, King Henry III., who held him in great esteem, granted several privileges to the university of Oxford. Besides biographies of the founder of St. Albans and of several of its abbots, he left a history of England from 1066 to 1259. The first part (to 1235) is simply a transcription of the Chronicle of Roger of Wendover; but the latter part of the work is original, and forms one of the principal sources, not only to the history of England, but to the general church history of the time. It was continued by William Rishanger, a monk of the same monastery, down to 1273. Its general title is *Historia anglica major*, in contradistinction from the *Historia minor*, an extract from the work, made by the author himself. [Best edition of the first by Luard, London, 1872–83, 7 vols.; of the second, by Madden, 1866–69, 3 vols.; Eng. trans. of both works in Bohn's Antiquarian Library, 5 vols.] C. SCHMIDT.

MATTHEW OF WESTMINSTER, the imaginary author of *Flores Historiarum*, which is really an abridgment by himself of Matthew of Paris' *Historia major*. See Matthew of Paris.

MATTHEW OF YORK, b. in Bristol, 1546; d. at Cawood Castle, March 29, 1628. He was graduated at Oxford, 1563; canon of Christ Church, 1570; prebendary of Sarum, and president of St. John's College, 1572; dean of Durham, 1583; bishop of Durham, 1595; archbishop of York, 1606. He was a man of much learning and great eloquence; but his only printed production is *Concia apologetica contra Capianum*, Oxford, 1581 and 1638. In York Cathedral there are manuscript notes of his upon all the ancient Fathers.

MATTHEW, Thomas. See English Bible Versions (p. 733), and Rogers, John.

MATTHIESEN. See Bockhold.

MAULBRONN (a Cistercian monastery in the diocese of Spires, founded by Bishop Günther in 1148) belonged originally under the jurisdiction of the Empire, but passed in the fourteenth century under that of the Palatinate, and was in 1504 conquered by the Duke of Würtemberg, and incorporated with his dominions. When the Reformation was established in Würtemburg (in 1535), Maulbronn was set apart for those monks

who wanted to remain Roman Catholics. In 1557 it received an evangelical abbot, and was transformed into a cloister-school. At present it is the seat of a theological seminary. Its buildings, still in good repair, have some architectural interest. See HARTMANN: *Wegweiser durch das Kloster Maulbronn*, 1877; E. PAULUS: *Beschreibung des Klosters M.*, 1881.

In 1564 a conference was held at Maulbronn between the Lutheran theologians of Würtemberg and the Calvinist theologians of the Palatinate,—the so-called *Colloquium Maulbrunnense*,—for the purpose of effecting a reconciliation between the two parties. The occasion was the establishment of Calvinism in the Palatinate, and the issue of the Heidelberg Catechism in 1563. The conference lasted from April 10 to April 15, but no result was arrived at. Both parties ascribed the victory to themselves; and, when the Würtemberg theologians published an *Epitome Colloquii M.* (Francfort, 1564), the Heidelberg theologians answered with another *Epitome* (Heidelberg, 1565) and the publication of the Protocol. The Würtemburg theologians also published the Protocol, "without additions or omissions;" and the controversy dragged on for several years. More effective was another conference, held, for the same purpose, at Maulbronn, Jan. 19, 1576. It resulted in the so-called *Formula Maulbrunnensis*, which afterwards became the basis of the *Formula Concordiæ*. WAGENMANN.

MAUNDY THURSDAY, the day before Good Friday. Upon it the Lord's Supper was instituted. Skeat's note (slightly abridged) upon the word is as follows: "*Maundy* is Middle English *maundee*, a command, used with especial reference to the text *mandatum nouum* (John xiii. 34), the 'new commandment' is, 'that ye love one another.' This Middle English *maundee* = Old French *mandé*, that which is commanded; from Latin *mandatum*, a mandate, command. Spelman's guess, that *maundy* is from *maund*, a basket [i.e., of gifts, which it was the custom among Christians to present at this time, in allusion to Christ's great gift], is as false as it is readily believed." See his *Concise Etymological Dictionary*.

MAUR, Congregation of St. The Benedictine order presents a remarkable and indeed unique instance of a monastic institution renewing itself after centuries of decay and degradation, and once more developing an admirable activity of eminent usefulness. During the latter part of the middle ages the order sunk very low, and the sixteenth century brought no change. Sensuality and frivolity reigned in the rich monasteries, instead of piety and learning. In the beginning of the seventeenth century, however, Didier de la Cour succeeded in re-establishing order and discipline in the monastery of St. Vanne, near Verdun. Several other monasteries, among which those of Moyenmoutier and Senones, adopted the reform; and Clement VIII. confirmed the Congregation of St. Vanne, from which proceeded Dom Calmet and Dom Cellier. In 1614 the convention of the French clergy expressed the wish that all the Benedictine monasteries of the country should join the Congregation of St. Vanne; but the chapter-general of the Congregation was afraid of so immense an extension, and proposed in its stead the formation of another congregation. Consequently Dom Bénard, a monk of St. Vanne, who already previously had been charged with the reform of several other monasteries, received in 1618 authority from Louis XIII. to found a new congregation. It was formed under the patronage of St. Maur, and confirmed in 1621 by Gregory XV., and in 1627 by Urban VIII. The first monastery which accepted the reform of Bénard was that of Blancs-Manteaux in Paris; but others soon followed: only that of Cluny refused to join. In 1652 the Congregation numbered forty monasteries; in the beginning of the eighteenth century, a hundred and eighty, which were divided into six provinces. The most celebrated of those monasteries was that of St Germain-des-Prés, near Paris. It was the residence of the general, who held episcopal privileges, and contained an excellent library rich in manuscripts. The wise arrangements of the first general (Dom Tariffe) for the education and learned training of the monks, soon attracted the gifted youths, even of the most illustrious families; and during the seventeenth and eighteenth centuries the Congregation produced a number of scholars whose labor was an honor to the church and a benefit to science.

What the Congregation of St. Maur has done for history in general, and more especially for the history of France, can hardly be overrated. Such works as *La religion des Gaulois* (1727, 2 vols.), by Dom Martin, and *Histoire des Gaules* (1752, 2 vols.), by Dom de Brezillac, may be considered as antiquated; but the *Histoire du Languedoc* (1730–45, 5 vols. fol.), by Vaissette and De Vic, the *Histoire de Bretagne* (1702, 2 vols. fol.), by Veisserie and Lobineau (remodelled and completed by Morice de Beaubois in 1742), the *Histoire de Bourgogne* (1739, 3 vols. fol.), by Plancher, the *Histoire de la ville de Paris* (1725, 5 vols.), by Félibien and Lobineau, the *Histoire littéraire de la France* (1733–63, 12 vols., after 1814 continued by the Académie des Inscriptions), etc., are invaluable contributions to the history of France, not to speak of the great collections of sources made by the Congregation: the *Scriptores rerum gallicarum et francilarum* (the eight first volumes by Dom Bouquet, ninth to eleventh by Dom Haudigier, twelfth and thirteenth by Dom Clément, fourteenth and fifteenth by Dom Brial, afterwards continued by the Académie des Inscriptions), the *Spicilegium veterum Scriptorum*, 1653–77, 13 vols., by D'Achery; the *Vetera analecta*, 1675–85, 4 vols., by Mabillon; the *Collectio nova veterum Scriptorum*, 1700, by Martène; the *Thesaurus novus Anecdotorum*, 1717, 5 vols. fol., by Martène and Durand; the *Bibliotheca Manuscriptorum Nova*, 1739, 2 vols. fol., by Montfaucon, etc. Of no less importance are the contributions of the Congregation to universal history or the science of history. The science of diplomatics was founded by its members: *De re diplomatica*, 1681, by Dom Mabillon; *Nouveau traité de diplomatique*, 1750–65, 5 vols., by Dom Toustain and Dom Tassin; *Palæographia Græca*, 1708, by Montfaucon, etc. They also founded the science of chronology: *Art de vérifier les dates*, 1750, 2 vols., commenced by Dantine, and finished by Clémencet, afterwards recast by Clément. Of great interest to Greek archæology is Montfaucon's *Antiquité expliquée en figures*, 1719, 10 vols. fol.; and of equal interest to mediæval history are

the additions to Ducange's *Glossarium* by Dom Dantine and Dom Carpentier.

Principally, however, the labor of the Congregation was devoted to the church. The Benedictine editions of the Fathers (Latin and Greek), and of the great ecclesiastical writers of the middle ages, are still models of correctness of text, of acuteness, moderation, and circumspection of accompanying notes, commentaries, introductories, etc., and of typographical outfit. The first of the Latin Fathers whose works the Congregation undertook to edit, was, characteristically enough, Augustine. The work was begun in 1679, in the midst of the Jansenistic controversy, by Dom Delfau, and finished by Blampin and Coustant, 1700, in 11 vols. fol. In 1679 appeared Cassiodorus, 2 vols. fol., by Garet; 1686–90, Ambrose, 2 vols. fol., by Du Frische and Le Nourri; 1693, Hilary of Poitiers, by Coustant; 1693–1706, Jerome, 5 vols. fol., by Martianay; 1726, Cyprian, begun by Baluze, who did not belong to the Congregation, but completed by Dom Maran. Of the Greek Fathers, the Epistle of Barnabas was published in 1645 by Ménard; Athanasius, 3 vols. fol., by Montfaucon, 1698; Irenæus, by Massuet, 1710; Chrysostom, 13 vols. fol., by Montfaucon, 1738; Cyril of Jerusalem, by Touttée, 1720; Basil the Great, by Garnier, 1721–30, 3 vols. fol.; Origen, by Charles and Vincent de la Rue, 1733–59, 4 vols. fol.; Justin and the other apologists, by Maran, 1742; Gregory of Nazianzen, 1788, by Maran and Clémencet (interrupted by the Revolution), etc. Of mediæval writers, the *Concordia Regulorum*, by Ménard, appeared in 1628; Lanfranc 1648, and Guibert of Nogent 1651, both by D'Achery; Robert Pulleyn and Peter of Poitiers, by Mathoud, 1665; St. Bernard, by Mabillon, 1667; Anselm of Canterbury, by Gerberon, 1765; Gregory the Great, 4 vols. fol., by Denis de Sainte-Marthe, 1705; Hildebert of Mans, by Beaugendre, 1708, etc. Directly bearing on church history were, the new edition of *Gallia Christiana*, 13 vols., 1715–85, continued in 1856 by Hauréau, the first attempt of ecclesiastical geography and statistics, and the model of *Italia sacra*, *Illyria sacra*, *España sagrada*, etc.; the *Histoire de St. Denis*, by Félibien, 1706, and *Histoire de St. Germain-des-Prés*, by Bouillart, 1724; the celebrated works on the history of the Benedictine order: *Acta Sanctorum O. S. B.*, by D'Achery, 9 vols. fol., 1668 *et seq.*, and *Annales O. S. B.*, by Mabillon, 6 vols. fol., 1703 *et seq.*

When the monastic orders were dissolved in France by the Revolution, the Congregation of St. Maur was also compelled to disperse. Many works begun were thus broken off; but some of them were, as above mentioned, taken up by the Académie des Inscriptions. Dom Brial, the last member of the Congregation, died in 1833 as a member of the Académie. In 1837 some friends of Lamennais bought the abbey of Solesmes; and the Congregation was revived there under the authority of the bishop of Mans. The most prominent member of this new Congregation of St. Maur is Dom Pitra, and his most prominent work the *Spicilegium Solesmense*, of which the first volume appeared in 1852.

Lit. — Pez: *Bibliotheca Benedicto-Mauriana*, Vienna, 1716; Le Cerf: *Bibliothèque historique et critique des auteurs de la congrégation de S. M.*, The Hague, 1726; Tassin: *Histoire littéraire de la congrégation de S. M.*, Paris, 1726. C. SCHMIDT.

MAURICE OF SAXONY, Prince, the famous Protestant general; b. at Freiberg, March 21, 1521; d. in the camp at Sievershausen, July 11, 1553; succeeded his father as duke of Saxony in 1541, and obtained the electoral dignity after the battle of Mühlberg, 1547. Though he had embraced the Reformation, and, together with his father, signed the Articles of Schmalkald, he refused to actually join the League, probably because he considered the organization too weak, and his own position in it too subordinate, to form the basis for his ambitious schemes. By joining the opposite side he could command better terms; and at the diet of Ratisbon (1546), where he and Duke Eric of Brunswick were the only Protestant princes present, he made a secret alliance with the emperor. Accordingly, when the war broke out, he marched his troops into the territory of his cousin, the elector of Saxony, and conquered the country. But as soon as the elector, who stood in Upper Germany with a well-appointed army, heard of this treachery, he hastened back to Saxony, and not only reconquered his own land, but also expelled Maurice from his dukedom. The emperor came to his rescue; and at the diet of Augsburg (Feb. 24, 1548) he was solemnly invested with a large portion of his cousin's territory and the electoral dignity. From that moment, however, his relation to the emperor entirely changed. According to the above-mentioned treaty with the emperor, he was to be left alone in all religious matters. He consequently rejected the Augsburg Interim. But the Leipzig Interim, which he substituted after conferring with Melanchthon, Bugenhagen, and others, proved as hateful to his subjects. He began to understand that the Reformation would not be kept apart from politics as a purely religious issue; and, always quick in acting upon a new idea as soon as he perfectly realized it, he immediately decided to place himself at the head of the movement, driven onwards, no doubt, also by indignation at the emperor's faithlessness towards his father-in-law, Philip of Hesse, and by fear of the intrigues recently set on foot for the purpose of superseding King Ferdinand, the emperor's brother, and fastening the succession on Don Philip, the emperor's son, but a Spaniard. Concealing his plans with great adroitness, he gathered a great army, formed an alliance with France, and suddenly fell upon the emperor, who lay sick in Innspruck, but had to fly for his life across the Alps. By the mediation of King Ferdinand, the Convention of Passau was brought about Aug. 2, 1552, and full religious liberty was granted to the Protestants. After this exploit, Maurice completely regained the confidence of his co-religionists; but he had only a short time to avail himself of the great opportunities thereby offered him. In a miserable feud with the margrave of Brandenburg he was severely wounded, and died a few days after. His life was written by Langenn, Leipzig, 1842, 2 vols.

MAURICE, John Frederic Denison, b. in Normanston, Suffolk, Eng., Aug. 29, 1805; d. in London, April 1, 1872. He was the son of a Unitarian minister, and was brought up amidst corresponding theological influences, — a circum-

stance which should be kept in mind when we examine the character of this remarkable man. If a person be met midway on a mountain's side, it is important, if we would judge of his relative position, that we should ascertain whether he be coming up or going down. Mr. Maurice's was an ascending progress, and he rose from lower views of our Lord and Saviour to infinitely higher ones. He made a mark on the university in his college course at Cambridge; but, being a dissenter at the time, he could not take a degree. At first he thought of employing himself in literary pursuits, and early produced a novel entitled *Eustace Conyers;* at the time contributing to the *Athenæum*, a critical journal just started by James Silk Buckingham. But a change came over the spirit of the promising youth. The writings of Coleridge made a deep impression upon him. He changed his views on vital points, proceeded to Oxford, took a degree there, and in 1828 received ordination in the Church of England, of which he became a devoted member, and ever afterwards vindicated its articles and formularies with uncommon zeal. From his own acknowledgments it also appears that he owed much, in the course of his life, to the writings and personal influence of Thomas Erskine of Linlathen, an author and friend to whom he was strongly attached. The earliest of his important works on divinity was *The Kingdom of Christ*, published in three volumes, 1838, when he was chaplain to Guy's Hospital, and so brought into close contact with the suffering and sorrows of human nature, which always awakened in him very deep sympathy. The second title of this work explains its object — *Hints on the Principles, Ordinances, and Constitution of the Catholic Church, in Letters to a Member of the Society of Friends.* He could and did appreciate the life and work of George Fox; but he saw what he considered to be great deficiencies in his system, and sought to supply the mental and spiritual wants left unsatisfied by Quakerism, out of the fulness of truth which he attributed to the Church of England. This work on *The Kingdom of Christ* contains germs of that theological teaching for which he was so famous. His Boyle Lectures *On the Religions of the World* (1847) attracted much attention: so did his lectures on *Patriarchs and Law-Givers of the Old Testament* (1851) and *Prophets and Kings of the Old Testament* (1853). Both courses were delivered in the chapel of Lincolns Inn, where, as lecturer, he gathered round him a select audience; and on winter afternoons, the dim light, the earnest manner of the preacher, the originality of his thoughts, and his devout fervor, left lasting memories on the mind of those who went to hear him. The personality of God, the order of his moral government, the light thrown on the present by the history of the past, were the master themes of his ministry. His *Theological Essays* (1854) made a great noise in the religious world, and occasioned much controversy. He was charged with heresy, especially with regard to future punishment. His idea of the word "eternal" ran counter to general opinion; and in consequence he remained no longer professor of theology in King's College, London. His own opinions he believed to be consistent with the "orthodoxy" of the Church of England, but a large number of his critics took a different view. In 1854 he established the first workingman's college; and in 1860 he was appointed incumbent of Vere-street Chapel, Marylebone. He accepted the professorship of moral philosophy at Cambridge in 1866, and down to the time of his death continued publishing various works, and laboring hard to improve and elevate "the working-classes" of his countrymen. His *History of Mental and Moral Philosophy* — treating of speculations before the time of Christ, the metaphysical divinity of the Fathers, and the scholasticism of the mediæval age — is a characteristic performance, in which one sees the opinions of former days expressed with a certain coloring, the result of having passed through the alembic of the author's mind. We cannot enumerate all his publications; but, besides those already noticed, we may mention *The Epistle to the Hebrews* (three Warburtonian Lectures, 1846), *The Lord's Prayer* (nine sermons, 1848), *The Church a Family* (twelve sermons on the occasional services of the Prayer-Book, 1850), *Lectures on the Ecclesiastical History of the First and Second Centuries* (1854), *Learning and Working* (lectures published the same year), *The Gospel of St. John* (1856), and *The Epistles of St. John* (a series of lectures on Christian ethics, 1857). The orthodoxy of Mr. Maurice was attacked by Dr. Candlish in a lecture at Exeter Hall, before the Young Men's Christian Association, occasioned by the fact of the wide influence of his teaching in thoughtful circles of society. He had no sympathy with the Tractarian and Evangelical parties in the Church of England; and, though he strenuously maintained the divinity of Christ, his opinions on the subject of the atonement and justification by faith did by no means satisfy orthodox divines of various communions. There is a transparency in his style out of keeping with the occasional obscurity of his thoughts; and, whilst apparently logical in the connection of his thoughts, there are few distinguished authors in whose reasonings may be found so many *non-sequiturs*, according to the judgment of attentive readers. He was a great philanthropist, a sincere and earnest Christian, and a man of considerable genius. He led a most laborious life. In the posthumous volume, *The Friendship of Books, and other Lectures*, edited by Thomas Hughes, London, 1873, will be found a *Memoir*. See *The Life of Frederick Denison Maurice*, ed. by his son, London, 1884, 2 vols., 4th ed., 1885. JOHN STOUGHTON.

MAURITIUS. See LEGION, THE THEBAIC.

MAURUS, a pupil of Benedict of Nursia, but better known to legend than to history. His name became celebrated only by the Congregation of St. Maur. According to legend he first brought the rules of Benedict to France, founded the first monastery of that order in France, at Glanfeuil in Anjou, wrought many miracles, and died in 584. But the legend dates from the ninth century, and Gregory of Tours knows nothing of him. Its chronology is utterly confused; and Mabillon and Ruinart have in vain tried to establish its trustworthiness. See *Acta Sanctorum O. S. B. sæc.* 1, 274, and *Annales O. S. B., sæc.* 1, 107. C. SCHMIDT.

MAURY, Jean Siffrein, Cardinal, b. at Valréas in Venaissin, June 26, 1746; d. at Montefiascone,

May 11, 1817. He was educated in the seminary of Avignon, but occupied himself more with literature than theology. By his *Oraison funèbre du Dauphin, Panégyrique de saint Louis*, etc., he attracted great attention as an orator; was made abbot of Freunde, and prior of Lions, and published his *Essai sur l'éloquence de la chaire*, etc. Elected a member of the states-general in 1789, and of the constituent assembly, he played a conspicuous part as the orator of the Extreme Right, defending the prerogatives of the crown, the privileges of the nobility, the immunities of the church, etc. Compelled to emigrate in 1792, he repaired to Rome, where he was received by Pius VI. as a saint and martyr; made archbishop *in partibus* of Nicæa, bishop of Montefiascone, and cardinal 1794. At the instance of Pius VII., it is said, he wrote a humble letter to Napoleon, Aug. 22, 1804, which resulted in his reconciliation with the French Government. In 1806 he returned to Paris; and so absolutely did he devote himself to Napoleon, that he became an object of hatred to the legitimists and the ultramontanes. In 1810 Napoleon made him archbishop of Paris; but the chapter protested against the appointment, and the Pope refused his sanction. Consequently he was expelled from his see as soon as the Bourbons returned; and, when he went to Rome to lay the case before the Pope, he was imprisoned in the castle of San Angelo, and not released until he resigned his see. A selection of his works was published by his nephew, Paris, 1827, 5 vols. His life was written by Ponjoulat, Paris, 1835. See also SAINTE-BEUVE: *Causerie du Lundi IV.*

MAXENTIUS. See CONSTANTINE.

MAXIMILIAN II., emperor of Germany (1564–76), showed in his younger days a decided inclination towards the Reformation, was well acquainted with the writings of Luther and Melanchthon, listened cold and silent to the remonstrances of the Jesuits, retained for a long time Pfauser as his secretary and confessor, and chose his most intimate friends among the Protestant princes, — Friedrich of the Palatinate, and Philip of Hesse, etc. Finally, however, he yielded to the entreaties of his father, Ferdinand I. Pfauser was dismissed; and, when he was crowned Roman king, he took an oath that he would preserve the Roman-Catholic faith in the realm. At his accession to the imperial crown, the Protestants still expected that he would openly embrace the Reformation; but at the diet of Augsburg (1566) he was even unwilling to grant religious liberty, arguing that such a measure would be against the wish of the majority, and could so much the less reasonably be demanded by the minority as the minority itself disagreed on this point. It seems as if the hatred which grew up between Lutherans and Calvinists, and, within Lutherdom, between the adherents of Flacius and those of Melanchthon, led Maximilian II. to doubt whether Protestantism had any vitality at all. Towards the close of his reign he leaned more and more towards the Romanists, especially after the death of Don Carlos, when an opportunity of re-uniting the Spanish and German possessions of the House of Hapsburg seemed to present itself. In his hereditary Austrian countries, however, he continued to the last to protect, if not to support, the Reformation. He opened the university of Vienna to Protestant professors and students; he gave the nobility permission to establish the Reformed worship on their estates, etc. See KOCH: *Quellen zur Geschichte Maximilian II.*, Leipzig, 1857.

MAXIMINUS THRAX, Roman emperor (235–238); the first Barbarian on the throne of the Cæsars; b. in Thrace 173, of a Gothic father and an Alan mother; was a common cattle-driver when he was drafted into the Roman cavalry. Eight feet high, and strong as a giant, courageous and persistent, he rose slowly in his military career until the favor of Septimius Severus at once made him a senator, and commander of a legion, and placed him at the head of the whole establishment for the training of recruits. On the revolt of the soldiers against Septimius Severus, he was proclaimed emperor by the army, and the frightened Senate confirmed the election. But he never visited Rome. He remained with the army, defeated the Germans, removed into Pannonia, and was revolving in his mind great plans for the utter destruction of the Barbarians, when his hard and brutal government, having driven people into despair, caused him to be assassinated.

Shortly after his accession, he issued an edict against the Christians, ordering all the leaders of the congregations to be decapitated. (See EUSEBIUS: *Hist. Eccl.*, vi. 28; RUFINUS, vi. 20; OROSIUS, vii. 19.) It is certain that the edict was not carried out. Eusebius speaks of no martyrs; Rufinus, only of a great number of confessors. Sulpicius Severus counts the persecution of Decius as the seventh. The whole period from Septimius Severus to Decius he designates as a term of peace, and, under the reign of Maximinus, he speaks only of annoyances, not of persecutions. Nevertheless, if Eusebius' report of Maximinus' edict is correct (which cannot be doubted), that edict, however ineffective it may have been in reality, must be considered as the first attempt of a general and systematic persecution of the Christians. Maximinus understood the great importance of the Christian hierarchy. He saw, that, in order to kill the church, he must strike the hierarchy; and his plan was afterwards adopted by Valentinian and Diocletian. G. UHLHORN.

MAXIMUS CONFESSOR, b. in Constantinople about 580; d. in the castle of Shemari, on the eastern shore of the Black Sea, Aug. 13, 662; was the chief champion and martyr of the orthodox party in the Monothelite controversy, and one of the most acute theologians and most subtle mystics of the Greek Church. His personal life is in several points obscure. The principal sources of it are, besides the notes scattered around in his own writings, the *Acta et Collationes Maximi* — of which a Latin version is found in *Anastasii Bibl. Collectanea* (edited Sirmond, Paris, 1620), and a Greek and Latin version in Combefis' edition of Maximus' works, and in MIGNE: *Patrol. Græc.* (90) — and a *Vita Maximi*, extant in a shorter and longer recension, and printed by Combefis and Migne, *l.c.* According to that *vita* ("life"), Maximus descended from a distinguished family, and received a very careful education. Though he was small and feeble of body, and his mind naturally inclined towards study and authorship, he entered the political

career, and was appointed secretary to the Emperor Heraclius. But he afterwards gave up this position, — at what time and for what reason is not known, — and became a monk in the monastery of Chrysopolis, near Constantinople. When the Monothelite controversy broke out (633), he was in Alexandria; and when the *Ecthesis* was promulgated (638), he placed himself at the head of that movement which swept through the whole Northern Africa, and made that country the principal seat of the opposition, both to monophisitism and to monothelitism. He was supported by the imperial governor, Gregorius, or Georgius, who thought of making himself independent, and hoped to use the movement to his own advantage. After the death of Heraclius (641), Pyrrhus, patriarch of Constantinople, having been implicated in the intrigues of the empress widow Martina, sought refuge with Gregorius; and the latter arranged a disputation between him and Maximus. It took place at Carthage in July, 645; and its Acts, printed by Combefis, Migne, Mansi, etc., belong to the most remarkable monuments of the Monothelite controversy. Pyrrhus was completely vanquished: he recanted, and adopted the orthodox view of a double will corresponding to the double nature in Christ. In 646 the bishops of North Africa assembled in a synod, condemned Monothelitism, and invited Bishop Theodore of Rome to add weight to the decision by the authority of his name. Maximus and Pyrrhus repaired to Rome, and the latter presented a formal recantation of his Monothelite doctrines to the Pope, who then recognized him as the legitimate patriarch of Constantinople. Thus a most formidable alliance stood arrayed against the Monothelites; but as Gregorius fell in a battle against the Saracens (647), and Pyrrhus made his peace with the Emperor Constans by recanting once more, the alliance collapsed without producing any effect. Meanwhile, Maximus remained in Rome, steadily active in his opposition to the Monothelites; and when, in 648, the emperor promulgated the *Typos*, forbidding all further discussion of the subject, Maximus induced Pope Martin to convene the synod of the Lateran, which (649) condemned, not only Monothelitism, but also the imperial *Typos*. The fate of Pope Martin is known: that of Maximus was not very different. Having been arrested in Rome, he was brought to Constantinople. The chronology is uncertain; but the process against him seems not to have been opened until 650. Twice he was placed before the imperial court; and as he remained stanch, and refused to accept the *Typos*, and enter into communion with the patriarch of Constantinople, he was both times banished. Of those proceedings a minute protocol has been printed by Combefis, Migne, etc. Of his third and last appearance before the court (in 662) no protocol exists. But, in the mean time, the imperial policy had changed. There was no more question of negotiation or compromise. He was formally anathematized by a Monothelite synod. His tongue and right hand were cut off; he was whipped through the streets of Constantinople, and finally shut up in the castle of Shemari.

As an author, Maximus forms a most interesting transition between Dionysius Areopagita and Scotus Erigena. The mysticism of the Greek theology he carries from the former to the latter. On account of a somewhat turgid style, his writings are often hard to understand: even Photius complains of their obscurity. They have, however, always found many and devoted readers. They may conveniently be arranged into three groups, — exegetical, dogmatico-polemical, and ethico-ascetic. His exegetical method is that of the Alexandrian school. Starting from the principle that every passage of Scripture contains an inexhaustible depth of meaning, he applies the allegory as the true means of interpretation; and his commentaries, though he now and then treats linguistical and archæological questions, are therefore dogmatical exposition rather than simple exegesis. The principal work of this group is the *Quæstiones ad Thalassium*, addressed to a presbyter and abbot (Thalassius), and containing, besides a treatise on evil, sixty-five questions and answers concerning difficult passages of Scripture. Less original are his *Quæstiones et Dubia*, *Expositium in Psalmum LIX.*, etc. When treating the works of the Fathers, he employs exactly the same method; as, for instance, in his *Scolia* in *Opera S. Dionysii Areopagitæ*, of which the best edition is that *cum versione Balth. Corderii* (Paris, 1633). His *Ambigua in Gregorium Naz.* was translated into Latin by Scotus Erigena 864, at the instance of Charles the Bald, and accompanied with an address to the king, in which Erigena gives an account of his relation to Maximus, and of the relation of Maximus to Dionysius. The Greek text, together with the Latin translation, was published by Thomas Gale, Oxford, 1681, in his edition of Erigena's *De divisione naturæ*. In his dogmatico-polemical writings he treats christological, trinitarian, and anthropological questions; but for the history of doctrines, more especially for the history of the Monophysite and Monothelite controversies, those treating of christological questions are by far the most important. In a series of works (*De duobus Christi naturis*, *Pro synodo Chalcedonensi*, etc.) he defends the orthodox doctrine of two natures in Christ, such as it was formulated by the synod of Chalcedon, directing his attack principally against those Monophysites, who, after the example of Philoxenus and Severus, in the sixth century, taught one compound nature in Christ. Still more numerous and more important are his writings against the Monothelites, — twenty-one, besides the above-mentioned *Acta disputationis cum Pyrrho:* they form, indeed, the chief monuments of the whole controversy. In his epistle to the presbyter Marinus of Cyprus, he treats the question of the procession of the Holy Spirit; and in his *De animæ natura et affectionibus*, that of the immortality of the soul. His ethico-ascetic works consist of treatises and collections of aphoristic propositions. Of the former the most celebrated is the so-called *Liber Asceticus*, a dialogue between an abbot and a young monk on the duties of ecclesiastical life, and one of the most remarkable specimens of the ascetic literature of the Greek Church. It was translated into Latin by Pirkheimer (Nuremberg, 1530), and again by Nobilius, together with some treatises of Basilius and Chrysostom, Rome, 1587. Of the latter the so-called *Capita theologica*, or *Sermones per excepta*, or *Loci communes*, is the largest; but it contains

no original propositions by Maximus: it is entirely borrowed from Scripture, the Fathers, and some profane authors. It was first published with a Latin translation by Konrad Gesner, Zürich, 1546. The *Capita de caritate* (a collection of four hundred sentences, mostly of ethical, but also of dogmatical and mystical contents, and all original) is generally printed as an appendix to the *Liber Asceticus*. It was first published in Greek and Latin, by Opsopœus, Hagenau, 1531, but under the name of Maximus of Turin. Besides the works which can be arranged in those three groups, Maximus has also written a great number of letters, some hymns, etc. A complete edition of his works does not exist: that by Combefis (Paris, 1675) was intended to comprise three volumes folio, but only the two appeared, as Combefis died in 1679.

LIT. — GASS: *Nikol. Kabasilas;* CHRISTLIEB: *Scotus Erigena;* HUBER: *Philosophie d. Kirchenväter;* WESER: *Maximi Conf. de incarnat. et deificat. doctrina*, Berlin, 1869. WAGENMANN.

MAXIMUS, Bishop of Turin, lived in the middle of the fifth century. His numerous writings consist of homilies and sermons, and are very rich in interesting notes on the history and character of Christian life in those days when the waves of the migration of nations rolled heavily over the country, and Paganism was still powerful outside of the cities. One of his homilies refers to the destruction of Milan by Attila (452); another, to the martyrs who suffered death from the fury of the Pagans at Anaunia, in the Rhœtian Alps (397), during the celebration of the Pagan festival of Ambervalia; a third, to the baseness of people in many cities of Northern Italy, who, when the Huns retired from the country, bought their prisoners to keep as slaves, etc. The principal edition of his works is that of Rome, 1794, reprinted by Migne. W. MÖLLER.

MAXWELL, Lady Darcy, b. in Ayrshire, Scotland, 1742; d. in Edinburgh, July 2, 1810. She was married to Sir Walter Maxwell in 1759, but left a childless widow two years later. In 1764 she first heard John Wesley preach; and, from that time on, she was connected with the Methodists. In 1770 she established a school in Edinburgh for the Christian education of poor children. She not only supported this during her life, but left provision for its continuance. She was a most exemplary Christian. See LANCESTER: *Life of Lady Maxwell*, New York, 1837.

MAY, Samuel Joseph, Unitarian minister and earnest antislavery advocate; b. in Boston, Sept. 12, 1797; d. in Syracuse, N.Y., July 1, 1871. He was graduated at Harvard College 1817; entered the ministry, and was pastor at Brooklyn, Conn., 1822–35; in 1835 was general agent of the Massachusetts Antislavery Society; in 1836, pastor in South Scituate, Mass.; from 1842 to 1844, principal of the Lexington Normal School for Girls; and from 1845 to 1868, was pastor in Syracuse. Wherever situated, the cause of the slave received his enthusiastic advocacy, and more than once his zeal endangered his life. He wrote *Recollections of our Antislavery Conflict*, Boston, 1869. See his *Memoir*, by T. J. MUMFORD, Boston, 1873.

MAYENCE (a city of Germany, on the Rhine, opposite the influx of the Main) was for centuries the seat of one of the most magnificent ecclesiastical establishments of the country. Of the Christianization of the place, the foundation of the bishopric, and the history of the see, down to the middle of the sixth century, our information is very fragmentary, and of a legendary character. St. Crescens, the pupil of Paul (2 Tim. iv. 10), is said to have been the first to preach Christianity in those regions. In 745 Boniface was appointed bishop of Mayence; and in 747 Mayence was formed into an archbishopric, and made the metropolitan see of Germany, — a rank which it retained until 1803. From the tenth century the archbishops of Mayence were often chancellors of the realm; and from Christian I. (1165–83) the title of arch-chancellor of Germany became permanently connected with the see of Mayence. As the electoral dignity arose in the twelfth century, the archbishop of Mayence became one of its principal bearers: of the three ecclesiastical electors, — Mayence, Cologne, and Treves, — Mayence had the precedence. During the period of the Reformation the two archbishops — Albert II. (1514–45) and Sebastian (1545–55) — governed with great wisdom and moderation, and successfully resisted the spreading Protestantism without having recourse to violence. At the beginning of the present century the elector of Mayence ruled over about three hundred and twenty thousand souls, and had an annual income of about two million gulden. Ten suffragan sees belonged to his province, — Worms, Spires, Strassburg, Chur, Würzburg, Eichstädt, Paderborn, Hildesheim, Constance, and Augsburg, — and he was the primate of the German clergy. But all that splendor came to a sudden end. By the peace of Luneville, 1801, the whole left bank of the Rhine was ceded to France, and a bishopric of Mayence was established under the authority of the archbishop of Mechlin. The possessions of Mayence on the right bank of the Rhine were divided between Prussia, Hesse, etc. The electoral dignity, however, was not abolished. The last archbishop of Mayence, Friederich Karl, died at Aschaffenburg in 1800; but his coadjutor, Dalberg, succeeded him as primate of Germany, arch-chancellor of the realm, etc.: only the see was removed from Mayence to Regensburg. After the fall of Napoleon, the German territories ceded in 1801 were restored; and in 1829 the bishopric of Mayence was, by a papal bull, laid under the authority of the archbishop of Freiburg. See WERNER: *Der Dom zu Mainz*, Mayence, 1827, 3 vols.; SCHAAB: *Geschichte der Stadt Mainz*, Mayence, 1844, 3 vols.

MAYER, Johann Friedrich, b. at Leipzig, Dec. 6, 1650; d. at Stettin, March 30, 1712. After studying theology at Leipzig, he was appointed superintendent of Leisnig 1673, of Grimma 1678, professor of theology at Wittenberg 1684, pastor of St. Jacob of Hamburg 1686, being at the same time professor in the university of Kiel, and superintendent-general of Pommerania, and professor in the university of Greifswald 1701. He had great gifts as a pulpit orator, but acquired a rather unenviable reputation as a polemic, especially in his controversy with the Pietists (e.g., Horbe). He was indeed appropriately styled by S. B. Carpzov "the hammer of heretics and pietists." The *Lexikon d. hamburg. Schriftsteller*, vol. 5, pp. 89–164, Hamburg, 1870, gives the titles of 581 writings of his. See J. GEFFCKEN:

Johann Winckler und die hamburg. Kirche, Hamburg, 1861. CARL BERTHEAU.

MAYER, Lewis, D.D., minister of the German Reformed Church; b. at Lancaster, Penn., March 26, 1783; d. at York, Penn., Aug. 25, 1849. He was ordained, 1807, pastor at Shepherdstown, Va., until 1821, and at York until 1825, when he assumed the presidency of the theological seminary of his denomination, which was first established at Carlisle, Penn., but afterwards removed to York. He retired in 1835, and devoted his remaining years to a history of the German Reformed Church, of which only the first volume, carrying the story down to 1770, has been published (Philadelphia, 1850). To the volume is prefixed a *Memoir* by Rev. E. Heiner.

MAYHEW. I. **Experience,** b. in Martha'sVineyard, Mass., Jan. 27, 1673; d. there Nov. 29, 1758. He passed his days as a missionary among the Indians on Martha's Vineyard and adjoining islands; being familiar with their language from infancy, his direct ancestors being also Indian missionaries. In 1709 he finished a version of the Psalms and of John, for the Society for the Propagation of the Gospel. He also published a work upon *Indian Converts* (1727), giving an account of thirty Indian ministers and some eighty other pious Indians (reprinted 1729). In connection with a *Discourse*, he gave in 1720 a history of the Martha's Vineyard mission from 1694 to 1720. II. **Jonathan,** son of the preceding; b. in Martha's Vineyard, Mass., Oct. 8, 1720; d. in Boston, July 9, 1766. He was graduated at Harvard College 1744; entered the ministry, and in 1747 he was called to the West Church, Boston. But only two members came of the first council called to ordain him, owing to the suspicion of his heresy; and so a second and selected council had to be assembled. Although settled with such difficulty, and long under the ban, he still maintained his connection with the West Church all his life. He was an ardent patriot, and vigorous opponent of the Society for the Propagation of the Gospel in Foreign Parts; because he, in common with intelligent New-Englanders generally, regarded it as a mere disguise for introducing prelacy. He did much to hasten the Revolution. Two of his publications reveal his opinions. In 1750 he issued a *Discourse concerning unlimited submission and non-resistance to the higher powers: with some reflections on the resistance made to King Charles I., and on the anniversary of his death: in which the mysterious doctrine of that Prince's saintship and martyrdom is unriddled* (reprinted in Thornton's *Pulpit of the American Revolution*, Boston, 1860); and in 1763 *Observations on the character and conduct of the Society for the Propagation of the Gospel in Foreign Parts*. In 1751 he received the degree of D.D. from the University of Aberdeen. In theology he was a Unitarian. See his *Memoir* by A. Bradford, Boston, 1838.

MAYNOOTH, County Kildare, Ireland, fifteen miles west-north-west from Dublin; seat of the Royal College of St. Patrick's, founded in 1795, by the Irish Parliament, for the education of Roman-Catholic priests, and supported by an annual grant of £8,000. After the Union (1801) this grant was continued, and, in 1808, £13,000 voted for enlarging the buildings. In 1845 Sir Robert Peel proposed to increase the grant to £26,360, but make it part of the yearly budget, and vote £30,000 for building purposes. After vigorous opposition, the bill passed. By the Irish Church Act, July 26, 1869, the grant ceased after Jan. 1, 1871; and, as a compensation, £372,331 was appropriated for the college support. Besides this, the Dunboyne estates in County Meath yield £460 per annum. The institution has a full faculty in the arts and theology, together with president, vice-president, and four deans.

MAZARIN, Jules, Cardinal, b. at Piscina in Southern Italy, July 14, 1602; d. at Vincennes, March 19, 1661. He first studied law, then held a command as captain in the papal army, and finally entered the service of the church. As secretary to Cardinal Sacchetti, he came to France in 1629. His diplomatical ability was immediately recognized; and his partiality to French interests was so pronounced, that in 1639 he was naturalized as a French citizen, and entered the service of the king. In 1640 he was made a cardinal, and in 1642 he succeeded Richelieu as prime-minister of France; which position he continued holding to his death. Partly from religious indifference, and partly from political calculation, he showed great tolerance to the Huguenots. May 21, 1655, he solemnly renewed all edicts in their favor, and at times he showed considerable courage in resisting the fanaticism of the Roman-Catholic clergy. Turenne and Gassion retained their positions in the army; and Herworth, a Protestant banker, was made comptroller-general, in spite of a formidable opposition. The last great favor he showed the Reformed was the permission granted in 1659 to convoke the synod of Loudun. Cheruel edited his letters, and wrote the history of his times, Paris, 1879 sqq.

MAZARINE BIBLE, The, discovered by De Bure in the Mazarine Library at Paris (hence the name) about 1760; is the first complete book ever printed with movable type. It was printed by Gutenberg, in Mentz, 1450–55, but is without date or place. Henry Stevens very properly calls it the "Gutenberg Bible." There are two sorts of copies of this Bible, — that on paper, which is earliest, and that on vellum. Dr. S. Austin Allibone, in the *Literary World* (Boston, Nov. 18, 1882), gives the places of deposit of this Bible. According to his list there are six known copies upon vellum (the one found by De Bure is in the Paris library), and twenty-one copies upon paper; a vellum copy in the British Museum, and one on paper in the Lenox Library, New-York City. In 1876 a copy of the Mazarine Old Testament only was discovered in the sacristy of a village in Bavaria. The present value of a perfect copy of the Mazarine Bible on paper is about three thousand pounds, and one on vellum about four thousand pounds. See Dr. Allibone's article for interesting additional information.

M'ALL MISSION IN PARIS. Rev. R. W. M'All was a Congregational minister in Hadleigh, Lancashire. In August, 1871, he went with his wife to Paris, for the first time, intending merely to make a four-days' visit. They distributed tracts, and were especially impressed by their reception in Belleville, the artisan district of Paris. They saw an opening for effective religious work. After much consultation, and study, not only of localities, but of the French language

(with which Mr. M'All had been previously unacquainted), they opened their first station at Belleville in January, 1872. Since that time the work has gone on, until there are, according to the Tenth Annual Report (1881), 24 stations in Paris and 8 in the environs, with 5,900 sittings in all. There are also stations in Lyons, Boulogne-sur-mer, and thirteen other places; so that the total number of mission-stations is 56. In 1881 there were held 5,755 meetings for adults, attended by 525,569 persons. Eighteen new stations were opened. The income was £8,232 13*s*; and the expenditure, £5,828 19*s*.

Mr. M'All thus tells the story of his work: —

"The stations are all shops. A large calico sign invites the workmen to enter. We also distribute small bills of invitation in each district, telling the people that 'English friends wish to speak to them of the love of Jesus.' Persons at the doors encourage suitable persons to come in. In each room we have an harmonium. Most of our hymns we have ourselves imitated from the English. The meetings are very simply conducted. On entering, a magazine, a Bible, or other book, is lent to each attendant. We have hymns alternately with short addresses or readings. Variety and brevity are aimed at. On Sundays something more of the usual form of a religious service is adopted. We give a short sermon, and the feature of prayer is added. The reading of the Bible is listened to on all occasions with marked interest."

See HORATIUS BONAR: *The White Fields of France*, London and New York, 1879.

McCAUL, Alexander, D.D., Hebraist; b. in 1798; d. Nov. 13, 1863. He was educated at King's College, London; served as missionary for the Society for the Conversion of the Jews; and in 1845 was appointed professor of divinity in his *alma mater*, and prebendary of St. Paul's. He wrote a number of valuable books upon Hebrew and Jewish topics, among which may be mentioned, *The Old Paths, or a Comparison of the Principles and Doctrines of Modern Judaism with the Religion of Moses and the Prophets*, London, 1837, new edition, 1868; *Lectures on the Prophecies, proving the Divine Origin of Christianity*, 1846; *The Messiahship of Jesus*, 1852. The two last are the Warburton Lectures for 1837–39 and 1840 respectively.

McAULEY, Catharine E., b. in Gormanstown Castle, near Dublin, Sept. 29, 1787; d. in Dublin, Nov. 13, 1841. She was born in the Roman-Catholic faith, but, having had the misfortune to lose both her parents while yet a child, was brought up without religious instruction. She was adopted by Mr. Callahan, and inherited his large fortune. She professed Romanism, and devoted herself and her property to the service of the poor. In 1827 she and a few other ladies purchased a house in Baggot Street, Dublin, and opened a home ("House of Mercy") for the destitute and forlorn, and a free school for Roman-Catholic children. These ladies soon determined upon a regular organization, underwent a novitiate in a convent of Presentation nuns, and Dec. 13, 1831, the new Order of Mercy was founded. (See art.) Of this order Miss McAuley was mother-superior until her death. See *Life of Catharine McAuley*, New York, 1866.

McCHEYNE, Robert Murray, Scottish pastor and evangelist; b. at Edinburgh, May 21, 1813; d. at Dundee, March 25, 1843; educated first at the high school, and then at the university of his native city, in both of which he distinguished himself by gaining honors in his classes; his poetic faculty being even thus early recognized by Professor John Wilson, the celebrated "Christopher North," who awarded him the prize for a poem on *The Covenanters*. He studied theology at the Divinity Hall of the University of Edinburgh, under Drs. Chalmers and Welsh, having been first quickened into earnest religious life through the effect produced upon him by the death of a beloved brother, and the reading of *The sum of Saving Knowledge*, which is generally appended to the Westminster Confession of Faith. Among his fellow-students and intimate friends at this time, and during his life, were Alexander Somerville (whose name has recently come into prominence for his evangelistic labors in Australia and the Continent of Europe), Horatius Bonar the well-known hymnist, and Andrew Bonar, afterwards his biographer. He was licensed to preach the gospel by the Established Church presbytery of Annan on July 1, 1835, and began his ministerial labors at Larbert, near Falkirk, on Nov. 7 of the same year. After nearly two years of work in this rural sphere, he was (Nov. 24, 1836) ordained to the pastorate of St. Peter's Church, Dundee, which he continued to hold until his death.

Toward the close of 1838 his health began to fail, and he was induced, along with Drs. Black and Keith, with his friend Andrew Bonar, to undertake a mission of inquiry among the Jews in Palestine and on the Continent, of which an interesting account was published, forming one of the earliest of those works on the Holy Land which have been such a feature of the biblical literature of recent years. He returned to Dundee to find his church in the midst of a great revival, under the ministry of William Burns, afterwards celebrated as a missionary to China, who had been supplying his pulpit in his absence. This religious interest continued unabated till the close of his career, and many hundreds of souls were thereby brought to the knowledge of the truth. He paid two visits to Ireland, and went frequently from place to place in Scotland, having "a growing feeling that the Lord was calling him to evangelistic more than to pastoral labors." In the controversy known as "The Ten-Years' Conflict" he took very decided ground on the non-intrusion side; but, before the disruption, he had gone to the region where controversies are at an end; for, having caught typhus-fever in the discharge of his pastoral labors, he died at the early age of twenty-nine years and ten months. But, useful as his personal ministry had been, it was through his death that he rose to his highest and widest influence; for his *Memoir and Remains*, prepared by his friend Andrew Bonar, has had a most extensive circulation, and has been richly blessed both to pastors and Christian people generally. In 1880 the book was in its hundred and sixteenth English edition. This fact shows how extensive has been the circulation in Great Britain; and that in America has probably been nearly as great. It has become an established classic of the closet, and especially of the pastor's closet. The sermons are not remarkable for genius, originality, or intellectual grasp; but they are full of "unction," and have in a very large degree the fervor of earnestness and the glow of

holiness. They are tolerably extended "briefs," not used in the pulpit, but digging the channels for the thoughts, which, when he preached, were allowed to flow in such words as the moment suggested. But the power was not in the sermons so much as in the man himself; and perhaps the secret of it all is revealed in these words, found in a letter addressed to him by an unknown hearer who had heard his last discourse, and whose note was discovered unopened on his desk after his death: "It was not so much what you said, as your manner of speaking, that struck me. I saw in you a beauty in holiness that I never saw before." Besides his sermons, his *Remains* consist of fugitive articles on various subjects, and fourteen poems, which his biographer has called *Songs of Zion*. Among these are the beautiful hymns beginning "I once was a stranger," and "When this passing world is done," which have become universal favorites, and his exquisite lines on the Sea of Galilee. His career is another illustration of how much one man can do, even in the compass of a brief life, when the Spirit of God is with him; and his name, for this as for other reasons, will be coupled with those of David Brainerd and Henry Martyn, for all three had both the fire and the holiness of the seraph. See *Memoir and Remains of the Rev. Robert Murray McCheyne*, by ANDREW A. BONAR (original edition), Dundee, 1845, frequently reprinted in Great Britain and America. WM. M. TAYLOR.

McCLELLAND, Alexander, D.D., b. at Schenectady, N.Y., 1794; d. at New Brunswick, N.J., Dec. 19, 1864. He was graduated at Union College 1809; studied theology under Dr. J. M. Mason; was licensed by the Associate Reformed Presbytery 1815; and was pastor of the Rutgers-street Presbyterian Church from 1815 to 1822, when he became professor of logic, metaphysics, and belles-lettres in Dickinson College, Carlisle, Penn. From 1829 to his death he taught in Rutgers College, New Brunswick, N.J. (as professor of languages, 1829–32; and of Evidences of Christianity, 1840–51), and in the Theological Seminary of the Reformed Dutch Church in the same place, as professor of Oriental languages and literature, 1832–57. He resigned in 1857, and passed his closing days in scholarly retirement. As a preacher and a teacher, Dr. McClelland stood forth pre-eminent. In the pulpit he proclaimed God's truth with eloquence, unction, and logical power. In the professor's chair he was enthusiastic, inspiring, exacting and thorough, witty and severe. As a teacher of Hebrew he is remembered for his fidelity and success in grounding his pupils in that language. His condensed Hebrew grammar, never published, was a masterpiece. The good students thanked him for his stimulating method: the dull ones writhed under his continual exactions. His publications were very few: among them was, *Manual of Sacred Interpretation*, New York, 1842; 2d edition, under title *Canon and Interpretation of Scripture*, 1860. A volume of his *Sermons*, with *Sketch of his Life*, was published 1867.

McCLINTOCK, John, D.D., LL.D., joint founder and editor of McClintock and Strong's *Cyclopædia*; b. in Philadelphia, Oct. 27, 1814; d. at Madison, N.J., March 4, 1870. He was graduated from the University of Pennsylvania 1835; received as travelling preacher in the Philadelphia Conference of the Methodist-Episcopal Church the same year; from 1836 to 1848 he was professor in Dickinson College, Carlisle, Penn. (which in 1834 had passed under the Methodist influence), first in mathematics, but after 1840 in classics. In 1846 he commenced, in conjunction with Professor G. R. Crooks, a series of elementary books upon Latin and Greek, which applied the method of imitation and repetition so successfully used in teaching modern languages. The series has been very widely used. From 1848 to 1856 Dr. McClintock was editor of the *Methodist Quarterly Review*. In 1857 he went to Europe as delegate to the Wesleyan Methodist Conference in England, and also to the Berlin meeting of the Evangelical Alliance. From 1857 to 1860 he was pastor of St. Paul's Church, New-York City; from 1860 to 1864 pastor of the American Chapel, Paris, and corresponding editor of the *Methodist* (established in 1860, merged in the *Christian Advocate* 1882). While in Paris, he took an earnest interest in the American civil war, and strove to circulate correct information respecting the nature and importance of the struggle. Returning to New York in 1864, he was recalled to St. Paul's; but ill health compelled his resignation after a year. In 1867 he accepted the responsible position of president of the newly organized Drew Theological Seminary at Madison, N.J. (See art.) Dr. McClintock was generally recognized as the best scholar in the Methodist-Episcopal Church, and also as one of her foremost pulpit orators. He industriously cultivated his natural powers, and left behind him many proofs of his labor. Personally he was very attractive, a man of liberal views, and genial and amiable spirit.

His publications include, besides the series already mentioned, an *Analysis* of Watson's *Theological Institutes*, New York, 1842, prefaced to the American edition of Watson since 1850; a translation, in connection with Professor C. E. Blumenthal, of Neander's *Life of Christ*, New York, 1847; *Sketches of Eminent Methodist Ministers*, New York and Cincinnati, 1852; *Temporal Power of the Pope*, 1855; edition of D. S. Scott's translation of Felix Bungener's *History of the Council of Trent*, New York, 1855; a translation of Count De Gasparin's *Uprising of a Great People*, London, 1861, expressly designed to help on the Union Cause in England. Since his death there have been issued a volume of his sermons, phonographically reported, entitled *Living Words*, New York, 1871, 2d edition, same year, and his *Lectures on Theological Encyclopædia and Methodology*, Cincinnati, 1873. These volumes represent only a portion of his activity. He wrote for different periodicals, and interested himself in various enterprises, and by one great work he laid the church under heavy debt. As early as 1853, in connection with Dr. Strong, he began the collection of materials for a *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, which should be much more complete than any existing. With unusual industry he labored on, assuming alone the department of systematic, historical, and practical theology. It was not until 1867 that the first volume appeared (Harper & Brothers, N.Y.). He lived to superintend the publication also of the second

(1868) and the third volumes (1870); but the fourth (1871) was prefaced by a *Memorial* by Dr. Strong. There can be no question of the great value of this *Cyclopædia*. See art. DICTIONARIES, vol. i. p. 636; *Life and Letters of Rev. John McClintock* by GEORGE R. CROOKS, D.D., New York, 1876.

McCLURE, Alexander Wilson, D.D., b. in Boston, May 8, 1808; d. at Cannonsburgh, Penn., Sept. 20, 1865. He was graduated at Amherst College 1827, and at Andover Seminary 1830; and was Congregational pastor successively at Malden, Mass. (1830–41), St. Augustine, Fla. (1841–44), and Malden again (1848–52). In 1852 he was installed over the First Reformed Dutch Church of Jersey City, but became corresponding secretary of the American and Foreign Christian Union 1855. He held the position until 1858, residing, from 1856 to 1858, in Rome, Italy, as chaplain of the Union. During his closing years, from 1859, he was a great sufferer. His scholarship was profound, and his writings were genial and popular. He edited *The Christian Observatory*, 1844–47, and wrote many valuable articles in other periodicals. His books comprise *Four Lectures on Ultra-Universalism*, Boston; *Lives of the Chief Fathers of New England*, 2 vols.; and particularly that painstaking and valuable historical work, — *The Translators Revived; a Biographical Memoir of the Authors of the English Version of the Holy Bible*, New York, 1853, the materials for which were "drawn from the best sources in Great Britain and America, and with the utmost care for many years, to secure accuracy and fulness."

McCRIE, Thomas, D.D., Scottish preacher and author; b. at Dunse in November, 1772 (exact date unknown, but baptized Nov. 22); d. at Edinburgh, Aug. 5, 1835. He was educated at the school of his native town. He entered the university of Edinburgh when he was about sixteen years of age, and completed his curriculum in 1791. In the autumn of the same year he went to Brechin, where he acted as assistant in a private academy, and also opened a day-school in connection with the Anti-burgher congregation of the town. Here he resided for three years, except during the few weeks which were annually required for attendance at the theological seminary of the General Associate, or Anti-burgher, denomination at Whitburn, which was then presided over by the Rev. Alexander Bruce. He was licensed to preach by the presbytery of Kelso in 1795, and ordained to the pastorate of the Potter-row Church, Edinburgh, May 26, 1796. Here he remained for ten years; when, owing to differences about the province of the civil magistrate in religious matters, a schism occurred in the Anti-burgher denomination, and McCrie, with other four ministers, separated from the General Associate Synod, by which they were afterwards deposed. They formed themselves into a new denomination, called "The Constitutional Presbytery," which was, at a later date, merged in the Synod of Original Seceders; and McCrie, followed by the larger part of his flock, removed to another place of worship, in which he continued to minister until his death. The controversies in which he was engaged led him to investigate the early history and constitution of the Church of Scotland; and in the years 1802–06 he contributed to *The Christian Instructor* a series of papers, chiefly biographical, bearing on these topics. These, however, were but unconscious preparations for the great work — the *Life of John Knox*, the Scottish Reformer — by which his name will be perpetuated. This work (begun in 1807, and published in 1811; enlarged edition in 1813), not only placed McCrie in the front rank of the authors of his day, but also produced a great change of popular sentiment in regard to Knox. It was distinguished by original, painstaking research, independence of judgment, judicial fairness of mind, and singular clearness of style; and its effect on the general estimate of Knox among men was not unlike that produced, in the succeeding generation in reference to Cromwell, by the publication of Carlyle's monograph. It was received with the greatest favor by critics; its author was honored by the degree of D.D. from the University of Edinburgh in 1813; and there is reason to believe that the impulse given by it to the study of the history of the Scottish Reformation, and the principles involved in the subsequent conflicts of the Scottish Church, did much to bring about that movement which resulted in the disruption of 1843. In 1817 McCrie reviewed the delineation of the Covenanters, by the author of *Waverley*, in *Old Mortality*, in a series of articles; and the effect of these was so great, that Scott felt it needful to reply to them under cover of an article in *The Quarterly Review*. McCrie continued through life to prosecute his historical studies; and the results of these were given to the world in his *Life of Andrew Melville* (1819, 2 vols.), *History of the Progress and Suppression of the Reformation in Italy* (1827), and his *History of the Reformation in Spain* (1829). These, together with an excellent memoir by his son, were republished in 1857, and along with them a volume of posthumous Sermons, a series of Lectures on the Book of Esther, and a collection of Miscellaneous Writings, including some valuable pamphlets, which he had given to the press. — **Thomas, jun., D.D., LL.D.,** son of the biographer of John Knox; b. at Edinburgh, 1798; d. 1875. He was educated in his native city; succeeded his father in the pastorate of the Original Secession church in that city in 1836, and was afterwards appointed professor of divinity by the members of his denomination. He joined the Free Church of Scotland at the union with it of the larger part of the Original Secession church in 1852, and was chosen in 1856 to the professorship of systematic theology in the English Presbyterian College at London. Besides the memoir of his father (1840), he wrote *Sketches of Scottish Church History* (1840), a *Life of Sir Andrew Agnew*, *Annals of English Presbytery from the Earliest Period to the Present Time* (1872), *Story of the Scottish Church from the Reformation to the Disruption* (1875), *The Early Years of John Calvin* (1880), and edited a new translation of *The Provincial Letters of Blaise Pascal, with Historical Introduction and Notes* (1846). He was also editor of *The British and Foreign Evangelical Review* from 1862 to 1870. WM. M. TAYLOR.

McDOWELL, John, D.D., b. at Bedminster, Somerset County, N.J., Sept. 10, 1780; d. in Philadelphia, Penn., Feb. 13, 1863. He was graduated at the College of New Jersey 1801; installed pastor of the Presbyterian Church, Elizabethtown,

December, 1804; declined calls to other charges and to theological professorates, but finally became pastor of the Central Church, Philadelphia, June 6, 1833, and, from 1846 till his death, pastor of the Spring-Garden Church in the same city. "Few men have ever been connected with the American Presbyterian Church who have rendered it such manifold and varied services as Dr. John McDowell. He was a man of excellent common sense, had great executive ability; but his crowning attribute was earnest and devoted piety." He wrote his name ineffaceably upon the records of Elizabethtown. Eleven hundred and forty-four persons joined his church during that memorable ministry of twenty-eight years. From 1825 till 1836 he was permanent clerk of the General Assembly. In the disruption he sided with the Old-School branch, and was stated clerk of the Assembly from 1836 till 1840. He wrote *A System of Theology*, 1825, 2 vols. — **William Anderson**, brother of the preceding; b. in Lamington, N.J., May 15, 1789; d. there Sept. 17, 1851. He was graduated at the College of New Jersey 1809; entered the Presbyterian ministry; was pastor at Bound Brook, N.J., 1813–14; Morristown, N.J., 1814–23; Charleston, S.C., 1823–33; moderator of the General Assembly, 1833; secretary of the Board of Domestic Missions, 1835–50. See W. B. SPRAGUE: *Memoirs of John and W. A. McDowell*, New York, 1864.

McILVAINE, Charles Pettit, D.D., D.C.L. (Oxon.), **D.C.L.** (Cantab.); b. in Burlington, N.J., June 18, 1799; d. at Florence, Italy, March 14, 1873; of the Mackilvanes of Ayrshire; ancestor removed to the neighborhood of Bristol, Penn., about 1700; baptized about 1815; graduated at Princeton 1816; ordained deacon, July 4, 1820, by Bishop White; ordained presbyter, March 20, 1823, by Bishop Kemp; consecrated bishop, Nov. 1, 1832, by Bishops White, Griswold, and Meade; minister of Christ Church, Georgetown, D.C., 1820–25; chaplain to the Senate, United States, 1822 and 1824; chaplain West Point Military Academy, 1825–27; pastor St. Ann's Church, Brooklyn, L.I., 1827–32; bishop of the diocese of Ohio, 1832–73.

WORKS. — *Evidences of Christianity* (lectures delivered at University of New York, 1831, edited in England by Olinthus Gregory); *Oxford Divinity compared with that of the Romish and Anglican Churches*, Philadelphia, 1841; *A Charge to the Clergy of his Diocese on the Righteousness by Faith; Sermon at the Consecration of Bishop Polk*, 1838; *Sermon at the Consecration of Bishop Lee*, 1841; *On Episcopacy; Charge to the Clergy of his Diocese*, 1841; *On the Chief Dangers of these Times* (twenty-two sermons); *The Truth and Life*, 1854; *The True Temple or Holy Catholic Church*, 1860; *Preaching Christ Crucified; A Charge to his Clergy*, 1863. — Sources of further information. *Memorials of McIlvaine*, by Canon Carus, Winchester, Eng. (Whittaker, New York, 1882); *Memorial Address to the Diocese*, by Bishop Bedell (Diocesan Journal of Ohio, 1873); *Address by Bishop Huntington* (Diocesan Journal of Central New York, 1873); *Memorials, a Series of Papers (Standard of the Cross*, Cleveland, O., 1882).

Bishop McIlvaine in personal presence was tall, of a commanding figure, with dignified action. His eyes were particularly bright and keen, habitually full of tenderness, but capable, when occasion arose, of expressing scorn and pity for whatever seemed to him base and unworthy.

Bishop McIlvaine was no less distinguished for worthy traits of natural character than for the form and features of his manhood. His dignity of presence found an answering dignity in manner, thought, and mode of speech. Many people who did not know him well supposed him to be distant and haughty. He was indeed reserved until satisfied that his complacency would not be abused. He was endowed with something of that fine sense of propriety and decorum, which, in the other sex, is their divinely intended protection from the intrusion of the unworthy. Besides, his tastes and habits of education inclined him to prefer to associate with those who were refined and cultured.

Those who knew Bishop McIlvaine only slightly were likely to interpret his natural reserve as haughtiness; but, when his confidence was won, not only did all signs of reserve disappear, but a confiding amiability took its place, which his intimate associates remember with great delight.

He was never weak, never impassive; always honest, fair, and firm; generous, except when a sacrifice of truth was demanded; a man of pure unblemished character, finely strung nervous temperament; possessing a peculiar sense of honor; sustained by manly pride; profoundly humble, devoutly spiritually minded; a saint, but in every sense a man.

Bishop Huntington said of him, "Inheriting Scotch blood, his mental constitution bore the marks of that ancestry in his theological genius, and his taste and ability in dogmatics, as well as in his strong personal will. Gifted with a quick and capacious understanding, moving always with the dignified and graceful mien of a noble person, and lifted into universal respect by his ardent piety, it might not be fanciful to trace in him some characteristics of his national descent, — something of the evangelical unction of Leighton, of the sanctity of Erskine, of the directness of Rutherford, and even the courage of Knox."

As a Theologian. — Bishop McIlvaine was an Evangelical, of the school illumined in this country in the Episcopal Church by the lives and teaching of Milnor, Meade, Bedell, Johns, Tyng, May, Sparrow, and Eastburn. Being a logician, and brought up in a school (Princeton) where dogmas were placed in the crucible of human reason, it was almost of necessity that his religious views should be tinctured with Calvinism; for the system of John Calvin is the result of the severest logic.

But he did not follow Calvin implicitly, or into conclusions not warranted by Scripture. His rule of truth was the plain statement of the word of God. As the church well says, "Whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith." Holding fast this truth, whilst he maintained the doctrine of the divine sovereignty, and believed the doctrines of grace in their fulness, he stopped short of those human limitations, which, although perfectly logical, are unscriptural.

The term "evangelical," which satisfied him, exactly describes a system of dogmatical teach-

ing which is based upon, strictly follows, and is consistent with, the evangel of our Lord Jesus Christ and his apostles. Evangelical is descriptive of that system of doctrine which is defined in the Thirty-nine Articles of religion. It inspires the whole teaching of the liturgy of the church of which he was a member. Such evangelism is the pervading element in the *Memorials* written by Canon Carus. It is refreshing, in this age of negations, to listen to a teacher who not only knew in whom he believed, but what he believed, and who was always ready to declare it with unmistakable distinctness. The *Memorials* are fragrant with the "sweet spices" of the name and graces and love of the Saviour of sinners, the "Crucified." For the central thought, the sum and the substance, of Bishop McIlvaine's teaching, was "Jesus Christ and him crucified."

As an Ecclesiastic. — Whilst the bishop held strong views of the scriptural and historical authority of episcopacy, he maintained a liberal estimate of the breadth of the Church of Christ. He held that it consists of all God's faithful people. Whilst his conviction of the value of episcopal regimen was distinct and strong, he overcame the temptation to uncharitable judgments of those who differed from him. Bishop McIlvaine's views of the falsity of what is known as "Sacramentarianism" were very positive. He writes, the sacraments are "not to be seen, but to be seen through." Those words are golden. He taught that neither our Lord nor his apostles made a mystery of the sacraments, much less a mist.

As a Diplomat. — Bishop McIlvaine was a *diplomatist* as well as a theologian and administrator. That phase of his eventful life has necessarily been less widely observed than the others, which were more in accord with his ecclesiastical mission. Yet his diplomatic mission was entirely in accord with his ministry of the gospel of peace; for it tended to prevent war between England and America at a crisis of civil strife.

Capt. Wilkes, commander of the United-States sloop-of-war "San Jacinto," learning that the Confederate envoys, Messrs. Mason and Slidell, were on their way to Europe in the English mail-steamer "Trent," seized them, with their secretaries, from under the protection of the English flag. Under the circumstances President Lincoln deemed it important for the public interest, that citizens of known high standing should visit England, to counteract erroneous impressions. The high estimation in which Bishop McIlvaine was held abroad induced the President and secretary of the United States to request his good offices in England at this crisis. Two other distinguished citizens were associated with him in this mission, — Mr. Thurlow Weed, and Bishop Hughes of the Roman-Catholic Church. Of the success of this diplomacy the bishop, on returning home, records, —

"We reached England in the darkest days of the Trent affair. Constant efforts were needed to explain and vindicate our cause, to correct misapprehensions, conciliate prejudices, strengthen friendliness, and all among the highest people, as well as the most intelligent and educated. I thank God, who gave me courage and strength.

"I had the comforting and gratifying assurance of many in England (including our minister, Mr. Adams) that my mission had been productive of great good; and when I reached Washington this seemed to be the opinion among the members of the government.

"If I have been enabled thus to serve my beloved country in these days of her deep tribulation, I count it one of the greatest honors and privileges of my life."

As an Administrator. — He entered on the care of the diocese of Ohio in 1832. It was disordered by the sudden rupture of its relations with its first bishop. The institutions at Gambier were in peril. There were only forty parishes in the diocese (nine of them feeble), and only seventeen clergymen. The State was still new. Travelling was difficult, always slow, often dangerous. The parishes were scattered over every portion. There was little communication between the dispersed members of a feeble communion, all the communicants numbering not quite nine hundred; and there were some unhealed breaches of charity even among these. Seldom has a bishop entered on a more difficult task. At the end of his work, after forty years, the diocese consisted of 123 parishes, 108 clergymen, 10,000 communicants, and probably 50,000 souls; whereas only 40 parishes existed in 1832.

But no statistics can present the general agreement in doctrine, and the delightful spiritual accord, which characterized the diocese during the major part of those forty years. There were divisions and diversities, of course. Absolute agreement among all members of so large a diocese is impossible: it would imply such a stagnation as would indicate disease or deadness. He labored that what are known as evangelical principles should prevail, and that diversities therefrom should never exceed the liberty of the standards. He labored that all parishes and all the clergy should conform to outward observances as ruled by the canons and liturgy, and neither by defect nor by excess violate external unity and order. He succeeded to a degree which might almost be claimed as complete. The purpose of administration is to maintain the privilege of all alike under the laws, and to secure to all the peaceful enjoyment of every lawful privilege. For this purpose it is necessary to maintain the integrity of the law as the safeguard for all. Such being the duty and responsibility of the episcopal office, Bishop McIlvaine's administration was a marked success.

The bishop's judgment was generally accepted as law. The wisdom and tact, the firmness and moral power, of the administrator, was manifested in preventing strife, in settling controversies before they became public, in satisfying conflicting interests before they reached the point of contention. Here the greatest skill of an executive displays itself. He has attained the summit of power, whose word is accepted instead of the slow decisions of a tribunal, and against whose invariable rectitude, acknowledged correctness of judgment, and firmness, men cease to contend.

His method of maintaining integrity in doctrinal opinions and in ecclesiastical law was to discuss variations from his own view frankly, fully, and with an earnestness that showed his sense of the importance of the topics. He entered into these discussions oftenest in charges, or in annual addresses, and sometimes by pastoral letters. On the gravest occasions he entered into

the arena of public controversy. His logical acumen here exhibited itself, accompanied by such a thorough mastery of all the elements properly belonging to the topic, and such force in presenting them, that his conclusions were invariably accepted by the diocese, and generally by the church. In a discussion of the greatest moment, arising out of the publication of the Oxford Tracts, the calm decision of the church at large, after years of reflection and experience, has undoubtedly affirmed the bishop's judgment, and vindicated his foresight.

As a Preacher. — His great power in the pulpit was in the manifestation of the gospel. His main topics were, redemption, — the need of it, the mode of it, the efficacy of it, the completeness of it. How he rung the changes on that chime! — ever varied, ever the same; the melodies many, the harmony one; the one thought, Jesus Christ and him crucified. The range which it covered was as large as every spiritual need, and every doctrine which it illustrates or defines. His special themes were, the ruin of our nature by sin, and the atonement, — the vicarious sacrifice of Christ. His remarkably clear conceptions of these two foundation truths of the gospel scheme gave a character to his preaching very like that of St. Paul. He was thoroughly imbued with the principles affirmed in the Epistles to the Romans.

In later years his sermons were largely extempore; and, both in his written and extempore discourses, he has seldom been surpassed for the steady march of logical, compact, easy, melodious, and intensely convincing eloquence.

G. T. BEDELL (Bishop of the Diocese of Ohio).

McKENDREE, William, D.D., Bishop of the Methodist-Episcopal Church; b. in King William County, Va., July 6, 1757; d. near Nashville, Tenn., March 5, 1835. He served in the Revolutionary army for several years, and as an adjutant and commissary was present at the surrender of Cornwallis at Yorktown, 1781. He was converted in 1787, joined the Methodists, and became an itinerant preacher in 1788; in 1796 was made presiding elder; in 1801 given general superintendence of the Western Conference; in 1806 transferred to the Cumberland District; in 1808 elected bishop. He was one of the principal founders of his denomination in the West, and "venerated as one of the most able and saintly men" in its annals. His *Life* was written by Bishop Paine, Nashville, 1869, 2 vols.; new edition, 1875. See also the sketch by Dr. T. O. Summers, in MacCracken's *Lives and Leaders of our Church Universal*, pp. 623–631.

McLEOD, Alexander, b. in the Island of Mull, Scotland, June 12, 1774; d. in New-York City, Feb. 17, 1833. He came to America in 1792; was graduated from Union College, Schenectady, 1798; from 1801 till his death was pastor of the First Reformed Presbyterian Church, New-York City. By reason of his eloquence he obtained great fame. His publications embrace *Negro Slavery unjustifiable*, New York, 1802, new edition, 1860; *Lectures on the Principal Prophecies of the Revelation*, 1814; *View of the Late War*, 1815; *The Life and Power of True Godliness*, 1816. His *Memoir* was written by Samuel B. Wylie, New York, 1855. — His son, **Xavier Donald** (b. in New-York City, Nov. 17, 1821; d. near Cincinnati, July 20, 1865), was graduated at Columbia College; entered the Episcopal ministry in 1845, but while in Europe (1850–52) he became a Roman Catholic. On his return he took up a literary life, until, in 1857, he became professor of rhetoric and belles-lettres at Mount St. Mary's College near Cincinnati, and was ordained priest in the Roman Church. He wrote much in prose and poetry. Among his books may be mentioned a *Life of Mary Queen of Scots*, New York, 1857; and *History of Devotion to the Virgin Mary in North America*, 1866, 5th ed., 1868. The latter work contains his *Memoir*, by J. B. Purcell.

McVICKAR, John, b. in New-York City, Aug. 10, 1787; d. there (in Bloomingdale) Oct. 29, 1868. He was graduated at Columbia College 1804; entered the Episcopal ministry 1811; was professor of moral philosophy, rhetoric, and belles-lettres 1817–57, and of natural and revealed religion 1857–64, and afterwards professor emeritus, and chaplain at Governor's Island. He wrote, besides other works, pamphlets, and articles, *A Domestic Narrative of the Life of Samuel Bard, D.D.*, 1822; *Memoir of Edmund Dorr Griffin*, 1831; *Early Years of Bishop Hobart*, 1834; and *Professional Years of Bishop Hobart*, 1836. See *Memoir* of Dr. McVickar by his son, W. A. McVickar, D.D., New York, 1871.

McWHORTER, Alexander, D.D., b. in Newcastle County, Del., July 15, 1734; d. in Newark, N.J., July 20, 1807. He was graduated at the College of New Jersey 1757; studied theology under William Tennent; became pastor of the Presbyterian Church of Newark, N.J., 1759. In 1764 he was sent by the synod of New York and Philadelphia to North Carolina on a mission, and in 1775 he was sent by Congress to western North Carolina to induce the Royalists there to take up the Revolutionists' cause. In 1778 he became chaplain of Knox's Artillery Brigade. In 1779 he went to Charlotte, Mecklenburg County, N.C., to be pastor there, and also president of Queen's Museum College, afterwards Liberty Hall. But Cornwallis took the town. Dr. McWhorter lost his library; and in 1781 he returned to Newark, where he was re-installed. He took a prominent part in forming the constitution of the Presbyterian Church in the United States. For thirty-five years he was a trustee of the College of New Jersey, and collected large sums for it after its buildings were burned (1802). He published several volumes of sermons.

MEADE, William, D.D., third bishop of the Protestant-Episcopal Church of Virginia; b. Nov. 11, 1789, in Clarke County, Va.; d. in Richmond, March 14, 1862. He was the son of Richard K. Meade, a favorite aide-de-camp of Gen. Washington's in the Revolutionary War. He entered Princeton College in 1806. It was during his last year in college that his religious views and experience assumed a decided character, and he formed the purpose of entering the ministry of the Episcopal Church. Out of a class of forty he was assigned, on his graduation, the valedictory. As there were no theological seminaries at that time, he prepared for the ministry under Rev. Walter Addison of Maryland, and was ordained by Bishop Madison, Feb. 24, 1811. His first charge was Christ Church, Alexandria, where Gen. Washington had frequently attended divine

service. Here, by the character of his preaching, he attracted members of Congress from Washington, only seven miles distant, among whom were John Randolph and James Milnor, afterwards rector of St. George's, New York. With John Randolph he had a correspondence on the subject of personal religion, which has been published.

He was now zealously and successfully engaged in the revival of the Episcopal Church in Virginia, which had been left by the Revolution in the most discouraging state. He had much to do with the election of Richard C. Moore, D.D., of New York, as bishop. In 1823 he was the "Founder of the Protestant-Episcopal Theological Seminary of Virginia," as the inscription on his monument records. This institution has sent out about seven hundred and fifty ministers of the Episcopal Church, among whom have been forty-five foreign missionaries. In 1829 he was elected bishop of Pennsylvania by a majority of one clerical vote, but from some technicality the election was not confirmed. In 1829 he was elected assistant bishop to Bishop Moore, with the right of succession. On the death of Bishop Moore in 1841, he became bishop, and continued so till his death, March 14, 1862.

He regarded with favor, and sustained with zeal, the American Bible and Tract Societies, and often and earnestly commended them to the patronage of his diocese. In the intervals from his abundant labors as bishop he was never idle. Besides many sermons, he published *Lectures on the Pastoral Office; The Bible and the Classics;* and *Old Churches, Ministers, and Families of Virginia,* a work of great research and value.

His last words were, "My hope is in Christ, the rock of ages. I have no fear of death, and this not from my courage, but from my faith. I am at peace with God, through our Lord Jesus Christ. The prospect of rest from sin and suffering is attractive." Thus died in faith a bishop, who, by natural and acquired gifts, was "fashioned to much honor," who had in his day more influence in the house of bishops than any other man. His influence in his own diocese by his wisdom and firmness was unbounded. The title of the "Restorer" of the Episcopal Church in Virginia belongs to him more than to any other man. See J. Johns: *A Memoir of the Life of the Rt. Rev. William Meade, D.D.,* Baltimore, 1867. JOSEPH PACKARD.

MEALS AND BANQUETS AMONG THE HEBREWS. The principal meal seems to have been taken at night, as we conjecture from Exod. xvi. 12, xviii. 12, 13, Ruth iii. 7; and the other meal not before nine o'clock A.M. (Acts ii. 15), and on Sabbath, according to Josephus (*Life,* § 54), not before noon, when the synagogue service was over. It is every way probable that the Jews ate very little meat, bread and fruits constituting with them, as with the modern Orientals, the principal diet. Primitively the Jews sat (i.e., probably squatted on the ground) at meals; but contact with other nations, especially with the Babylonians, refined their ideas of life; and hence Amos (eighth century B.C.), inveighing against the luxury which enervated the upper classes, speaks of those "that lie upon beds of ivory, and stretch themselves upon their couches." The New-Testament notices show that the custom of reclining at meals, at least where there were guests, had become national. This fact is brought out most prominently in John xiii. 23 ("There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved"), xxi. 20 referring to the same fact (the disciple who "leaned back on his breast"). The persons leaned upon their left elbows, and took the food with the right hand, ordinarily all out of one dish. The tables were three in number, arranged as three sides of a parallelogram; so that the servants could serve the guests from inside the open space. The most honorable place was the first at the right-hand table (Matt. xxiii. 6). The hands were washed before and after meals, — a custom dictated by decency; for the food was taken in the fingers. In daily life it is probable that both sexes ate together. Grace was said before and after meals (1 Sam. ix. 13; Deut. viii. 10). Our Lord was particular in following the custom (Matt. xv. 36; Luke ix. 16; John vi. 11).

Frequent mention is made in the Bible of *banquets.* These were held, as among us, in celebration of special events, such as marriages (Gen. xxix. 22), house-building (Prov. ix. 2), burials (Hos. ix. 4). Official banquets were given, as at the ratification of treaties (Gen. xxxi. 54), and in celebration of royal birthdays (Mark vi. 21). There were also drinking-bouts, in which some food was served (1 Sam. xxv. 36; 2 Sam. xiii. 28; Isa. v. 11; Amos vi. 6). Similar gatherings are condemned in the New Testament (Rom. xiii. 13; Gal. v. 21; Eph. v. 18; 1 Pet. iv. 3). To the banquets and drinking-bouts the women of the family did not come, except to serve. The guests were received by a kiss (Luke vii. 45), and had their feet washed (Luke vii. 44): they were then arranged at table according to their rank, and their relations with the host (Gen. xliii. 34; 1 Sam. ix. 22; Luke xiv. 8). As an especial sign of favor or honor, a particularly choice piece of meat (1 Sam. ix. 24), or an unusually large portion (Gen. xliii. 34), was sent from the host to a guest. For the enlivenment of the meal there were music, song, and dancing (2 Sam. xix. 35; Isa. v. 12; Amos vi. 5; Matt. xiv. 6). The guests were anointed with oil (Luke vii. 46), and sometimes even crowned with garlands (Isa. xxviii. 1). Marriage festivities lasted several days, and were under the charge of a "ruler of the feast" (John ii. 8), usually a guest, who was master of ceremonies, and director of the servants.

Lit. — Buxtorf: *De conviviis Ebræorum,* in Ugolini's *Thes.,* vol. xxx.; Lane: *Modern Egyptians;* the art. "Meals," in Smith's *Bible Dictionary;* art. "Gastmäler," in Winer, Riehm, and Herzog.

MEANS OF GRACE are the instrumentalities which God has ordained for our use to secure spiritual enlightenment and edification. In the narrower sense they are three, — the Word of God (preached and read), the sacraments (the Lord's Supper and baptism), and prayer (*Westm. Short. Cat.,* q. 88). The Augsburg Confession makes special mention of only two: "By the Word and sacraments, as by instruments, the Holy Spirit is given," etc. (art. 5). The Protestant Church agrees in holding that the efficacy of these means depends upon the faith of the individual (even in the case of infant baptism) and the sanctify-

ing influence of the Spirit. The Roman-Catholic Church modifies or destroys the efficacy of these means by creating a priesthood whose administration is necessary to the validity of the sacraments, and by withholding the Bible from the laity; or adds to them by increasing the number of the sacraments to seven, and representing the Lord's Supper as the Mass, in which the bread and wine are transmuted into Christ's body and blood. It also differs from the Protestant Church by teaching that the efficacy of the sacraments depends upon the proper priestly adminstration, and not upon the faith of the participant; so that they work *ex opere operatum*. On the other hand, the Friends discard the sacraments, and offer a partial substitute for the Word in the inward light, upon which they lay much stress.

At least one of the means of grace (baptism) is regarded as a condition of salvation in the Roman-Catholic Church. The Protestant theory is, that the Holy Ghost may and does regenerate the heart sometimes, and sanctify it, irrespective of them, but that this is an unusual way, except in the case of infants dying in infancy. The Lutheran and Anglican communions have laid a greater emphasis upon the necessity of the use of the sacraments than the Reformed communions, but not upon the reading and preaching of the Word and the use of prayer, especially extempore and family prayer. For further details see Baptism, Lord's Supper, etc., and the theologies of Hodge (iii. 466 sqq.), Van Oosterzee (ii. 730 sqq.), and Dorner.

MEASURES. See Weights and Measures.

MEAT, MEAT OFFERINGS. The word "meat" in the Authorized Version means food in general: what we now mean by "meat" is called "flesh." A "meat-offering" was an "unbloody offering," consisting of a cake made of flour and oil. The law respecting its preparation and use is found in Lev. ii., vi. 14–23. In the case of public sacrifices a meat-offering was enjoined as a part of the morning and evening sacrifice (Exod. xxix. 40, 41), the Sabbath offering (Num. xxviii. 9, 10), the offering at the new moon (Num. xxviii. 20, 28), the offerings on the great day of atonement (Num. xxix. 9, 10). The same was the case with private sacrifices, as at the consecration of priests (Lev. vi. 20) and of Levites (Num. viii. 8), the cleansing of the leper (Lev. xiv. 20), and the termination of the Nazaritic vow (Num. vi. 15). See Offerings.

MECCA, the birthplace of Mohammed, and by that reason the chief of the holy cities of Islam, is situated in latitude 21° 30′ north, longitude 40° 8′ east, in a narrow and barren valley in the Arabian province of Hedjaz, sixty-five miles east of Jiddah, its port on the Red Sea, and about two hundred and fifty miles south of Medina. It has no manufactures and no commerce. Its forty-five thousand inhabitants depend almost entirely on the pilgrims who come to pray in its celebrated mosque (its only public building), and to kiss the black stone of the Kaabah; and the whole city seems to have been constructed for this one purpose, all houses being simply a kind of tenement houses. In 1875 the number of pilgrims is said to have risen to about two hundred thousand; but, generally speaking, it is decreasing. (See Kaabah.) See R. E. Burton: *Mecca and Medinah*, London, new edition, 1879–80, 2 vols.; T. F. Keane: *Six Months in Mecca*, London, 1881.

MECHITAR, MECHITARISTS. See Mekhitarists.

MECHTHILDIS is the name of two female saints. — **Mechthildis of Hackeborn,** b. 1240; d. 1310; a sister to "the great Gertrude;" entered the Benedictine convent of Helfta, near Eisleben, when she was seven years old, and began to have visions after the death of her sister in 1290. Her visions were written down by two of her friends, and circulated widely under the name of *Liber spiritualis gratiæ*. — **Mechthildis of Magdeburg,** b. 1214; d. 1277; belonged to a noble family, but left the paternal house when she was twenty-three years old; lived for a long time at Magdeburg, and settled finally in the convent of Helfta. Her visions, originally written down in Low German, were translated into High German (*Fliessende Licht d. Gottheit*) by Heinrich von Nördlingen, Basil, 1344, and into Latin (*Lux divinitatis*) by her confessor, Heinrich von Halle. See *Revelationes Gertrudianæ et Mechthildianæ*, edited by the Benedictines of Solesmes, Paris, 1877; Lubin: *La Matelda di Dante*, Graz, 1860; Preger: *Dantes Matelda*, Munich, 1873. Preger.

MECKLENBURG, Ecclesiastical Statistics of. — I. **Mecklenburg-Schwerin** contained, according to the census of 1875, a population of 553,785 souls; of whom 548,209 were Lutherans, 2,258 Roman Catholics, 532 Reformed, and 2,786 Jews. The Lutheran Church is a state establishment. At its head stands the chief of the state (the grand duke), who governs through his minister of education and public worship, and through an ecclesiastical council composed of two theologians and two jurists. The establishment comprises six bishoprics (the bishops wearing the title of superintendent), — Doberan, Güstrow, Malchin, Parchim, Schwerin, and Wismar, — and 346 parishes, with 479 churches; one pastor in some cases celebrating service alternately in two different churches. On an average there belong 1,600 souls to each pastor, but the distribution is very unequal. The parish of Gischow numbers only 223 souls, while that of St. Jacob in Rostock numbers 20,000 souls. The connection between the church and the school is very close. All school-inspection belongs to the superintendent and pastor, though subject to the authority of the minister of education and public worship. A rector of a public elementary school must in the cities be a *candidatus theologiæ*, and in the country a graduate from one of the two normal-schools, which are completely under the management of the church. — II. **Mecklenburg-Strelitz** contained, Dec. 1, 1879, 94,988 Lutheran, 265 Roman-Catholic, and 470 Jewish inhabitants. The constitution of the Lutheran Church is exactly the same as in Mecklenburg-Schwerin. The church comprises only one superintendent and sixty-eight pastors, with a hundred and fifty-three churches. A. Pentz.

MEDARDUS, St., b. in 465; d. in 545; was elected bishop of his native city, Veromandum in Piccardy, in 530, but removed the see to Noyon, which, as a fortified place, offered better protection against the attacks of the Barbarians. In 532 he was also elected bishop of Tournay; and for the rest of his life he administrated both dioceses; very active and very successful in

spreading Christianity among the Pagans. He is commemorated by the Roman-Catholic Church on June 8. He is the patron of haymaking. His life was written in verse and in prose by FORTUNATUS, and in prose by RADBODUS. See *Acta Sanctorum, Juni* ii. G. H. KLIPPEL.

MEDE, Joseph, B.D., b. at Berden, in Essex, 1586; d. as a fellow of Christ College, at Cambridge, Oct. 1, 1638. He was reader of the Greek lecture on Sir Walter May's foundation, and eminent for learning and piety. He is best known by his *Clavis Apocalyptica*, Cambridge, 1627; English translation by R. More, *The Key of the Revelation*, London, 1643; new translation by B. Cooper, London, 1833. The work is highly esteemed: indeed, he was considered "as a man almost inspired for the solution of the apocalyptic mysteries," and the first to find the true way of interpretation. He advocated what is called the *continuistic* view of the apocalyptic prophecies; i.e., that they are predictive of progressive history, being partly fulfilled, partly unfulfilled. His *Works* (containing, besides the *Clavis*, several other apocalyptic studies, and a *Life*) were published, London, 1648–52, 2 vols. folio; 2d and best edition, 1664; 5th edition, 1686.

MEDES. See MEDIA.

MEDHURST, Walter Henry, missionary, sinologue, linguist, and lexicographer; b. in London, 1796; d. there Jan. 24, 1857. From 1816 to 1856 he was in the Far East, doing missionary work in India, Java, and Borneo (1822–30), and China (1830–56). He mastered Javanese, Chinese, and Japanese; made a translation of the Bible into Chinese, and compiled a *Chinese and English Dictionary*, Batavia, 1842–43, 2 vols.; and *English and Chinese Dictionary*, Shanghai, 1847–48, 2 vols.; and wrote a classic upon China, — *China, its State and Prospects, with Especial Reference to the Diffusion of the Gospel*, London, 1838.

MEDIA, MEDES (Hebrew, מָדַי; Assyrian, *Madai*; Persian, *Mâda*; Medo-Elamitic, *Mada*; Greek, ἡ Μηδία), a country and people mentioned in the Old Testament as follows, the Hebrew word being the same in almost all cases: Gen. x. 2 (Madai); Isa. xiii. 17 (Medes); Jer. xxv. 25 (id.); li. 11, 28 (id.); 2 Kings xvii. 6, xviii. 11 (id.); Ez. vi. 2 (id.); Dan. v. 28 (id.); 31 [vi. 1] (Median, מָדָאָי); vi. 8 [9] (Medes); 12 [13], 15 [16] (id.); viii. 20 (Media); ix. 1 (Medes); xi. 1 (Mede, מָדִי); Esth. i. 3 (Media); 14, 18 (id.); 19 (Medes); x. 2 (Media); — cf. Judith xvi. 10; 1 Macc. vi. 56, xiv. 1, 2; — Acts. ii. 9. The name is applied, as will be seen, much more often to the people than to the land inhabited by them. Its meaning is in dispute. Some identify it with the Accadian *mada*, Assyrian *mâtu*, "land" (Oppert, etc.): others give it an Aryan source, either deriving it from some known root, as Sanscrit *madhya*, "middle" (v. Bohlen, etc.), or, more wisely, refraining from any opinion as to its precise etymology (Spiegel, Lenormant, etc.).

Extent. — The boundaries were somewhat different at different periods. According to our earliest information, the northern limit was at or near the Caspius (Elbur) range of mountains, just south of the Caspian Sea: on the east was Parthia; on the north-east, Hyrcania; on the south, Elam, on the west the Zagrus Mountains, or the territory bordering on these. Later, the country stretched into Atropatene on the north-west, the term "Great Media" still having application to the narrower limits. Later still, all boundaries were lost; and the land of Media is at present divided into various provinces, and merged in the Persian Empire, forming its north-western portion. The chief cities of ancient Media were Ecbatana (Hamadan) in the south-west (see ECBATANA), and Ragâ (Rhagæ) in the north-east. The lowlands of the whole district were fertile, and Media was famous for its horses (cf. Strabo, XI. 521 ff.).

People. — During the time of the political importance of Media, its population consisted of two distinct elements, — a non-Aryan (the earlier inhabitants) and an Aryan, less in numbers, but composed of the conquerors and rulers of the former. It is probably to this ruling class that the *Madai* of Gen. x. 2 refers; for it occurs in the enumeration of the sons of Japhet. The same is true of the "Medes" so often mentioned in honorable connection with the Persians in the Bible, in the Achæmenidan inscriptions, and in Greek writers. Herodotus (VII. 62) even tells us that the Medes (and this must refer to the ruling element of the population) called themselves Ἄριοι. The same writer (I. 101) divides the Medes into six γένεα, — Βουσαί, Παρητακηνοί, Στρυῦχατες, Ἀριζαντοί, Βοίδιοι, Μάγοι. The last was probably an order or class, rather than a tribe, and to this class the priests appear to have belonged.

Languages. — These were, at least, two in number. The Aryan language of the dominant race is preserved to us in many proper names. The language of the original subjugated inhabitants is, with little question, that in which the second or middle column of the tri-lingual Achæmenidan inscriptions is composed. This non-Aryan language is akin to that of the inscriptions of Susa, but not identical. It has been variously called "Scythic," "Elamitic," "Medic," "Proto-Medic," and "Medo-Elamitic;" the last being probably the most exact designation.

Religion. — In the Persian period the religion of the Medes was not essentially different from that of the Persians. Trustworthy information is greatly lacking as to earlier times; but the sun-god Mithras was held in especial honor. The moon and Venus were also worshipped; and so were fire, earth, the winds, and water (Strabo, XV. 732). The office of priest involved a knowledge of esoteric doctrines, and descended from father to son; particular functions often belonging to particular families.

History. — The early history of Media is obscure. We do not know when the Aryan invasion took place, and authorities are much divided as to the date when the land became a political unit. The statement of Diodorus Siculus (II. 1), in regard to Pharnos, King of the Medes (c. B.C. 1230), is quite as untrustworthy as his mention of Ninus, king of Assyria, the conqueror of Pharnos. We know nothing authentic until the ninth century B.C. Then we have in the Assyrian records scattered notices of Media, by Shalmaneser II. (probably; he says, not "Madai," but "Amadai:" see Schrader, *Die Keilinschriften und Geschichtsforschung*, 1878, pp. 173 ff.), who reigned B.C. 858–823, by Shamash-Rammânu (823–810), and by Ramman-Nirari (810–781). At

length we find Tiglath Pileser II. (B.C. 745–727) conquering and annexing to the Assyrian Empire at least part of Media. Sargon (B.C. 722–705) transported captives to the cities of Media (cf. 2 Kings xvii. 7). Similar reports come from Sennacherib (B.C. 705–681) and Esarhaddon (681–668). Media does not appear as a single consolidated power until the reign of Asshurbanipal (B.C. 668–626); and this, joined with the plural expression "all the *kings* of the Medes" (Jer. xxv. 25; cf. li. 11, 28), seems to indicate that the petty chiefs of the country were not until then united under one headship. Herodotus' statements, therefore (I. 96 ff.), in regard to King Deïokes (B.C. 708–655) and the hundred and twenty-eight years of Median dominion over Upper Asia, can hardly be credited. Phraortes (B.C. 655–633), Kyaxares (633–593), and Astyages (593–550), are the only Median kings whose reign is fully established by Persian and Greek authorities. (On "Darius the Mede," see DARIUS.)

Under Phraortes, Media became a formidable power; and his son Kyaxares, in league with Nabopolassar of Babylon, succeeded, toward the end of the seventh century B.C., in capturing Nineveh, and putting an end to the Assyrian Empire. Under Astyages, his son and successor, the kingdom of Media was not only not extended, but even declined. The king himself had neither the love nor the confidence of his people; and when, in B.C. 550, the army of Cyrus, "King of Anzan," came face to face with that of Astyages, the soldiers of the latter betrayed their monarch, and Cyrus entered Ecbatana, and became master of the whole country. (See CYRUS.) Thenceforth the history of Media is merged in that of other kingdoms, — the Persian, Syrian, and Parthian.

LIT. — M. DUNCKER: *Geschichte des Alterthums*, 5th ed., vol. ii., Leipzig, 1878, Eng. trans. by E. Abbott, London, 1879; G. RAWLINSON: *Five Great Monarchies of Ancient Eastern World*, 4th ed., London, 1879, New York, 1880; A. VON GUTSCHMID: *Neue Beiträge z. Geschichte d. alten Orients*, Leipzig, 1876; E. SCHRADER: *Keilinschr. u. Geschichtsfors.*, Giessen, 1878; J. OPPERT: *Le Peup. et la Langue d. Mèdes*, Paris, 1879; M. BÜDINGER: *D. Ausg. d. medischen Reiches*, Vienna, 1879; *Die Neuentdeckten Inschriften über Cyrus*, Vienna, 1881; F. LENORMANT: *Les Origines de l'Hist.*, vol. ii. pt. 1, Paris, 1882. FRANCIS BROWN.

MEDIATOR, MEDIATION. Mediation is the work of reconciling persons who are at variance. Sin had caused variance between God and man. But, in order to reconcile them, there must be satisfaction for sin, a veritable atonement. Peace could come in no other way. There was only one being who could make satisfaction, and be the mediator, — the daysman who could lay his hand upon both the parties. The Scriptures plainly lay down the qualifications for the work. The mediator must be a sinless man, and at the same time a divine person; for "the blood of no mere creature could take away sin." Jesus Christ possessed all the qualifications, and therefore he is the mediator (1 Tim. ii. 5). Mediation was effected by him in his dual personality, as the God-man; but his mediatorial work is usually and properly exhibited under the heads of his prophetic, sacerdotal, and kingly offices. "We need a Saviour who is a prophet to instruct us, a priest to atone and to make intercession for us, and a king to rule over and protect us." See HODGE: *Systematic Theology*, pt. iii. chap. iv. (vol. ii. pp. 455–461); arts. ATONEMENT, CHRISTOLOGY, INTERCESSION, JESUS CHRIST, THREE OFFICES OF, etc.

MEDICINE OF THE HEBREWS. The sources from which our knowledge of the medicine of the Jews is derived are two; viz., the Bible and the Talmud. Unfortunately the descriptions of diseases contained in the Bible are so vague that to arrange from them a system of medicine is largely a matter of conjecture; the Jewish idea of pathology and etiology being very meagre. For clearness let us divide our subject into two parts: 1st, What we can learn from biblical accounts of medicine; 2d, What the Talmud has to teach us of Hebrew medicine. The first shows its origin from Egypt and the influence of Assyrian ideas, while the second is imbued with the wisdom of the Greeks.

I. HEBREW MEDICINE, both in the old and the New Testament, was a matter belonging principally to the priestly class; the priests caring both for private ailments and public hygiene. This was but natural, since all disease was regarded as sent by Jehovah, mostly in punishment of sin; for the Jews had no knowledge of those changes in the tissues of the body which constitute disease. God called himself "the physician" of his people (Exod. xv. 26); and so the assumption of the office of physician by the priest was eminently proper. There were some physicians, however, who were not priests.

Among diseases threatened for disobedience were the plague, boils, fever, sterility, jaundice, ulcers, itch, insanity, blindness, and leprosy. The following maladies are mentioned in the Bible. (1) *Fever and ague* (Lev. xxvi. 16). (2) *Dysentery* (Acts xxviii. 8), with, probably, *prolapsus ani*, as in Jehoram's case (2 Chron. xxi. 15, 19). (3) *Inflamamtion of the eyes*, due to heat, night dews, sea breeze, flying sand, injuries, etc., which was often followed by blindness (Lev. xix. 14; Deut. xxvii. 18; Matt. xii. 22, etc.); while congenital blindness is spoken of, as in the case of the man whom our Lord healed, who had been blind from his mother's womb (John ix. 1). (4) *Disease of the liver.* (5) *Hypochondria.* (6) *Hysteria.* (7) *Rheumatism and gout*, for the cure of which many resorted to the Pool of Bethesda (John v. 2–3). (8) *Consumption*, a general term including hectic, typhoid, and other fevers (Lev. xxvi. 16; Deut. xxviii. 22, etc.). (9) *Phthisis* (?), indicated by leanness (Isa. x. 16); these last two being punishments for the misuse of the corporeal blessings of God. (10) *Atrophy of muscles*, "withered hand," being due either to rheumatism, plugging up of the main artery of the limb, or paralysis of the principal nerve, etc. (Matt. xii. 10; 1 Kings xiii. 4–6, etc.). (11) *Fevers* in general (Matt. viii. 14, etc.). (12) *Pestilence* (Deut. xxxii. 24). (13) *Oriental pest*, the so-called "bubonen-pest," a disease propagated through a miasm, a form of typhus-fever of the Nile lands, raging specially in warm, damp, thickly-peopled deltas, characterized by swellings in the groins, armpits, knee-joints, and neck, with petechial spots on the body; often fatal before the end of second day,

though most die between the third and sixth day, before appearance of boils: it has prodromal symptoms, is accompanied with fever and delirium, and very fatal (Lev. xxvi. 25; Deut. xxviii. 21, 27, 60, etc.). The "emerods" spoken of in 1 Sam. v. 6, etc., are thought by some to be the plague, by others, the bites of a poisonous insect (*Solpuga fatalis*), hemorrhoids, or dysentery. (14) *Boils* (2 Kings xx. 7, etc.). (15) *Sunstroke* (2 Kings iv. 19, etc.). (16) *Gonorrhœa* (Lev. xv. 2). (17) *Metrorrhagia*, or uterine hemorrhage (Lev. xv. 25; Luke viii. 43, etc.). (18) *Sterility* (Gen. xx. 18, etc.). (19) *Asa's foot disease*, either œdema, or gout (2 Chron. xvi. 12). (20) *Elephantiasis* (?) (Job ii. 7). (21) *Dropsy* (Luke xiv. 2). (22) *Cancer* (2 Tim. ii. 17). (23) *Worms*, may have been phthiriasis (lice) (2 Macc. ix. 5-9). (24) *Leprosy* (see art.). (25) Other varieties of *skin diseases*, as the itch, which rendered its victim unfit for the priesthood (Deut. xxviii. 27). (26) *Apoplexy*, as in the case of Nabal (1 Sam. xxv. 37, etc.). (27) *Lethargy* (Gen. ii. 21; 1 Sam. xxvi. 12). (28) *Paralysis*, palsy (Matt. iv. 24; Acts. iii. 2, etc.). (29) *Epilepsy*, the so-called "possession of devils" (Matt. iv. 24, etc.). (30) *Melancholia*, *madness* (Deut. xxviii. 28, etc.), David's case (1 Sam. xxi. 15), supposed by some not to have been assumed, but a passing mental affection due to his nervous strain. The case mentioned in Dan. iv. 33 was the madness of self-delusion in regard to identity, of which there have been similar cases placed on record. (31) *Nervous exhaustion* is supposed to have been the trouble with Timothy, causing his stomach disorder, for which Paul gave the most excellent prescription, "a little wine" (1 Tim. v. 23): this was the usual treatment in those days. (32) *Miscarriage* from a blow (Exod. xxi. 22). (33) "*Boils and blains*," which may have been phlegmonous, or common erysipelas (Exod. ix. 9). (34) *Gangrene* and mortification, quite common in those countries (2 Tim. ii. 17). (35) *Poisoning by arrows* (Job vi. 4). (36) *Poison from snake-bite* (Deut. xxxii. 24), *scorpions and centipedes* (Rev. ix. 5, 10). (37) *Old age* as described Eccl. xii.

The law forbade any Levite who was blind of an eye, or defective in sight, to practise as a physician, and any examination of people or things to be made in the twilight, or on cloudy days. As it was considered and declared pollution to touch a dead body, of course the Jews had no means of studying anatomy and pathology.

The rules of *hygiene* were carefully laid down, many of them being most excellent, as that of circumcision, which not only marked the Jew as a Jew, but was cleanly, and preventive of many grievous maladies. Minute directions were given for the segregation of lepers, isolation of the sick, and the treatment of vessels used by them. what food should be eaten, and the manner of slaying cattle; the marriage of relations interdicted, thus preserving the vigor of the race, etc. In regard to *surgery* we only read of two operations, — circumcision (Lev. xii. 3) and castration (Matt. xix. 12). Of *obstetrics* we know that midwives were employed, they being mentioned in Moses' time; that what was called a "bearing-stool" was used; that the women were prolific; and that they had some knowledge of the lochia. Of *gynœcology* we learn that they distinguished between menstruation and metrorrhagia; seven days of purification following the former, during which marital relations were forbidden — another excellent hygienic rule. Of *surgical instruments* mention is made of a sharp stone for circumcision (Exod. iv. 25), and a knife, probably for the same purpose (Josh. v. 2), an awl for boring the ears of bondsmen (Exod. xxi. 6), a roller-binder for fractures (Ezek. xxx. 21), and the scraper or potsherd of Job (Job ii. 8).

Though the Jews had knowledge of many plants, their *materia medica* was scant, so far as we can learn. Figs (2 Kings xx. 7), fish-galls, and fasting-saliva (Mark viii. 23), we meet with. The only thing like a prescription found in the Bible is that for the holy anointing oil, consisting of myrrh, cinnamon, sweet calamus, cassia, and olive-oil (Exod. xxx. 23–25).

II. Talmudic Medicine. — Consequent upon the successive destructions of Jerusalem, and the carrying-away of the people into captivity, the rabbis were brought in contact with the medical thought of other people: hence their ideas were modified, and we find in the Talmudic medicine the influence of the Greek school. The medical part of the Talmud may be called a collection of minutes of the meetings of the medical rabbis, when they discussed their art, and of their writings (see art. Talmud). Now their medicine became somewhat systematized, the rabbis having learned something of anatomy and pathology, though even in these branches their knowledge was largely derived from the study of disease in the brute creation. The reading of the medical part of the Talmud is very stupid; it being full of uninteresting discussions upon minute points, which to us, with our broader culture, seem very trivial. Many of the directions for treatment of disease are rather humorous reading in our present light.

Of *anatomy* they knew the essential parts, but of course had no knowledge of histology. They recognized the beginning of the spinal cord at the *Foramen magnum*, at the base of the skull, and its ending in the *Cauda equina*, near the end of the spinal column. They thought the œsophagus consisted of two coats; that the lungs were enclosed in two membranes, and the fat about the kidneys in its own skin. In the first century A.D., one rabbi dissected the body of a prostitute, and said that he found two hundred and fifty-two bones (two hundred is the correct number). As to *physiology*, they experimented in taking out the spleen, and said that the operation was not fatal. They distinguished between albumen and seminal fluid, saying, that, by boiling, the first coagulated, and the second liquefied.

Surgery. — They considered dislocation of the femur, contusion of the skull, perforation of the lungs, œsophagus, small intestines, stomach, and gall bladder, injuries of the spine, *pia mater*, and trachea, and fractures of the ribs, as fatal, unless surgical help was at hand. They thought that polypi of mouth and nose were sent as punishment for past sins. They also recognized stone in the bladder. Bleeding was done by the barbers, as it is in the East to-day.

Pathology. — Diseases were supposed to be either constitutional, acquired from injurious influences working on the body, or due to magic. Among

other diseases, they recognized jaundice as due to retained gall; dropsy, as due to retained urine, and divided it into three kinds; viz., anasarca (general dropsy), ascites (abdominal dropsy), and tympanites (really a collection of gas distending the abdomen). *Hydrocephalus internus* was thought to be fatal; *hydrocephalus externus* not necessarily so. Tearing and atrophy of the kidneys, suppuration of the spine, cirrhosis of the lungs, were declared to be fatal. Their pathology was founded on observations made on animals, and the Talmud is full of long discussions over these points. As critical symptoms, they regarded sweating, sneezing, discharge from the bowels, pollutions, and dreams prophesying a happy ending to the disease.

Obstetrics. — Pregnancy was said by the Talmud to last from 270 to 273 days (now reckoned at from 280 to 300 days), and to be unrecognizable before the fourth month. It was thought that an eight-months child could not live, — a popular idea at the present time, but false. Cæsarean section, turning, evisceration, and abortion, are operations spoken of, and moles (false pregnancies) and monsters were known; the latter supposed to be caused by intercourse of a demon or animal with a woman, or a man with an animal. By the sixth week they thought that the genitals, mouth, nose, and eyes of the fœtus, were formed; by the seventh week, the upper and lower extremities; by the third month, or third and a half, the first hair. Out of the male element the bones, sinews, brain, and white of the eye were produced; while from the female element came the skin, flesh, hair, black of the eye, etc ; but God gave the soul. Menstruation in children was known, although it is of rare occurrence.

Therapeutics. — Besides certain drugs, magic was employed. Any thing that a patient specially craved to eat he was given. Other dietetic rules were, before the fortieth year, eat more, after that, drink more; after meals, eat salt; after wine, take water; not too much working, walking, sleeping, loving, or drinking; regular stool; frequent baths, anointings, and washings. They gave onions for worms, wine and pepper against stomach disorders, milk drawn directly from the udder of a goat for dyspnœa, emetics for nausea, a mixture of gum, alum, and crocus, for menorrhagia, the liver of a dog for the bite of a mad dog, injections of turpentine for stone in the bladder, a drop of cold water into the eye in the morning, and warm foot and hand baths in the evening for eye troubles; venesection, assafœtida, etc. Besides the drugs already mentioned, use was made of beer, vinegar, honey; various oils, as opobalsamum (balm of Gilead), olive, myrrh, roses, palma christi, walnut, sesamum, colocynth, and fish; figs, dates, apples, pomegranates, pistachio-nuts; almonds from Egypt; wheat, barley, and other grains; garlic, leeks, and some other herbs; mustard, pepper, coriander-seeds, ginger, preparations of beet, fish, etc., steeped in wine or vinegar; whey, eggs, salt; wax and suet in plasters; gall of fish for inflamed eyes; ashes, bat's blood, etc.

Though here may be said to end the period covered by the scope of this article, it should be added, that, long after the destruction of the Hebrews as a nation, the Jewish physicians were held in high repute, and became prominent as body-physicians of more than one mighty monarch.

Lit. — Smith: *Dictionary of the Bible*, s.v. Disease, Medicine, Priests, Fevers, etc.; Herzog: *Real-Encyklopädie*, s.v. Krankheiten: Lichtenberger: *Encyclopédie des Sciences Religieuses*, s.v. Médecine; R. J. Wunderbar: *Biblisch-talmudische Medicin*, Riga and Leipzig, 1850–60; Bass: *Geschichte der Medicin*, Stuttgart, 1876; Rabbinowicz: *La Médecine du Thalmud*, Paris, 1880. GEORGE T. JACKSON, M.D.

MEDINAH, the burial-place of Mohammed, and by that reason the second of the holy cities of Islam, is situated in latitude 24° 50′ north, longitude 39° 51′ east, in the Arabian province of Hedjaz. It contains a large mosque with the mausoleum of Mohammed, and is annually visited by a great number of pilgrims. It has about fifteen thousand inhabitants. See Burton: *Mecca and Medinah*, new edition, London, 1879–80.

MEDLER, Nikolaus, b. at Hof, in Voigtland, 1502; d. at Bernburg, Aug. 24, 1551. He studied at Erfurt and Wittenberg, and established a school at Eger, but came in conflict with the city authorities because he taught his pupils Luther's doctrines; was appointed preacher in his native place, but had to leave because his preaching was too sharp; lived several years in Wittenberg as chaplain to the wife of Joachim I.; and was appointed superintendent of Naumburg in 1536, of Brunswick in 1546, and of Bernburg in 1551. Luther has designated him as one of his three true disciples, and he was indeed full of pugnacious zeal for Luther's cause. Döllinger's representation of him, however, in his *Reformations-Geschichte*, is unjust. A list of his writings is found in M. A. Streitperger: *De vita Med.*, Jena, 1591; and in Schamelius: *Numburgum literatum*, pp. 19 and 37. H. WEINGARTEN.

MEETING. See Friends.

MEGANDER (*Grosmann*), **Kaspar,** b. at Zürich, 1495; d. there Aug. 18, 1545. After studying at Basel, he was appointed preacher in his native city, and became one of Zwingli's stanchest adherents. After the disputation of Bern (1528), he was made professor of theology, and preacher there, and for many years he stood as the leader of that opposition which Bern offered to all attempts at reconciling the Swiss and German Reformation. But in the synod of 1537 the proceedings of Butzer were recognized, and the catechism which Megander had drawn up was altered in unionistic spirit. Provoked, Megander gave up his position in Bern, and retired to Zürich, where he was made dean at the cathedral. He left commentaries to various parts of the Scriptures. See Hundeshagen: *Konflikte zwischen Zwingli, Luther und Calvin in Bern*, Bern, 1842. GÜDER.

MEGAPOLENSIS (the Hellenized form of Van Mekelenburg), **Joannes,** b. at Koedyck, Holland, 1603; d. in New York, Jan. 24, 1670. He came to America, 1642, on the invitation, and at the expense, of the patroon of Rensselaerwyck, who employed him as a frontier missionary at a salary of eleven hundred guilders ($440). He remained with the patroon until 1649, meanwhile laboring among the Mohawk Indians, whose language he learned, and many of whom joined his church. He was thus the first missionary among the Indians, preceding Eliot by three years. From

1649 to his death he was pastor of the Dutch Church in New Amsterdam (New York). His zeal led him into intolerance towards Lutherans and Independents. His valuable *Short Account of the Mohawk Indians, their Country, Language, Figure, Costume, Religion, and Government*, written originally in Dutch, and published in Holland without his consent (1651), will be found translated in *Hist. Coll. State of New York*, vol. iii.

MEGID'DO, a city of Manasseh, yet situated within the borders of Issachar. Before the Conquest it was a royal city of Canaan (Josh. xii. 21). It is generally identified with the present *Lejjun* (called by the Romans "Legio"), on the southwestern edge of the plain of Esdraelon, six miles from Carmel; but Conder suggests *Mejedd'a*, ten miles from Jenin. This places the Valley of Megiddo, memorable as the scene of the deadly wounding of Josiah (2 Kings xxiii. 29; comp. 2 Chron. xxxv. 22–24), in the valley between Jezreel and Beth'shean.

MEISNER, Balthasar, b. in 1587; d. Dec. 29, 1626; studied at Wittenberg, Giessen, Strassburg, and Tübingen, and was in 1613 made professor of theology at Wittenberg. His *Philosophia sobria* (Giessen, 1611), written in opposition to the prevailing tendencies of logical studies in his time, was much read; and his *Pia desideria*, dictated to his hearers shortly before his death, and published anonymously at Francfort, 1679, shows that he had a sharp eye for the deficiencies of the church. A. THOLUCK.

MEKHITARISTS, The, form one of the noblest congregations of the Roman-Catholic Church, and have developed a literary activity which may fairly be compared to that of the Congregation of St. Maur. They received their name from the founder of the order, Mekhitar, b. at Sebaste, in Lesser Armenia, Feb. 7, 1676; d. in Venice, April 27, 1749. In his fourteenth year he entered the monastery of the Holy Cross near his native place, and afterwards he studied the Scriptures and the Fathers in the monastery of Edshmiazin, the residence of the Armenian patriarch, and the seat of Armenian learning. He had heard, however, of Europe and Rome, and he longed to go there. In 1695 he actually set out on the voyage. At Aleppo, where he staid for some time, he became acquainted with the Jesuit missionary Antoine Beauvilliers. But in Cyprus he was overtaken by a violent fever, which compelled him to give up the undertaking, and return to Sebaste. In 1696 he was ordained priest; and the great object to which he had decided to devote his life — the moral and religious education of his countrymen, and the reconciliation of the Armenian and the Roman-Catholic church — he immediately began to labor for by gathering pupils, and training missionaries. In 1700 he went to Constantinople; and his learning, as well as his great gifts as a preacher, soon secured for him a considerable influence among his countrymen. But, when it was discovered that he was making propaganda for a union between the Armenian and the Roman-Catholic church, persecutions began, and he was compelled to seek refuge with the French ambassador. Morea, at that time in the possession of the republic of Venice, was pointed out to him as the place best suited for such a missionary establishment as he intended to found; and in 1703 he settled at Modon, under the protection of the republic. In 1706 the monastery, church, and school were built, and filled with Armenian youths. In 1712 the order he established was confirmed by Pope Clement XI. But shortly after Morea was conquered by the Turks, and the whole establishment had to be removed with great loss to Venice in 1715. The city council, however, presented the order with the Island of San Lazzaro; and, before Mekhitar died, not only were a monastery and a church erected there, but a school and a printing-press were in active operation, and the whole establishment was in the most flourishing condition. Besides a number of hymns which date back to his early youth, but which are still used in the Armenian Church, Mekhitar published an Armenian grammar and dictionary, commentaries on several books of the Bible, a text-book in religion for children, and a complete translation of the Bible. His pupils followed his example with decided success. The Mekhitarists have put themselves in possession of most civilized languages; and while, on the one side, they publish translations into Armenian of European literature, and make their countrymen acquainted with the ideas and methods of modern civilization, they, on the other side, also publish critical editions of the old Armenian literature, whereby they have made known to the world many classical works which exist only in Armenian translations, such as the works of Ephraëm Syrus, the *De providentia* of Philo, the Chronicle of Eusebius, etc. In material respect the order has also prospered. It has received great donations; and the mother institution of San Lazzaro has been able to establish branches in every place in Europe where Armenians are settled, especially in Vienna.

Lit. — Eug. Boré: *St. Lazare*, Venice, 1835; [A. Gorde: *Brief Account of the Mechitaristicon Society*, Venice, 1835]. PETERMANN.

MELANCHTHON, Philipp, the eminent co-laborer of Luther in the German Reformation; b. at Bretten in Baden, Feb. 16, 1497; d. in Wittenberg, April 19, 1560. His original name was Schwarzerd ("black earth"), which, after the custom of the times, and on the advice of his great-uncle Reuchlin, the famous scholar and humanist, he exchanged for its Greek equivalent, Melanchthon. After the year 1531, the Reformer wrote his name Melanthon (*Corpus Reform.*, i. p. cxxxi), with a view, probably, to facilitate the pronunciation. In 1597 he entered the Latin school at Pforzheim, the residence of his grandmother, where he came into close contact with Reuchlin. In 1509 he passed to the university of Heidelberg, where he gave himself up assiduously to private studies, and in 1511 took the bachelor's degree. Being refused the following year the degree of master, on account of his youth, and in spite of his attainments, he went to the university of Tübingen, where he devoted himself, not only to the study of philosophy and the humanistic culture (*humaniora*), but to law, astronomy, and medicine. In 1514 he took the master's degree, and began the study of theology. He continued at Tübingen, put forth editions of Terence (1516) and his Greek grammar (1518), and was engaged as proof-reader for a time in the printing-establishment of Anshelm. He also wrote the preface of the *Epistolæ clarorum virorum* (1514).

Melanchthon, at the advice of Reuchlin, refused calls to Ingoldstadt and Leipzig, but accepted the invitation to the chair of Greek in the university of Wittenberg, for which Reuchlin had recommended him. Arriving in Wittenberg Aug. 25, 1518, he delivered his inaugural on the necessity of a change in the course of academic studies (*De corrigendis adolescentiæ studiis*), in which it is apparent that he hoped to effect a reformation within the Church through the instrumentality of literary culture. But the influence of Luther led him to a deeper study of the Scriptures; and the religious discussion at Leipzig in 1519 — at which he says he was an "idle spectator" (*otiosus spectator*), but really aided Luther — contributed to interest him more profoundly in theological questions, and to strengthen the friendship between Luther and himself. A letter to Œcolampadius, which was published, incited Eck against him. In his reply to Eck (*Defensio adv. Eccianam inculpationem*), he emphasized the authority of Scripture. His theological attainments were acknowledged by the gift of the degree of bachelor of theology. The degree of doctor of theology was also conferred upon him; but he refused it, urging that it ought to be sought in a reverential spirit, and conferred with great care (*Corpus Reform.*, iv. p. 811). In 1520 he was married to Catharine Krapp, a daughter of the mayor of Wittenberg. To this step he was led by the urgency of his friends. In 1521 he stood forth as the champion of Luther, in a tract signed *Didymus Faventinus*, declaring that he had not renounced true Christianity, but had only denounced the abuses of the Pope and the Church. In this same year (December, 1521) Melanchthon published the first system of theology of the Reformation, under the title, *Loci communes rerum theologicarum, seu Hypotyposes theologicæ*. His next years were occupied largely with the German translation of the Bible (in which he was associated with Luther), and in the publication of commentaries. In 1524 he took a journey to Southern Germany in the interests of his health, and was approached by the papal legate Campegius, urging him to renounce the Reformed doctrines. Melanchthon refused, and confirmed his verbal testimony with a brief published survey of the Lutheran teachings (*Summa doctrinæ Lutheri*). In 1526 he was advanced to a theological professorship, and continued in Wittenberg during the remainder of his life, in spite of calls to Nürnberg, Tübingen (1534), to France, etc. In 1527 he took part in the visitation of the churches and schools, and was commissioned to prepare a plan of instructions for the visitors to the clergy. This work (*Unterricht der Visitatoren an die Pfarrherren*, 1528) was cordially approved by Luther, who, however, inserted some "nails and lances against the papal hierarchy, as Melanchthon was too mild" (*Luther's Briefe*, De Wette, iii. No. 906).

The year 1529 is important, both in the history of the Reformation and the life of Melanchthon, on account of the Diet of Spires and the conference at Marburg. Melanchthon was present at both, counselling, at Spires, against any condemnation of the Swiss Reformers before giving them an opportunity to be heard, but at Marburg, where he took little part, willing to break off fraternal relations with the Swiss.

The year 1530 forms an epoch in the history of the Reformation. It was the year of the Diet of Augsburg, and the composition of the Augsburg Confession (*Confessio Augustana*). See art. Augsburg Confession. Melanchthon was commissioned by the elector to prepare a statement of the articles in dispute between the emperor and the Protestants. He developed in its stead an apology of the Protestant faith, by proving it to be in agreement with the Scriptures and with the writings of the early Fathers. Luther, who remained at Coburg, approved the document as sent by Melanchthon. This first confession of Protestantism is indebted to Melanchthon for its peaceable and irenic tone, and its clear and simple terminology. It followed the stricter doctrines of Luther, as is apparent from Art. X., — which concerns the doctrine of the Lord's Supper, and in regard to which Melanchthon himself wrote (June 26, 1530), "The article concerning the Lord's Supper follows the views of Luther" (*juxta sententiam Lutheri, Corpus Reform.*, ii. 142), as also from the change which Melanchthon himself made in this article in 1540 (the so-called *Augustana Variata*). Thus Luther was in one sense the "father of the Augsburg Confession," as Plitt has said (*Augsb. Bekenntniss*, i. 772), although Melanchthon was its immediate author. Luther did not fully approve the irenic spirit which it breathed, and wrote (*Briefe*, iv. 110), "Satan well feels that your apology, *Softstepper*, dissimulates the article about purgatory, the worship of the saints, and especially about the Pope, the Antichrist" (*Satan bene sensit apologiam vestram, Leisetreterin dissimulare articulum de purgatorio*, etc.). Melanchthon subsequently wrote the *Apology* of the Augsburg Confession [also one of the symbols of the Lutheran Church], in which, provoked by the Roman-Catholic theologians, he is sharper than in the Augsburg Confession, and gives an admirable portrayal of the scriptural evidence for the evangelical doctrines.

For several years after the Diet of Augsburg, Melanchthon performed his academic duties in comparative retirement. The most important theological work of this period was his Commentary on Romans (*Com. in Ep. Pauli ad Romanos*, September, 1532). He fully approved of the Form of Concord sent to him by Bucer, and met with him by appointment at Cassel, 1534, to discuss the doctrine of the Lord's Supper. He departed, in consequence of this discussion and previous studies, farther and farther from the views of Luther, and distinctly calls himself, at Cassel, a representative of other views (*Corpus Reform.*, ii. p. 882). At a later period, Luther suspected him of leanings to the Zwinglian theory, but added that he would, in spite of this, "share his heart with Melanchthon." He was accused (1536) by Cordatus, preacher in Niemeck, of affirming good works to be an indispensable condition of justification; and in 1535, in the second great edition of his *Loci*, he had departed farther from the Augustinian views, and emphasized his so-called *Synergism*. But, in a letter to Luther and his other colleagues, he says, "I never have wished to teach, nor have I taught, any thing about this controversy (good works) than that which you in common teach" (*Corpus Reform.*, iii. 180).

These discussions and differences imbittered his stay in Wittenberg during the years 1536 to 1538;

so that he compares himself to Prometheus bound to Caucasus (*Corpus Reform.*, iii. p. 606). About this time occurred the notorious case of the double marriage of Philip of Hesse. Melanchthon, as well as Luther (see LUTHER), regarded this an exceptional case, was present at the marriage, but urged Philip to keep the matter a secret. When it was made public, and Melanchthon, then at Weimar, heard it, he was so overcome with regrets, and pangs of conscience, that he sickened unto death, and was only delivered by the heroic courage of Luther in prayer, and the influence of his powerful will. In October, 1540, he was present at the religious conference in Worms, and determined to be less sparing of the Papists than he had been in 1530 at Augsburg. The conference was afterwards adjourned to Regensburg (1541), and was followed by the Regensburg Interim. In 1543 he came into conflict with Luther by the definition in the statement prepared by Bucer and himself for the Reformation party in Cologne. Luther spoke out his feelings of disapprobation from the pulpit, and even went so far as to say that Melanchthon ought to be banished from Wittenberg (*Corp. Reform.*, v. 478). On the other hand, Luther's tract against the Swiss Reformers (*Kurze Bedenken*, etc.) of the year 1544 contains no disparaging references to Melanchthon. The relations, however, between these Reformers henceforth lacked the old freedom and confidence. But Luther's death (Feb. 18, 1546) overwhelmed Melanchthon; and in his memorial address before the university (Feb. 22), while hearty references to their friendship are lacking, he dilates at length upon Luther's great services to the Church, and counts him with Isaiah, John the Baptist, Paul, and Augustine, among the elect witnesses and leaders of the kingdom of God on earth.

The last eventful and also sorrowful period of his life began with the Interim and Adiaphoristic controversies in 1547. In the case of the Augsburg Interim, and especially of the Leipzig Interim, Melanchthon admitted that many Roman-Catholic customs belonged to the *adiaphora*, that is, were matters indifferent in their nature, and came into conflict with Flacius and other Lutheran divines. He continued, however, now that Luther was dead, to be the "theological leader of the German Reformation" (Nitzsch), but not the undisputed leader; for Flacius Illyricus, at the head of a more strict school of Lutheran theology and practice, accused him of erroneous teaching. He was also brought into conflict (after 1549), about the doctrine of justification, with Andreas Osiander, who had renounced the forensic view. These attacks, from which personal abuse was not wanting, wore upon his sensitive mind; but he bore them with great patience, and wrote letters conceived in an irenic spirit to his opponents. Nor were his labors against Catholicism at an end. When the elector of Saxony determined to send a statement of the Protestant faith to the Council of Trent, Melanchthon was chosen to draw it up. This confession, known as the *Confessio Saxonica*, contains a definite and strong presentation of the fundamental doctrines of Protestantism. Melanchthon started for Trent in 1551, noticed however, the military preparations of Maurice of Saxony on his way through Dresden, and, after getting as far as Nürnberg, returned to Wittenberg (March, 1552); for Maurice had raised his standard. The safety of the cause of the Protestants was insured by the religious peace of Augsburg (1555); but Melanchthon was induced by the emperor to attend another discussion between Protestant and Catholic theologians at Worms in 1557. But the Protestant party was represented by the two wings of the Lutheran Church, of which Flacius and Melanchthon were the leaders. The discussion came to nothing.

Contemporary with these other discussions during the last period of his life was the controversy about the sacraments. It was this which imbittered his last years more than any thing else, and led him to pray to be delivered from the *rabies theologorum*. The renewal of this discussion was occasioned by the triumph of the Calvinistic doctrine in the Reformed churches. He did not fully sympathize with Calvin, but had a view of his own, even before Calvin had any influence upon him. The personal presence of Christ, and the impartation of himself in the Lord's Supper, were matters of supreme importance with him; but he is not clear upon the point as to what relation the body and blood of Christ sustain to this personal presence and activity. Peucer, his son-in-law, and most others, hold that he, in the later period of his life, regarded the participation of Christ's body and blood as a figurative expression for the union with Christ. He undoubtedly gave up, after 1534, the idea of a physical union of the body and bread (*physica conjunctio corporis et panis*), and quotes approvingly the words of Macarius, that they who partake of the bread "eat spiritually the flesh of the Lord" (*πνευματικῶς τὴν σάρκα κυρίου ἐσθίουσιν*, *Corp. Reform.*, ix. 1046). Above all, he made prominent the union with Christ and the mystical body; but he always seems to represent this as mediated by a carnal impartation by Christ of himself. But, in considering his views of the Lord's Supper, we must not forget his bias for union, and how far he was willing to go in the modification of his views in order to promote it.

A few days before his death he wrote down his reasons for not fearing death. On the left hand of that paper were the words, "Thou shalt be delivered from sins, and be freed from the acrimony and fury of theologians;" on the right, "Thou shalt go to the light, see God, look upon his Son, learn those wonderful mysteries which thou hast not been able to understand in this life," etc. He contracted a severe cold on a journey to Leipzig, which brought on an intermittent fever. His last hours were spent in prayer, and listening to passages of Scripture, especially Ps. xxiv.–xxvi., Isa. liii., John i., xvii., and Rom. v. Especially significant did the words seem to him, "His own received him not; but as many as received him, to them gave he power to become the sons of God" (John i. 11, 12). When Peucer asked him whether there was any thing else he wanted, he replied, "Nothing but heaven." His body was laid at the side of Luther's, in the Schlosskirche in Wittenberg.

In estimating Melanchthon's influence we naturally think, first of all, of his share in developing the interests of the Protestant Church. As the colleague of Luther, he was especially called to confirm and carry on the work of the Reformation

upon the basis which Luther had laid. Providence joined these two men, so opposite in their natures, together in one great work, because they complemented each other. It required the heroism and creative power of a Luther to break with the ruling church. Melanchthon himself was led by him into labors for the Reformation and theology. He shrunk from public activity, and would have preferred to confine himself to an academic and literary career. Without Luther, as Nitzsch has said, he would have "become and remained a second Erasmus;" although his deeper religious nature would have given him a more vital interest in the Reformation. He is continually longing for the retirement of a literary life, exclaiming, as early as 1529, "Oh, happy they who abstain from public affairs!" (*Corp. Reform.*, i. 106). But it was essential that he should aid in the public work of the Reformation, and bring into use these very literary talents. If Luther scattered the sparks among the masses, it remained for Melanchthon by his logical and systematic writings, comparing the Protestant faith with the Scriptures, to win not only princes, but also a large number of the cultured and learned, for the cause of the Reformation. Melanchthon's moderation and conservative tendency were, in general, as necessary, in their place, to the success of the German Reformation, as were Luther's heroism of faith, and bold and military nature. Only Luther could have written the Ninety-Five Theses, the book addressed to the nobles of the German nation, etc., and have made the bold confession before the emperor at Worms; but Melanchthon had to write the *Augsburg Confession*, the *Apology*, and the *Loci Communes*. These two men fully understood their own capabilities and the talents of each other. In 1520 Melanchthon writes (*Corp. Reform.*, i. 160), "I will rather die than be torn from Luther." Luther he compares to Elijah (*Corp. Reform.*, i. 448), and calls him "the man full of the Holy Ghost" (*Corp. Reform.*, i. 282). In spite of the coldness which grew up between them in the last years of Luther's life, Melanchthon exclaims at Luther's death, "Dead is the horseman and chariot of Israel who ruled the Church in this last age of the world" (*Corp. Reform.*, vi. 59). On the other hand, Luther wrote of Melanchthon, in the Preface to Melanchthon's Commentary on the Colossians (1529), "I was bound to fight with rabble and devils, for which reason my books are very belligerent. I am the rough pioneer, who must break road; but Master Philip comes along softly and gently, sows and waters heartily, since God has richly endowed him with gifts." A year before his death, Luther, in the Preface to his own works, praises Melanchthon's *Loci* above them, and calls him an instrument of God who had accomplished the very best in the department of theology, to the great rage of the Devil (Henke: *D. Verhältniss Luthers u. Melanchthons*, 1860). In the last years of his life, although Luther was opposed to Melanchthon's views on the Lord's Supper and other questions, he controlled his feelings, and never said any thing harsh against him. In their relations it cannot be denied that Luther was the more magnanimous, never once uttering a suspicion against Melanchthon's personal character; while Melanchthon did express now and then a want of confidence in Luther's. The latter, however, is to be explained by the fact that Melanchthon was the weaker nature, and at times felt the dominating personality of Luther to press like a yoke.

It is Melanchthon's moderation, conscientious prudence, and love of peace, which merit our respect for him as a Reformer. Nothing is easier than to be dazzled by the lightning and thunder of Luther's strong mind and personality. Melanchthon's moderation and caution were often, during his lifetime and after his death, explained as fear, and want of courage and character. But, if there is much to make such a view plausible, we must remember that he was always thinking more of the welfare of the Church than of his own. Nor did he lack in personal fortitude; and it is related how, a few years before his death, he dashed into a crowd of noisy students with a drawn dagger, in order to restore peace. In fact, it required no little courage to practise a cool moderation when all was in haste, especially in view of the calumnies of the Catholic party. But courage was forced out of him, rather than an inborn characteristic. The distinction between Luther and Melanchthon in this regard is well brought out in Luther's letters to the latter (June, 1530): "To your great anxiety, by which you are made weak, I am a cordial foe; for the cause is not ours. It is your philosophy, and not your theology, which tortures you so, — as though you could accomplish any thing by your useless anxieties. . . . So far as the public cause is concerned, I am well content and satisfied; for I know that it is right and true, and, what is more, it is the cause of Christ and God himself. For that reason, I am a bare spectator. If we fall, Christ will likewise fall; and, if he fall, I would rather fall with Christ than stand with the emperor."

Nothing is more prominent in Melanchthon's temper than its irenic tone. He was mild by nature, and shunned contentions and divisions. His was the churchly disposition; and he retained a profound and pious respect for the Church, and found it much more painful to think of an irreconcilable separation from it than Luther did. He laid emphasis upon the authority of the church Fathers, especially Augustine. He stood nearer the Catholic Church than Luther, because he laid more stress upon external discipline and ceremonies than Luther. His love of peace, and aversion to ecclesiastical separation, led him to undertake conciliatory measures, which sometimes gave to his contemporaries the occasion for the charge of vacillation. It is in this very fact that the unionistic tendencies of our day in the churches of Germany love to strike their roots. Kahnis, in his *Gedächtnissrede* (1860), has said, "The spirit of mediation in the Protestant Church is the inheritance which we are to preserve as coming from Melanchthon."

The literary talents and learning of Melanchthon were very great. His works betray an excellent gift of observation, a healthy though not always profound judgment, fine æsthetic tastes, and a happy memory. To these gifts he added an assiduous eagerness to get knowledge, and facility in the use of his acquisitions. His style was marked by clearness, vivacity, and a simple

elegance. In Latin he was a master, and even in Greek he expressed himself with more elegance than in German. Melanchthon exercised as great an influence upon the culture of the time through his academic activity as by his writings. His lectures were attended by throngs of hearers. Heerbrand says there were two thousand, and, among these, princes, counts, barons, etc. He was fitly called the *Præceptor Germaniæ* ("teacher of Germany").

As a *theologian*, Melanchthon appears not only as the theological co-reformer, but as the leader of the German Reformation. He wrote the first Protestant work of systematic theology. Melanchthon's was not an original, creative mind, but predominantly receptive. In his *Loci* he sought to give the theological and religious results of the Reformation, and pursued the dialectic rather than speculative method, making accurate definitions, clear divisions, etc. It was also his aim to make prominent the practical truths of the gospel in opposition to the theoretical and speculative. It was as the author of the *Loci* that his influence continued to be felt years after his death. In the first edition of the *Loci* (1521) he follows closely the Epistle to the Romans in his delineation of the fundamental doctrines of sin and grace. Twelve years intervened between the first edition of the *Loci* and its revision by its author in 1535. The first German translation was made by Spalatin (1522), and a second (1536) and third by Justus Jonas. He insists upon his doctrinal agreement with Luther, and does, in fact, agree with him in making all prominent the doctrine of salvation by faith in Christ. But the Melanchthon of a later period differed very considerably from him. The vein of mysticism running through Luther's theology he did not draw from, but, on the other hand, emphasized the ethical elements by insisting that salvation can only be genuinely appropriated by the ethical nature, and must produce ethical fruits.

In the doctrine of the decrees, however much Melanchthon may have sympathized with Luther in his strict predestinarian views at one time, after 1527 he turned more and more away from them, and sought to make room for the free activity of the will, and regarded civil (natural) righteousness as the forecourt of spiritual (heavenly) righteousness. In the doctrine of faith he emphasizes faith, not so much as a work of God as the moral act of man; in this differing from Calvin, who treats of it principally as a grace implanted. He mentions three causes as "concurring in the work of conversion, — the Word of God, the Spirit, and the human will assenting to, and not rejecting, the Word of God." In general it may be said, that, while the type of Melanchthon's theology was essentially the same as Luther's, yet the Melanchthonian system modified, and in some points developed, Luther's system. It had a character of its own; and, emphasizing the ethical element of Christianity, it filled out Luther's fundamental idea of salvation by faith, and in its relation to Zwingli's all-efficient Providence, and Calvin's irresistible grace, presented a necessary corrective. It emphasized moral freedom, and the moral nature of man, which is alone receptive of divine grace, and must of necessity, having received it, show itself in moral actions.

In the department of *ethics* the influence of Melanchthon was greater and more lasting than in that of systematic theology. His three principal works in this line were, *Prolegomena* to Cicero's *De Officiis*, 1525; *Enarrationes librorum Ethicorum Aristotelis*, 1529, etc.; and *Ethicæ doctrinæ elementa*, 1550. In the last work he insists that ethics are to be "treated in the Church as well as by philosophy."

As an *exegete* he does not occupy the same prominent position as Luther. He assisted Luther to some extent in translating the Bible, and both the Books of the Maccabees in Luther's Bible are ascribed to him. His principal commentaries are, *Genesis*, *Proverbs*, *Daniel*, *The Psalms*, and especially those on the New Testament, — *Romans* (edited in 1522 against his will by Luther, then, in revised editions, 1532, 1540, 1556), *Colossians* (1527, revised editions, 1529, 1534, 1559), *Annotationes in Evangelium Johannis* (1523). He lays down the principle, that every faithful theologian and interpreter of the Scriptures must be first a grammatical scholar, then a dialectician, and third a witness. He insisted upon the literal sense in contrast to the four senses of the scholastics. His commentaries, however, are not grammatical, but full of theological and practical matter, confirming the doctrines of the Reformation, and edifying believers.

Melanchthon also exerted a wide influence in the department of *homiletics*, and has been regarded as the author, in the Protestant Church, of the methodical style of preaching which follows a subject. He himself keeps entirely aloof from all mere dogmatizing or rhetoric in the *Annotationes in Evangelia* (1544) and the *Conciones in Evangelium Matthæi* (1558), and his German sermons prepared for George of Anhalt. He never preached from the pulpit, [never having been ordained]; and his Latin sermons (*postilla*) were prepared for the Hungarian students at Wittenberg, who did not understand German. [By his *De Rhetorica* (1519) and *De Officiis Concionatoris* (1535), he exerted a profound influence upon the writers on rhetoric who followed him. See art. HOMILETICS.]

In the departments of *philology* and *pædagogy* Melanchthon's influence was also very great. He has been called *Præceptor Germaniæ*. He laid great stress upon classical studies, and, by urging the study of the classic languages and models, became the founder of the learned schools of Germany. He advocated the close and necessary conjunction of the school and the church; the school being a nursery, or forecourt, of the church. He was, in fact, the most active representative of the union of the evangelical church and the new culture. [He put forth editions of many classic authors, and published Greek and Latin grammars, which held their places in German schools for two centuries.]

Portraits still exist of Melanchthon, — by Holbein at Hanover, which is said to be the best (Woltmann: *Holbein*, i. 359), by Dürer (made in 1526, representing him with a large head and high forehead), and others. He was small and meagre in body, but had a bright and sparkling eye, which kept its color till the day of his death. He was never in perfectly sound health, and managed to perform as much work as he did only

by reason of scrupulous care in his habits. His domestic life was happy. He called his home "a little church of God" (*ecclesiola Dei*), and always found there peace, and showed a tender solicitude for his wife and children [two of whom survived him,—a daughter and a son], and not infrequently was he found rocking the cradle with one hand, and holding a book in the other. In his public career he sought not honor or fame, but earnestly endeavored to serve the church and the cause of truth. Humility was one of the signal features of his character. In him we have no great, impressive personality, winning his way by massive strength of resolution and energy, but a noble personality which we cannot study without loving and respecting.

The opinions of Melanchthon's character and work have undergone radical changes since his death. One would deem it incredible, if it were not well authenticated, that, in the beginning of the seventeenth century, Leonard Hutter, in a public discussion at Wittenberg at which Melanchthon's authority was appealed to, tore down a picture of the Reformer, which was hanging on the wall, and in the sight of the audience trampled it under foot. For more than a hundred years after that, few voices spoke a word in his favor. In 1760 the anniversary of his death was for the first time celebrated, and from that time a different view began to gain currency. In 1860 the 300th anniversary of Melanchthon's death was observed with much enthusiasm all over Germany; and, in spite of his weaknesses, he will continue to be honored for his positive and not inconsiderable contributions to the Reformation.

LIT. — Melanchthon's *Works* were issued at Basel, 1541, 2 vols.; Wittenberg, 1562–64, 4 vols. His *Letters* were edited by MANLIUS, Basel, 1565; PEUCER, 1565 (continued by PEZEL, 1590); SAUBERT, 1640, etc. The first complete edition of his works by BRETSCHNEIDER and BINDSEIL, Halle, 1834–50, in the *Corpus Reformatorum*, vols. i.–xxviii. Additional letters were edited by BINDSEIL: *P. Melanch. Epp.*, Halle, 1874. *Biographies* by CAMERARIUS (an intimate friend), 1566; HEERBRAND: *Oratio in obitum Mel.*, Tübingen, 1560; ADAM: *Vitæ Theologorum*, 1620; STROBEL: *Melanchthoniana*, 1771; [F. A. COX, 1815, 1817]; KÖTHE, 1830; MATTHES, Altenburg, 1841; [LEDDERHOSE, Heidelberg, 1847, Eng. trans. by Krotel, Philadelphia, 1855; PLANCK: *Præceptor Germaniæ*, 1860]; C. SCHMIDT, Elberfeld, 1861; and of a more popular character, by HEPPE, Marburg, 1860; MEURER, Leipzig, 1860, 2d ed., 1869. On Melanchthon's *Theology*, see DELBRÜCK: *Mel. d. Glaubenslehrer*, 1826; GALLE: *Charakteristik Mel. als Theologen*, Halle, 1840; HEPPE: *Dogmatik d. deutschen Protestantismus im 16. Jahrh.*, 3 vols., Gotha, 1857; PLITT: *Mel. Loci in ihrer Urgestalt*, Erlangen, 1864, *Augustana*, 1868, *Apology*, 1873; HERRLINGER: *Die Theol. Melanchthons*, Gotha, 1879. [C. KRAUSE: *Melanthoniana*, Zebst, 1885.] See also BINDSEIL: *Bibliotheca Melanchthon*, Halle, 1868. [See arts. AUGSBURG CONFESSION, LUTHER, MARBURG, etc.] LANDERER. (HERRLINGER.)

MELCHIADES, or **MILTIADES,** Pope (July 2, 310–Jan. 10 or 11, 314), was an African by birth, and lies buried in the cemetery of Callisti. The edict of toleration by Galerius, the occupation of Rome by Constantine, and the edict of toleration by Constantine and Licinius, fall in his time. A letter from Constantine to him, written in Gaul in 313, is found in EUSEBIUS: *Hist. Eccl.* x. 15, 18. The decrees ascribed to him by the *Liber Pontifi.* and Gratian are spurious.

MELCHITES, in contradistinction to Monophysites, denoted the orthodox Christians living in those provinces of the Roman Empire which were conquered by the Arabs. The name, derived from מֶלֶךְ ("king"), referred to their allegiance to the Pope, that is, to the empire. They were treated with much more severity by the Arabs than were the Monophysites.

MELCHIZ'EDEK, the priest of the Most High God, and king of righteousness, is mentioned in Gen. xiv. 17–20, Ps. cx. 4, Heb. vii. 1–3. He met Abraham after his victory over the kings, and offered him bread and wine, and blessed him. Receiving a tithe of the spoil from Abraham, he returned again into retirement, a true representative of the higher world of peace. We shall consider here his city, his God, and his priesthood.

The Salem of which Melchizedek was king (Gen. xiv. 18) has been identified with a city called Salem, or Salumias, which Jerome states was close by Scythopolis. He further states that Melchizedek's palace was shown there (*Ep. ad Evagr.*). Whitby, Reland, Rosenmüller, Bleek, Alford, Ewald, and others have adopted this view, and refer to Salim (John iii. 23). It is better to identify it with Jerusalem. In Ps. lxxvi. 2, where the word occurs again as the designation of a place, it stands for Jerusalem. Its meaning, *peaceful*, made it an appropriate name for the city. The analogy between the names Melchizedek and Adonizek, the king of Jebus (the old name of Jerusalem) in the time of Joshua (Josh. x. 1), also favors this view. Abraham would naturally have taken the road by the city in returning to Hebron. The Targums, Josephus, Jerome, at first (*Quæst. in Gen.*), and most of modern critics, adopt this view.

The God whom Melchizedek worshipped bore the name of *El* (the original divinity of the Phœnicians, Babylonians, and other Shemitic peoples) and *Elyon* (Most High). He is the "possessor of heaven and earth." These designations indicate that Melchizedek was a monotheist, and worshipped essentially the same God as Abraham, who recognized him as a priest, and applied to Jehovah the same appellative, *Most High* (Gen. xiv. 22).

Melchizedek was a priest not merely by virtue of his being the head of a family, but as being a prince; all princes, according to the ancient Phœnician custom, exercising the functions of the priesthood. In him as its representative, the older and purer Canaanitish religion offered the hand to the representative of the new Hebrew religion, and acknowledged his own and his people's salvation by Abraham from perils they could not resist themselves. This foreigner, Melchizedek, subsequently became the ideal priest in the eyes of Israel (Ps. cx. 4); and the Epistle to the Hebrews finds in Christ his true antitype. Origen and Didymus regarded Melchizedek as an angel, because the Hebrews represent him as without pedigree. Hierakas regarded him as an incarnation of the Holy Spirit, and the sect of

the Melchizedekites as the incarnation of a power superior to Christ (*App. ad Tert. de præscrip.*, c. 53; Epiph., *Hær.*, 35). Another opinion held by the Targums, the most of the rabbins, Jerome, Luther, Melanchthon, [Hugh Broughton, Selden, Lightfoot, Jackson], is that he was Shem, who seems, according to the biblical chronology, to have survived Abraham's entrance into Canaan a hundred and twenty-five years. Others have advocated the view that he was Ham, or Japhet, or even Enoch. (Comp. DEYLING: *Observat.* ii. p. 71 sqq.) Our best point of departure for ascertaining Melchizedek's nationality is the name of Adonizek. The latter was a Jebusite (Josh. x. 5, 6), and we may conclude that the former was so likewise. [See H. BROUGHTON: *Treatise of Melchizdek*, 1591; GAILLARD: *Melchisedecus Christus*, etc., 1688; BORGISIUS: *Hist. Crit. Melchisedeci*, 1706; JACKSON: *On the Creed* (book ix. § 2, ch. vi.–xi.); and the Commentaries on Gen. xiv. 18–20, and Hebrews vii.] F. W. SCHULTZ.

MELDENIUS, Rupertus, is the name of the author of the *Paræsis votica, pro pace Ecclesiæ, ad theologos Augustanæ Confessionis*, which appeared in Germany about 1630. Of his personal life nothing is known: it is even probable that the name is fictitious. The book, which, though written from an orthodox Lutheran stand-point, maintains that practical piety is more important than purity of doctrine, contains the famous sentence, *in necessariis unitas, in non necessariis libertas, in utrisque caritas* ("in necessary things unity, in unnecessary things liberty, in both things charity"). This sentence has had a great effect in soothing controversy. It is a veritable watchword for the peacemakers. But whether Meldenius originated it, as Lücke maintains, is doubtful. At all events, it is found in Gregor Frank's *Consideratio theologica*, dated 1628; and Baxter, in 1679, quotes it as the words of the "pacificator," which would seem to point to an older and better known author than Meldenius or Frank. When Lücke wrote his book, only the reprint of Meldenius by J. G. Pfeiffer, in his *Variorum auctorum miscellanea theologica* (Leipzig, 1736), was known; but since, at least two copies have come to light, one of which is noticed by Lücke in *Studien u. Kritiken*, 1851. See F. LÜCKE: *Ueber das Alter, den Verfasser, die ursprüngliche Form u. den waren Sinn des kirchlichen Friedensspruches "In necessariis,"* etc., Göttingen, 1850. C. BERTHEAU.

MELETIAN SCHISM. See next two articles.

MELETIUS OF ANTIOCH and the Meletian Schism in Syria. When, in 360, Bishop Eudoxius of Antioch removed to Constantinople, as the successor of the deposed Macedonius, Meletius (who had previously been bishop of Sebaste in Armenia, but at that time lived in retirement at Berœa in Syria) was elected bishop of Antioch on the supposition that he belonged to the Arian party. This proved a mistake, however. A sermon which he delivered shortly after his election, and which has been preserved by Epiphanius (*Hær.* 73, 29), revealed to the congregation, that, though he was not an adherent of Athanasius in the strict sense of the word, he was decidedly antagonistic to Arianism. The discovery caused great commotion. Meletius was banished by the emperor; and Euzoius, a full-blooded Arian, was appointed bishop. Nevertheless, a large portion of the congregation, holding the same views as Meletius, remained true to him; and thus the church of Antioch became split into three parties, — the Eustathians, who, under the leadership of the deacon Paulinus, lived in a quiet and retired manner, accused of Sabellianism by the two other parties, but recognized by Athanasius as the true church; the Arians, who enjoyed the support of the court; and the Meletians, who formed a rapidly growing middle party between those two extremes. A synod of Alexandria, presided over by Athanasius, undertook in 362 to bring order into the disturbed affairs of the church of Antioch, or at least to unite all the anti-Arians into one camp. But, before the emissaries of the synod reached Antioch, Lucifer of Calaris had consecrated Paulus bishop; and, as he was recognized by Athanasius and by Rome, the schism became fully established. Under Julian, Meletius returned to his see; and the great personal reputation he enjoyed, as well as his intimate connection with Basil and the two Gregories, gave to his party a paramount importance. A reconciliation did not seem to be altogether impossible, however. The Meletians were steadily approaching the orthodox. At a synod of Antioch in 363, presided over by Meletius himself, they formally adopted the Nicæan Creed; and the explanations with which they accompanied it seemed to be simple precautions against Sabellianism. They became still more pliant when the persecutions of Valens struck them alone, and left the Eustathians untouched as an obscure sect. Meletius went in exile a second time. But the stubbornness and arrogance of Pope Damasus frustrated all negotiations. A synod of Rome in 375 declared Paulinus to be the rightful bishop of Antioch; and another, in 377, even declared Meletius a heretic. After the death of Valens, however, Meletius once more came into possession of his see (378); and it was significant with respect to the position he occupied, that the imperial edict of 380, enforcing the Nicene Creed as the one alone valid and alone tolerated, did not in any way interfere with him: on the contrary, he was recognized as bishop of Antioch by the imperial officer Saporis. A kind of reconciliation was also brought about. Meletius and Paulinus agreed that he who lived longest should be sole bishop, that he who died first should have no successor. But, unfortunately, the agreement was not kept. Meletius died the following year, 381, in Constantinople, where he represented the church of Antioch at the council; and the Syrian bishops immediately appointed the presbyter Flavian his successor. In 388 Paulinus died; but Evagrius succeeded him, and the schism continued. Finally Chrysostom succeeded, in 398, in reconciling Flavian with Alexandria and Rome; and in 415 the successor of Flavian, Bishop Alexander, led the Eustathians back into the bosom of the church.

LIT. — Besides the scattered notes by Socrates, Sozomen, Theodoret, Philostorgius, Jerome, and Rufinus, see GREGORY OF NYSSA: *Orat. funebr. in Meletium;* CHRYSOSTOM: *Orat. in Mel.;* the Letters of Basil; and the numerous acts of synods in MANSI: *Con. Coll.*, iii. W. MÖLLER.

MELETIUS OF LYCOPOLIS and the Meletian Schism in Egypt. During the persecution of Diocletian it came to an open breach between

Peter, Bishop of Alexandria, and Meletius, Bishop of Lycopolis, a city in the province of Thebais. They held different views with respect to the re-admission of the *lapsi*. According to the penitential writing of Peter, which the Greek Church has incorporated with the *Epistolæ Canonicæ*, and which is found in Routh, *Reliq. Sacr.*, iv. 23, he recommended mildness and forbearance; while Meletius protested that no *lapsus* could be re-admitted until after full penance; that an ecclesiastic who had fallen should be degraded, etc. To this difference of views may be added a feeling of jealousy; the Bishop of Alexandria having at that period begun to exercise a kind of authority over the rest of the Egyptian Church, which was vehemently opposed by the other Egyptian bishops, especially by Meletius. The dissension broke out while the two bishops were still in prison; and when Meletius, after his release, undertook to ordain presbyters and deacons outside of his own diocese, in dioceses whose bishops were in prison, and everywhere tried to enforce his views with respect to the *lapsi*, Peter felt utterly provoked, cancelled all his ordinations, and even deposed him from his see. The Council of Nicæa now interfered. In its famous sixth canon it formally acknowledged and established the supremacy of the Bishop of Alexandria over the Egyptian Church, thereby laying the foundation of the future patriarchate of Alexandria. But in other respects it treated Meletius and his adherents, the Meletians (or, as they called themselves, the "Church of the Martyrs"), with great mildness. His ordinations were recognized, and he himself was continued in office, though under certain restrictions. After this, every thing went on smoothly and quietly until Athanasius became bishop of Alexandria. He regretted the mildness which the Council of Nicæa had shown, and employed much harsher measures, the consequence of which was, that the Meletians formally broke off from the church, and formed an independent community of their own. In the following contest between Athanasius on the one side, and the Eusebians and Arians on the other, the latter were always supported by the Meletians; and it took a whole century before the schism was thoroughly healed.

LIT — ATHANASIUS: *Apol. c. Arian; Hist. Ar. ad Monach.; Epist. ad Aeg. et Lib.*; the acts of the Councils of Nicæa and Tyre, in MANSI: *Con. Coll.*, ii.; SC. MAFFEI: *Osservazioni letter.*, Verona, 1738, tom. iii. W. MÖLLER.

MEL'ITA was the site of the shipwreck of the vessel which was conveying St. Paul as a prisoner to Rome (Acts xxvii.–xxviii. 10). Two islands have had advocates as the ancient spot, — Meleda in the Adriatic; and Malta, sixty miles south of Sicily, in the Mediterranean. It is now generally agreed that the latter was the Melita on which Paul was cast. This is made almost certain by the description the Acts gives of the seas which washed up on the island, the harborage of a grain-ship, and the direction Paul took, by way of Puteoli, on leaving the island, to get to Rome. The subject is thoroughly and interestingly treated by Capt. Smith, in *Voyage and Shipwreck of St. Paul*, and Dean Howson, in Smith's *Bible Dictionary*, "Life of St. Paul," and the *International Revision Commentary on the Acts*. New York, 1882. Malta had a brilliant period as the headquarters of the Knights of St. John, and now belongs to the British crown.

MELITO OF SARDES (Sardis), the only bishop of that place mentioned in the literary monuments of the first three centuries, flourished in the middle of the second century, and acquired great fame by his activity in the church and in literature. Of his numerous works, only fragments have come down to us, collected by Routh, in his *Reliquiæ Sacræ*, i.; but both Eusebius and Jerome have given complete lists of them. Besides the celebrated Apology of Christianity as the true philosophy, which he dedicated to Marcus Aurelius, and of which fragments have been preserved by Eusebius (*Hist. Eccl.*, iv. 26), there is ascribed to him another apology, of which a Syrian translation was discovered by Tattam in a monastery in the Nitrian desert, and edited by Cureton, in *Spicil. Syr.*, and by Pitra-Renan, in *Spicil. Solesmense;* but its authorship is very doubtful. In the introduction to his commentaries he has given the first Christian list of the canon of the Old Testament: he excludes the Books of Esther and Nehemiah, and the Apocrypha. The curious notice by Origen, that he ascribed corporality to God, and found the likeness of God in the human body, is, on account of its brevity, very difficult to explain. Perhaps he, like Tertullian, considered corporality and substantiality as identical ideas, — a view which might arise very naturally as an opposition to the spiritualistic vagueness of the Gnostics. Many works have been falsely ascribed to him, as, for instance, the *Clavis Melitonis*, edited by Cardinal Pitra, in the *Spicil. Solesmense*, ii. and iii. It probably belongs to the latter part of the eleventh century. A sect of Melitonians is probably a later fiction. [For an excellent study of Melito and his writings, see HARNACK: *Texte u. Untersuchungen zur Geschichte der Altchrist. Lit.*, Bnd i. (Leipzig, 1882), pp. 240–278.] STEITZ.

MELVILL, Henry, b. at Pendennis Castle, Cornwall, Eng., Sept. 14, 1800; d. in London, Feb. 9, 1871. He was graduated at St. Peter's College, Cambridge, 1821, where he was fellow and tutor; took holy orders; was minister of Camden Chapel, Camberwell, London, 1829–43; chaplain to the Tower of London, 1840; principal of the East India College, at Haileybury, 1843–59; and for nearly ten years held the Golden Lectureship, St. Margaret's Lothbury. In 1853 he was appointed one of her Majesty's chaplains; in 1856 a canon of St. Paul's; in 1863 rector of Barnes, and rural dean. He enjoyed a high reputation for pulpit oratory. His style was florid, and his delivery impassioned. Very many of his lectures and sermons have been published; e.g., *Golden Lectures*, from 1850 to 1856, 7 vols.; *Sermons delivered in the Cathedral of St. Paul, London (1856–59)*, 1860; *Selections from the Sermons preached during the Latter Years of his Life*, 1872, 2 vols. His *Lectures on Practical Subjects* was reprinted in Philadelphia, 1864; and his *Sermons* was edited by Bishop McIlvaine, New York, 1870, 2 vols.

MELVILLE, Andrew, b. at Baldovy, near Montrose, Aug. 1, 1545; d. at Sedan in 1622. He was a "sickly, tender boy." After preliminary training in Latin, Greek, and French, at Montrose, he entered St. Mary's College, St. Andrews, in 1559; and when he left St. Andrews for the Univer-

sity of Paris, in the autumn of 1564, he was commended as "the best philosopher, poet, and Grecian of anie young maister in the land." In Paris he studied Hebrew as well as Latin, Greek, and philosophy. Two years later he went to Poitiers to master civil law, and became a regent in the College of St. Marceon. He afterwards travelled to Geneva, where he was speedily appointed to the humanity chair. During his five-years' residence there he devoted himself chiefly to the study of theology under Beza, who, at his leaving, wrote that the greatest token of affection the church of Geneva could give, was that it had consented to be deprived of Melville, that the church of Scotland might be enriched. Having returned to Scotland, in July, 1574, he accepted the principalship of Glasgow University. He began his work in it in November, and by his incredible labors and enthusiasm drew students from all quarters; so that the class-rooms, which for some years before had been literally empty, were soon filled to overflowing.

Before Melville's return to Scotland, "Tulchan" episcopacy had been erected; and when John Dury protested in the General Assembly, in August, 1575, against the lawfulness of the bishop's office, Melville showed that prelacy was unscriptural, and should be abolished, and parity in rank and authority be restored among the ministers of the church. Five years later, the episcopal office was formally abolished by the assembly, without a dissenting voice. Melville was on all the committees employed in collecting materials for the *Second Book of Discipline*, took a prominent part in the discussions concerning it, and was moderator of the assembly which approved it, in April, 1578.

In December, 1580, Melville was transferred to the University of St. Andrews; installed as principal of St. Mary's College, which, by act of Parliament, had been appropriated to the study of divinity. Here, at first, he met with much opposition; but in less than two years his learning and zeal wrought a favorable change. The number of the students increased; and the cause of religion prospered, both in the city and in the university. This was only interrupted by his being called to defend the polity and liberties of the church. Despite the confession or covenant of 1581, the privy council revived the regulations recognizing episcopacy, framed at Leith in 1572; and Lennox, one of the king's unworthy favorites, got Montgomery presented to the archbishopric of Glasgow. High-handed procedure by the court was boldly met by the church, and Montgomery was excommunicated. The privy council proclaimed the excommunication null and void, ordered those who refused to pay him the episcopal rents to be imprisoned, and laid Glasgow College under a temporary interdict. In his opening sermon before a special meeting of the assembly, Melville inveighed against those who had introduced "the *bludie gullie* of absolute power into the country, and who sought to erect a new popedom in the person of the prince." A remonstrance was drawn up, which he and others presented to the king. In February, 1584, he was summoned before the Privy Council for seditious and treasonable preaching. Conscious of his innocence, and furnished with ample proof, he appeared, and gave account of his sermon. On the council resolving to proceed with the trial, he maintained that he ought to be tried in the *first* instance by the church courts. As he would neither yield to entreaties nor threats, he was found guilty of declining the judgment of the council, and was sentenced to imprisonment in Edinburgh Castle, and further punishment at the king's pleasure; but he escaped to England.

As the court wished to make James absolute by bringing every cause before the Privy Council, it was necessary to curb the church courts; and accordingly, in 1584, Parliament overthrew presbytery, and laid the liberties of the country at the king's feet. But in 1585, after twenty months' absence, Melville returned with the exiled nobles. Weary of tyranny, their countrymen flocked to their standard, Arran fled, and the king received them into favor. Melville was moderator of the assembly in June, 1587, and was one of its commissioners to the Parliament which annexed the temporal lands of bishoprics, abbacies, and priories to the crown, thus paving the way for the entire abolition of episcopacy. At the coronation of the queen, in May, 1590, he recited a Latin poem, entitled *Stephaniskion*, which he composed on two days' notice. Patrick Adamson, who still persevered in opposing presbytery, and attacking Melville, having fallen into poverty, addressed "elegant and plaintive verses to his Majesty," who turned a deaf ear to him; but Melville generously supported him several months, as he himself was afterwards aided, when a prisoner in the Tower of London, by Adamson's nephew and Jameson Patrick Simpson. In June, 1592, Melville's labors were crowned with success; Parliament having consented to pass an act ratifying the assemblies, synods, presbyteries, and kirk sessions of the church, and declaring them, with their jurisdiction and discipline, as agreed to by the king, and embodied in the act, to be, in all time coming, "most just, good, and godly." This settlement is still the charter of the church of Scotland's liberties.

Contrary to his promise, James persisted in restoring the popish nobles, and put the ministers on their defence by declaring that state affairs should not be introduced into their sermons, that the assembly should not convene without his command, that its acts should not be valid until ratified by him, and that church courts should not take cognizance of offences punishable by the criminal law. One minister being dealt with as an example, the others made common cause with him. Soon they were forbidden to speak against the doings of the council, the king or his progenitors, under the pain of death, and ordered to subscribe a bond, before receiving their stipends, promising to submit to the king and council when accused of seditious or treasonable doctrine. Melville and the other commissioners of assembly were ordered to leave Edinburgh, and their power was declared illegal. Determined to restore episcopacy, James, by secret and corrupt influence, secured a vantage-ground for his future plans at an assembly which Melville could not attend. It was with difficulty he carried his measures, even in a modified form, at next assembly, where Melville was present. The committee of ministers there appointed to advise with the king about

church affairs was "the needle which drew in the episcopal thread." In 1597 Melville was deprived of the rectorship of St. Andrew's University, after holding it seven years. To get rid of his opposition in the church courts, all doctors or regents teaching theology or philosophy, not being pastors, were forbidden to sit in sessions, presbyteries, synods, or the assembly, under pain of deprivation and rebellion. Prelacy was soon declared the third estate of the realm; and, when the assembly met, the king would not allow it to proceed until Melville retired; and ultimately he was forced to quit the town. James protested that he did not intend to restore bishops, but only wished some of the wisest ministers, as commissioners of the kirk, to have a place in the Privy Council and Parliament to judge in their own affairs. To this the assembly by a small majority agreed. The king would not permit Melville to sit in the assembly of 1600, and, by acceding to many caveats, he induced the members to comply with his plan. When the Scotch Parliament restored the bishops to their ancient privileges, in 1606, Melville, who was sent by St. Andrew's presbytery, protested. As the bishops had as yet no spiritual power, Melville and other seven ministers were summoned to London, nominally to confer with the king on church affairs, really to deprive their brethren of their aid and council in opposing the changes contemplated. The English nobles were astonished at Melville's talents and courage. On a highly ritualistic service which he had been made to witness in the Chapel Royal he wrote a Latin epigram, which one of the court spies, set to watch him, conveyed to the king. For this Melville was tried by the English Privy Council on the 30th of November, and, though he had given out no copy, was found guilty of *scandalum magnatum*. In April he was sent to the Tower, where for ten months he was treated with great severity. Pen, ink, and paper were taken from him; and none saw him save the person who brought his food. But his spirit was free and unbroken, and he covered the walls of his cell with verses beautifully engraved with the tongue of his shoe-buckle. By means of packed assemblies and bribery, prelacy was established in Scotland when he and other faithful men were far away. Though the Protestants of Rochelle were eager to have Melville as professor of divinity, James would not consent; but, after four years' captivity, he, at the request of Du Plessis-Mornay, allowed him to go to Sedan to share with Tilenus the professorship of divinity. There his last years were spent, the bitterness of his exile being alleviated by the kindness of some Scottish professors and students. Among these last were John Dury (afterwards famous for his efforts for union among Protestants), and perhaps Alexander Colville, destined so long to carry on his work in St. Mary's College. The contest in which he took such a prominent part, not only affected the government of the church, but also the cause of civil and religious liberty. "Scotland," says his nephew James, "never received a greater benefit at the hands of God than this man." "If," says Dr. McCrie, "the love of pure religion, rational liberty, and polite letters, forms the basis of national virtue and happiness, I know no individual, after her Reformer, from whom Scotland has received greater benefits, and to whom she owes a deeper debt of gratitude and respect, than Andrew Melville." He was full of spirits, vigorous and courageous, quick-tempered but kindly, of great and varied learning, but more of a scholar than a popular orator. His chief work was in the universities and church courts, rather than in the pulpit; and that, perhaps, was the reason why, with all his influence among his brethren, he never gained such sway over the nobles and people as Knox and Henderson attained. The hard measure meted out to him by King James was one of the greatest blots on his reign.

LIT. — Life by McCRIE, in 2 vols. 8vo, Edinburgh, 1819; 2d ed., 1824. Melville's writings mainly consist of Latin poems, which were published without his knowledge. See list in Dr. McCRIE. In 1849 the Woodrow Society published his Latin *Commentary on the Romans;* but several of his works, among them a metrical paraphrase of the Epistle to the Hebrews, are yet in manuscript. D. HAY FLEMING (of St. Andrews).

MEM'PHIS. See NOPH.

MEN OF UNDERSTANDING (*Homines Intelligentiæ*), a sect, which, about 1411, sprang up in Flanders, and was most numerous around Brussels. Its founders were Giles the Singer (cantor) and a Carmelite monk, William of Hildesheim (Hildeinssen). The former was illiterate, and, carried away by his fanaticism, proclaimed himself a savior of men, as Christ was. In general, the sect was related to the earlier Brethren of the Free Spirit (see art.). It maintained that the Church "was under the rule of the Holy Spirit; that these latter days were a time of higher illumination than any which had preceded, so that the Scriptures were practically superseded; that the only resurrection of the body which would ever take place had taken place already in that of Christ; that the spirit is not defiled by bodily sin; that the punishments of hell are not eternal; and that even the evil angels would be eventually saved." BLUNT: *Dict. Sects.*, s. v.

MENÆA, or **MENAION,** corresponds, in the Greek Church, to the breviary of the Roman Church, containing for each feast and holiday of the year the appointed prayers and hymns, together with short lives of saints and martyrs. There are large editions, — a volume for every month, and smaller ones (two volumes) for each half-year. Manuscript copies are very frequent: of the printed editions the most magnificent is that of Venice, 1628–45. GASS.

MENAHEM (*comforter*), king of Israel for ten years, 771–760 B.C. usual chronology, or 769–759 according to Ewald (2 Kings xv. 14–20). He came to the throne by his murder of Shallum, who was king for only one month. Under Menahem, Israel's affairs became desperate, as Hosea (in chaps. iv.–xiv.), Isaiah (ix. 10 sqq.), and Zechariah (x. 10, xi. 1–10) abundantly prove. It was then that the first invasion of Assyrians took place. Pul (Tiglath-pileser) the invader was, however, bought off by 1,000 talents of silver (about $1,642,000). With this biblical statement tallies the Assyrian inscriptions which speak of Menahem (or, as they call him, Minhimmi Samirinai) as tributary to Tiglath-pileser. Menahem's reign opened with an act of awful cruelty, — the massacre of the

Tiphsites, because they did not at once yield to his usurped authority, — ran its course of imbecility and idolatry, but ended peacefully; and Pekahiah his son reigned in his stead. RÜETSCHI.

MENANDER, one of the oldest Gnostics, was, according to Justin (*Apolog.*, i. 26), born at Capparataia, a village in Samaria, and taught in Antioch. According to Irenæus (*Oper.*, i. 17, edit. Harvey), he was a pupil of Simon Magus, and the teacher of Saturninus, Saturvilus, and Basilides, thus forming the transition from the Oriental to the Hellenistic Gnosticism. G. UHLHORN.

MENDÆANS (properly *Mandœans*), or **CHRISTIANS OF ST. JOHN,** are an Eastern religious sect, who appear to retain some New-Testament features, tainted, however, with Jewish, and even Parsic, elements. They derive their name from *Mandâ* ("gnosis"): hence *Mandâyê* ("gnostics"). But the *Mandâ* is not the "gnosis" in the abstract, but is a kind of a personified and hypostatized male æon, which as the *Mandâ d'hayyê*, or "spirit of life," represents the Mendæan mediator and saviour. In public they call themselves *Subbâ*, i.e., "Baptists," and allow themselves to be regarded by the Mohammedans as the Sabæans mentioned in the Koran. They reside about the cities of Wâsit and Basra, and in Chûzistân (the ancient Susiana), on the eastern shore of the Tigris. On account of their veneration of John the Baptist, they were also called "Christians of St. John."

The first knowledge of these Christians of St. John was brought to Europe by the Carmelite missionary, Ignatius a Jesu, of the seventeenth century, then by the Maronite Abraham Ecchellensis, Pietro della Valle, and others. But our knowledge as to their religious tenets is best derived from their own literature, which is very rich.

Sacred Books. — (1) The most important is the *Sidrâ rabbâ* ("the Great Book"), also called *ginza*, i.e., "treasure." It is divided into two parts, — into the *yaminah*, i.e., "the right;" and the *s'mala*, i.e., "the left." The first, forming about two-thirds of the whole, is written for the living; the other, for the dead, and contains especially prayers, etc., to be read by the priests at funerals. The last section of the larger portion is also called *Book of the King*. The whole was published by Norberg (*Codex Nasaralus, liber Adami appellatus*, 5 vols., Londini Gothorum, 1815–17) and by Petermann (*Thesaurus sive Liber magnus*, 2 vols., Berlin, 1867) (2) The next work of importance is the *Sidrâ d'Yahyâ* ("Book of John"), also called *d'râšê d'malkê* ("Lectures of the Kings"), of which only fragments were published by Lorsbach, in *Museum für biblische und orientalische Literatur* (Marburg, 1807, pp. 3–71). (3) The *Qolasta*, a collection of hymns and doctrinal pieces concerning baptism and the "ascension" of the soul after death: hence it is also called *Sidrâ di nismata* ("Book of Souls"), in a hundred and three sections, published by Euting, Stuttgart, 1867. Besides, it also contains a liturgy and prayers to be used at sacrifices and marriages. (4) *Dîwân*, a kind of ritual, unpublished. (5) *Asfar Malwâšê*, on astrology. Aside from these, they have formulas for all kinds of sorcery, and amulets for sickness and other misfortunes which evil spirits may bring. These charms are worn on the breast.

Religious System. — At the beginning of all things they place the *Pîrâ rabbâ* ("the great glory, or splendor"), comprehending every thing, and only finite in itself. With the *Pirâ rabbâ* are connected the *Ayar zîvâ rabbâ* ("the ether of great brilliancy") and the *Mânâ rabbâ d'ekârâ* ("the great spirit of glory"), commonly called *Mânâ rabbâ*. From it emanates the *Yardênâ rabbâ*, or "the great Jordan." Side by side with *Mânâ rabbâ*, sometimes *D'mûthâ*, i.e., "image," is mentioned as female potency. *Mânâ rabbâ* called forth "the first life," and then went into the most absolute retirement, visible only to the purest emanations and the most pious among the Mendæans, who, after their death, are permitted, but only once, to contemplate the Almighty. As the revealed, active, and governing deity, stands the *Chayê Kadmâyê* ("the first life"): hence it is to be adored alone, because *Mânâ rabbâ* is above all adoration. The "first life" is to be invoked first at prayers, and with his name every book begins. Like the *Mânâ rabbâ*, the "first life" dwells in the pure, brilliant ether, which is inhabited by numberless *Uthrê*, or "splendors." God is therefore called "father of all *Uthrê*" (iii. 12), who is surrounded by angels and messengers and other glories. From the "first life" emanated the *Chayê Thinyanê*, also *Yûšamîn*, or "second life;" and then the *Mandâ d'hayyê* ("spirit of life"), the mediator and saviour of the Mendæans, their Christ, after whom they called themselves "Mendæans." The "second life" attempted to usurp the place of the "first life," and was on that account exiled from the pure ether into the world of light, being separated from it by the *Hephikey mayê*, i.e., "water-canals." But the "spirit of life" remains with the "first life," or rather the *Mânâ rabbâ*, whose "beloved son" he is styled, also "good shepherd," "high priest," "word of life." He revealed himself, however, to humanity in his three sons, who are also called his brothers, — *Hibil, Sitil*, and *Anûs* (Abel, Seth, and Enoch). In another place it is said that Hibil alone is his son, Sitil his grandson, and Anûs his great-grandson. Hibil, the most important among them, is almost equally venerated with the *Mandâ de-Chayê*, receives the same names, and is often confounded with him. If *Mandâ* is the Christ, Hibil is the Jesus Christ, of the Mendæans. Among the *Uthrê* ("angels") who emanated from "the second life," is the *Hayyê t'lîtâyê* ("the third life"), the first and most prominent of the *Uthrê*, often also called *Abâtûr*, i.e., "father of the Uthrê," or "the Ancient," "the hidden one," "the watchman." He sits at the limit of the world of light, where the door leads to the middle and lower regions, and, in a scale which he holds in his hand, he weighs the deeds of the departed as they appear before him to be admitted. Under him there was at the beginning an immense void, and at the bottom of it the troubled, black water, *mayyê s'yâwê*. As he looked down, and saw his image reflected in it, arose *P'tâhîl*, who is also called Gabriel, the son of Abatur, who retains in part the nature of the dark water from which he proceeded. He receives from his father the mission to build the earth and to create man. This he does, according to some, alone; according to others, with the aid of demons. When he created Adam and Eve, he found himself unable to give them an upright posture, be-

cause the spirit was not in him. Hibil, Sitil, and Anûs then interfered, and obtained from *Mânâ rabbâ* the spirit, and infused it into man, that he might not worship *P'tâhîl* as his creator. *Hibil Zivâ* then instructs Adam and Eve concerning the "great king of light" (i. 13, 18 sq.), and commands the first men, "Take unto yourselves wives, and fill the earth; but after cohabitation wash and cleanse yourselves" (i. 14, 3 sq.). *P'tâhîl* is then exiled from the world of light by his father *Abatur*, because he had lost his power over the first man, and consigned to a place below, where he is to remain until the day of judgment. He will then be raised up by *Hibil Ziva*, be baptized, made king of the *Uthrê*, and will be worshipped.

The nether world consists of four entrances into hell, and three hells. Each of the entrances is governed by a king and queen. Then only comes the real kingdom of darkness, divided into three stories, governed by three old single kings,— *S'dûm*, "the warrior," grandson of darkness; *Giv*, "the Greek;" and *Krûn*, or *Karkûm*, the oldest and mightiest of all, the *Sûrâ rabbâ d'besrâ*, i.e., the "great mountain of flesh," and "first-born of darkness." In the entrances to hell there is yet dirty, slimy water: in the real hell there is none; and *Krûn's* kingdom consists only of ashes, dust, and vacancy. In hell and its entrance there is no longer any brilliancy in fire, but only a consuming power. *Hibil Zivâ*, or *Mandâ d'hayyê*, sustained by the power of *Mânâ rabbâ*, descended into it, unravelled the mysteries of the lower regions, took all power from their kings, and closed the door of the different worlds. By subterfuge he brought out *Rûchâ*, daughter of *Kin*, the queen of darkness, and prevented her return to the nether world.

Rûchâ is the mother of *Ur*, i.e., fire, or destroyer, the worst of all devils. When, in his zeal, Ur sought to storm the world of lights, *Hibil Zivâ* threw him into the black waters, bound, and surrounded with seven iron and seven golden walls. While *P'tahîl* was occupied in the creation of the world and of man, *Rûchâ* bore first seven, then twelve, and again five, sons to *Ur*. These twenty-four sons were by *P'tahîl* transplanted into the heavens. The first seven are the seven planets, one for each of the seven heavens; the twelve became the signs of the zodiac; the remaining five have not yet been interpreted. The sun, as the greatest of the planets, stands in the central or fourth heaven. The planets are intended to be serviceable to man, but only seek to injure him, and are the source of all evil and wrong upon earth. The seven planets have their *Mattûrâthâ*, or stations, where they return always, after accomplishing their course in the heavens. They, like the earth, and another world situated in its neighborhood, to the north, rest on anvils which *Hibil Zivâ* placed on the belly of *Ur*. The heavens the Mendæans consider as built of the purest, clearest water, but so solid that even diamond will not cut it. On this water the planets and other stars are sailing: they are of themselves dark, being evil demons, but are illuminated by brilliant lights carried by the angels. The clearness of the sky enables us to see through the seven heavens as far as the polar star, around which, as the central sun, all the other stars are revolving. Towards it, as to their *Kibla*, the Mendæans turn their face at prayer. The earth they regard as a circle, inclining somewhat to the south, and surrounded on the three sides by the sea. On the north is a great mountain of turquoise, whose reflection causes the sky to appear blue. On the other side of that mountain is the world of the blessed, a kind of lower paradise, where the Egyptians reside who did not perish at the Red Sea. They are regarded as the ancestors of the Mendæans, since Pharaoh had been high priest and king of the Mendæans. Both worlds are surrounded by the *Yammâ rabbâ d'sûf*, i.e., the outer sea.

Man consists of three parts, — the body, or *pagrâ;* the animal soul, or *rûcha;* and the heavenly soul, or *n's'ematâ*.

They consider the earth as four hundred and eighty thousand years old, divided into seven epochs, each of which is governed by a planet. According to the *Sidrâ rabbâ*, the human race has been three times destroyed by water, fire, sword, pestilence; only one couple remaining alive after each time. At the time of Noah (*Nû*), the world was four hundred and sixty-six thousand years old. After him rose many false prophets. The first prophet was *Abrahîm*, who came six thousand years after Noah, when the sun came to reign over the world. Then came *Mîshâ* (Moses): in his time the Egyptians had the true religion. After him came *Shlîmûn* (Solomon) *bar Davîth*, to whom the demons yielded obedience. The third false prophet is *Yishu M'shîha*, a sorcerer. Forty-two years before him lived, under the king Pontius Pilate, the only true prophet, *Yahyâ*, or *Yûhânâ bar Z'karyâ*, whose mother was *Enishbai* (Elizabeth); *Yahyâ*, being deceived by the Messiah, baptized him. He is the incarnation of *Hibil Zivâ*, who already preached repentance in the time of *Nû*. With the Messiah and John the Baptist lived *Anûs Uthra*, a younger brother of Hibil Ziva, who had descended from heaven, was baptized by *Yahyâ*, wrought miracles, healed the sick, raised the dead, and was the cause of the crucifixion of the false Messiah. He then proclaimed the true religion; and, before his return to the world of lights, he sent three hundred and sixty prophets into the world to proclaim his teaching. Jerusalem, which was once built at the command of *Adunay*, and which the Mendæans call *Urashlam*, i.e., the devil Ur has completed, was destroyed by *Anûs*, while the Jews were dispersed into all the world, having killed John the Baptist. The last of the false prophets was *M'hamad*, or *Ahmat bar Bisbat*. There will be none after him. After four thousand or five thousand years, mankind will again be destroyed by a terrific storm; but the earth will be again repeopled by a man and a woman from the upper world, whose descendants shall dwell on earth for fifty thousand years in piety and virtue. Then will *Ur* destroy the earth and the other medium worlds; and, being burst in pieces, will fall down into the abyss of darkness, to be annihilated there with all worlds and powers of darkness. Then the universe will become a realm of light, enduring forever.

Ethics. — Ethical sentences from the *Sidra d'Yahyâ* were given by Lorsbach *l.c.*

Hierarchy. — There are three different degrees in the priesthood among the Mendæans: (1)

Sh'kandâ, or deacon, to which office he is ordained at the age of nineteen: having served for one year as deacon, he becomes (2) *Tarmîdâ*, or priest, presbyter, by the ordination performed through a bishop, with the assistance of two priests. The highest degree is that of (3) *Ganziorâ*, i.e., "treasurer," corresponding to our "bishop." Besides these three degrees, there is yet another ecclesiastical dignity similar to that of patriarch or pope, that of the *Rîsh ammâ*, who is both the civil and ecclesiastical authority. Women are also allowed to become members of the clergy: they must be virgins at their entrance into the diaconate. In order to be raised to the dignity of *Tarmîdâ*, they must at once marry a priest of that order, or of a higher. In no case the woman can have a higher title than her husband. The official dress of the priests is pure white. During divine service they wear on the right fore-arm the *tâgâ*, or crown. On the little finger of the right hand the priests wear a gilt, and the bishops a golden, seal-ring, bearing the inscription, *sûm jâvâr zîvâ*, i.e., the name of *Yâvâr Zivâ*, i.e., the victorious *Hibil Zîvâ:* in the left hand they carry an olive-branch. They must always be barefooted in exercising their functions.

Rites. — The most important of all religious ceremonies is the *masbatha*, or baptism, by which they receive children into the communion of *Subbâ*. A second baptism is performed on sundry occasions, and a third during the five days of the festival of baptism. Besides baptism, they have also a *Pehtâ*, i.e., a kind of Lord's Supper. To assure an entrance into the upper world in case of a sudden death, the bishop reads betimes, for such as desire, the *masakta*, a kind of mass for the departed.

Churches, or *ma'skenâ*, are only for the use of the priests and their assistants; the laymen remaining in the entry. The churches are so small that only a few persons can stand in them. They are built in the vicinity of a flowing water, to be used for baptism. When a church is dedicated, the priests offer up a dove.

Sacred Seasons. — Besides Sunday, they celebrate, (1) The *Naurûz rabba*, or New-Year's Day, at the beginning of the first month of the winter; (2) *Dehwâ h'nînâ*, or Ascension Day, in commemoration of the return of *Hibil Zivâ* into his realm of light; (3) *Marwânâ*, in honor of the Egyptians who perished in the Red Sea; (4) *Pantsha*, i.e., the five days of baptism, during which time all Mendæans, male and female, must bathe themselves three times every day in the river, and must wear purely white dresses; (5) *Dehwâ d'daimânâ*, in honor of one of the three hundred and sixty *Uhtrâs;* and (6) *Kanshê zahlâ*, or the last day of the year. Besides, they have some *m'battal*, or fast-days.

Calendar. — The Mendæan year is a solar year of three hundred and sixty-five days, divided into twelve months of thirty days each.

Polygamy is advised in the *Great Book*, but at present most of them have only two wives.

Number. — In the seventeenth century the Mendæans still numbered about twenty thousand families: at present their number is very small. They are located on the Euphrates and Tigris, south of Bagdad, and in various cities of Chuzistân, where they carry on the trades of jewellers, blacksmiths, carpenters, etc. They do not outwardly distinguish themselves from the Mohammedans among whom they live.

The *Sacred Language* of the Mendæans is an Aramaic dialect very much akin to the language of the Babylonian Talmud.

Origin and Home of Mendæism. — Mendæism originated in Babylonia, and is descended from the religion of the ancient Babylonians. They are not descendants of the disciples of John the Baptist, though they often speak in their writings of John and of the Jordan. Manichæism is nearest akin with Mendæism.

LIT. — MATTER: *Histoire du gnosticisme*, Paris, 1828, ii. 394–422; L. E. BURCKHARDT: *Les Nazoréens ou Mandai-Jahja (disciples de Jean)*, Strassbourg, 1840; PETERMANN, in *Zeitschrift für christl. Wissenschaft u. Leben*, 1854, No. 23; 1856, No. 42; by the same, *Reisen im Orient;* CHWOLSOHN: *Die Sabier u. der Sabismus*, 1856, vol. i., 100–138; J. M. CHEVALIER LYCKLAMA: *Voyages en Russie . . dans la Mésopotamie*, 1868, iii. 3, 4; M. N. SIOUFFI: *Études sur la religion des Soubbas ou Sabéens, leurs dogmes, leurs mœurs*, Paris, 1880; THEOD. NÖLDEKE: *Mandâische Grammatik*, Halle, 1875; [G. BRUNET: *Les Évangiles apocryphes*, pp. 313–324, Paris, 1863; E. STAPFER, art. "Mendéens," in LICHTENBERGER'S *Encyclopédie des Sciences Religieuses;* E. BABELON: *Les Mendaïtes, leur histoire et leurs doctrines religieuses*, Paris, 1882].

K. KESSLER.

MENDELSSOHN, Moses, b. at Dessau, Sept. 6, 1729; d. Jan. 4, 1786; descended from a poor Jewish family, and studied the Bible, the Talmud, Maimonides, and afterwards modern languages and literatures, under great privations. In 1750 he became tutor in the family of a rich Jewish manufacturer in Berlin, and in 1754 bookkeeper in the firm. From about the same time date his intimate acquaintance with Lessing, Nicolai, Abbt, etc., and the beginning of his long and varied literary activity. His *Phædon, oder über die Unsterblichkeit der Seele* (1767), and *Morgenstunden* (1787), lectures on the existence of God and immortality, procured for him a great name as a philosopher, and were translated into several foreign languages. But his ideas as well as his method are now utterly antiquated. More interest have his controversies with Lavater, who wanted to convert him to Christianity, but completely failed, and with Jacobi, who had accused Lessing of Spinozism. Of lasting merit were his efforts for the elevation, mental and moral, of his co-religionists in Germany, and especially in Berlin. The most complete edition of his works is that by his grandson, Leipzig, 1843–45, 7 vols. His life was written by Samuels, London, 1822, and by Kayserling, Berlin, 1862; and his German writings upon philosophy, æsthetics, and apologetics, were edited by Brasch, Leipzig, 1880, 2 vols.

MENDICANT ORDERS, or **BEGGING FRIARS,** is the general designation of those monastic orders, which, at least for a time, took their vow of poverty in earnest, and actually existed on the alms they received. They were four, — the Franciscans, Dominicans, Carmelites, and Augustinian Hermits; but the history of those four orders and their branches shows how soon their poverty became a mere deception, and their beggary a base means of amassing wealth.

ME'NI, the name of a divinity, probably Babylonian, and therefore Shemitic, mentioned once in the Bible (Isa. lxv. 11 [margin of the Authorized Version: the text has "number"]). The identification of it with the Greek moon-god, Μήν, or goddess, Μήνη, has no other basis than similarity of sound. Better it is to refer to *Manu*, "the great, the reverser of fate," mentioned by Lenormant among the *dii minores* of Babylon. Almost certainly Mani is the same as *Manat*, the name of an idol worshipped by the pre-Mohammedan Arabs. Its juxtaposition to Gad in Isa. lxv. 11, margin, has led to the happy conjecture that it was a god of evil fortune, and therefore to be adored with propitiatory sacrifices. See SCHRADER, *s. v.*, in Riehm. WOLF BAUDISSIN.

MENIUS, Justus, b. at Fulda, Dec. 13, 1499; d. at Leipzig, Aug. 11, 1558. After studying for several years at Erfurt under Mutianus, Eoban Hess, Crotus Rubianus, and other humanists, he went in 1519 to Wittenberg, where he joined Luther and Melanchthon. In 1523 he was appointed pastor of Mühlberg near Gotha, in 1525 pastor of the Church of St. Thomas in Erfurt, in 1529 superintendent of Eisenach, in 1546 superintendent of Gotha, and in 1556 pastor of the Church of St. Thomas in Leipzig. He was very active in spreading and consolidating the Reformation in Thuringia, watched with special care over the Anabaptists, and wrote against them *Der Widertäufer Lehre und Geheimniss widerlegt*, 1530, and *Vom Geist der Widertäufer*, 1544, which won the great favor of Luther. He also published a somewhat modified edition of Luther's Small Catechism, which continued in use down to the present century. The latter part of his life was much troubled, however, by his controversies with Amsdorf and Flacius. See his life by G. L. Schmidt, Gotha, 1867, 2 vols., which catalogues his writings. OSWALD SCHMIDT.

MENKEN, Gottfried, b. at Bremen, May 29, 1768; d. there June 1, 1831. The first religious impressions he received from the works of Jacob Böhme; and consequently, when in 1788 he entered the university of Jena, he felt almost disgusted at the flat rationalism there prevailing. In 1790 he went to Duisburg; and there he felt somewhat more at home, especially on account of his intercourse with some pietist families. It was, however, neither pietism nor mysticism which became the informing power in his character, but a kind of evangelicalism which developed from his friendship with Hasenkampf and Kollenbusch, and which brought him in decided opposition, not only to philosophy (he called Kant one of the most pernicious men living) and theology (he said even of Lavater and Jung-Stilling, that they had sacrificed to Satan), but also to the abstract infatuations of the mystics and the self-sufficiency and self-complacency of the pietists. In 1793 he published his *Beitrag zur Dämonologie*, against Professor Grimm of Duisburg, and was appointed assistant pastor at Uedem near Cleve; and in 1794 he removed, to a similar position, to Francfort, where he published his *Glück und Sieg der Gottlosen* against the French demagogues. In 1796 he was appointed pastor at Wetzlar, and in 1802 pastor in his native city of Bremen. In both places he produced a deep impression, and exercised a wide influence by his preaching; and to this latter period of his life belong also his principal writings (*Betrachtungen über das Evangelium Matthäi*, vol. i., 1809, vol. ii., 1822, *Blicke in das Leben des Apostels Paulus*), and several collections of sermons. A collected edition of his works appeared at Bremen, 1860, in 7 vols. His life was written by C. H. GILDEMEISTER, Bremen, 1861, 2 vols.; see also A. RITSCHL: *Geschichte d. Pietismus*, Bonn, 1880. PH. E. HAENCHEN.

MENNAS was appointed patriarch of Constantinople in 536 by the Emperor Justinian, instead of the Monophysite Antimus, and was the first Eastern patriarch who was consecrated by a Roman pope. But this cordial relation proved fatal to the patriarch. When the Three-Chapter controversy broke out, he sided with the emperor, and the Pope consequently deposed him. Mennas submitted, however, and died shortly after, 552.

MENNO SIMONS, b. at Witmarsum, a village in Friesland, 1492; d. at Oldeslohe in Holstein, Jan. 13, 1559. The dates often met with in German works on the subject (1505–61), and those often met with in Dutch works (1496–1561), are mistakes due to the anonymous bungler, who in 1619 published the *Uitgang en bekeering van Menno Simons*. In 1515 or 1516 Menno was ordained and priest, appointed vicar or subpastor at Pingjum, near Witmarsum. He entertained, even at that time, grave doubts with respect to the dogma of transubstantiation; but for a time he tried to drive them away as temptations of the devil. He finally sought refuge with the Bible, which he had hitherto shunned as a dangerous seducer; and the effect of his study was, that he very soon acquired the fame of being an evangelical preacher. In 1531 he was removed as pastor to Witmarsum. In that year the burning at the stake of Sicke Freerks, for holding Anabaptist views, made a great sensation, and led Menno into investigations which resulted in the firm conviction that neither the New Testament nor the writings of Luther, Butzer, and Bullinger, gave sufficient evidence of the validity of infant baptism. Many were led by his preaching to leave the Roman-Catholic Church: he himself, however, still remained in his office as priest; and when, in 1534, Jan Matthijszoon's book, *Van der wrake*, was spread over all Friesland, Menno wrote against it, — *Bewijs uit de H. Schriften dat J. C. is de rechte beloofde David*, etc. Nevertheless, in 1535 a swarm of fanatic Anabaptists forcibly took possession of the monastery Blœmkamp, and it came to a bloody encounter with the Frisian governor, in which most of the enthusiasts, and among them Menno's own brother, were killed. Jan. 12, 1536, Menno resigned his office, left the Roman-Catholic Church, and began to preach secretly to the brethren who gathered around him, though not so secretly that the Inquisition did not notice it.

In August, 1536, delegates from various Anabaptist congregations assembled at Bockholt in Westphalia. All parties present agreed with respect to the questions of infant baptism, the Lord's Supper, the incarnation of Christ, free-will and grace, etc.; but great dissension prevailed concerning the questions of marriage and the kingdom of heaven. Those from Münster and Batenburg defended polygamy; while the Melchiorites and Obbenites condemned it as adultery, and even

demanded divorce if one of the married couple did not belong to the brethren. Again: the Obbenites held that no other kingdom of heaven was to be expected on earth than that which already existed under the form of persecution and suffering to all the faithful; while the Melchiorites hoped that an entirely new state of affairs would soon be established by a new descent of the Holy Ghost, accompanied by new prophets and apostles with many wonders and miracles; and those from Münster and Batenburg even went so far as to declare that this new state of affairs must be and should be introduced by force of arms. David Joris understood how to avail himself of the discord: in December he had his first visions. The Obbenites tried to resist the general fermentation, and sent six or eight representatives to Menno to induce him to assume the office of "elder" among them. After much hesitation he consented; and he became a blessing to the brethren. Pious and conscientious himself, he demanded the strictest morals in the congregations; and with powerful hand he kept down any outburst of enthusiasm or fanaticism. From 1537 to 1541 he resided in Groningen; but, when a price was put on his head, he removed first to Amsterdam, then to various places in North Holland, and finally settled at Emden in East Friesland, in 1543, whither he had been invited by John a Lasco in order to hold a public disputation with him on the various Anabaptist issues.

Menno was not an original genius. His doctrinal system was completely borrowed from the brethren. But he was eminently clear (the charge of obscurity is entirely due to the circumstance that he wrote many of his tracts in "Oostersch," a Low-German dialect, from which they afterwards were translated into Dutch in a very bungling way), and his ideas always clothed themselves in a simple and impressive form. Nor was he a great and imposing character. He was often hesitating, not so much from weakness, though, as from humility. But, when the decision was taken, he was firm and persevering. By his frequent and searching visitations he exercised great influence. From Emden he was compelled to move in 1545, as Charles the Fifth peremptorily demanded the Anabaptists expelled from Friesland. He found a temporary refuge at Cologne, but settled finally, in 1546, at Oldeslohe. There he gathered a number of brethren, and established a printing-press; but most of his time he spent in travelling from one congregation to another, making visitations. By his literary activity he also exercised great influence. Besides a number of devotional tracts and apologetical and polemical treatises, he published the *Fondamentboek*, 1539 (in which he expounded his views of grace, conversion, faith, baptism, etc, and warned against the "perverse sects," the "Davidjorists," and other uproarious Anabaptists) and the *Klare beantwoording over eene Schrift van Gellius Faber*, 1556, an apology of his whole doctrinal system. The first collected edition of his works appeared in 1562, and was translated into High German in 1575. A more complete edition, under the title of *Sommarie*, appeared in 1601 in two volumes, one still more complete, under the title *Opera Menno Simons*, also called the *Groot Sommarie*, in folio, in 1646, and the latest and best, 1681. But there lacks a satisfactory edition.

LIT. — The best information on his life is found in his own notes accompanying his apology against Gellius Faber; in The Confessions of Obbe Philip; in NIK. MEINDERTS VAN BLESDYK: *Vita Davidis Georgii*. Biographies by F. G. KETTNER (in Latin, Leipzig, 1696), A. M. CRAMER (in Dutch, 1837), C. HARDER (1846), B. C. ROOSEN (in German, 1848), and N. BROWNE (in English, Philadelphia, 1853). Cramer's is by far the best one.

DE HOOP SCHEFFER.

MENNONITES is the name of those evangelical Christians, who with respect to constitution, discipline, baptism, oath, military service, etc., agree with Menno Simons, after whom they are named. In the Netherlands they are now called "Doopsgezinde." But the views the Mennonites hold originated in Switzerland. At present they have congregations in Germany, France, Switzerland, Russia, and North America.

In 1525 Grebel and Manz, who were members of Zwingli's congregation, but felt dissatisfied with what they considered his lack of consistency, formed an independent congregation in Zürich, in which baptism was administered only after confession. See E. EGLI: *Die Züricher Widertäufer*, 1878. Though they designated infant baptism as a most horrible invention of the Devil and the Pope, they generally laid less stress on doctrines than on practice. They banished from their worship all features not found in the apostolical church; they rejected a paid clergy, tithes, the holding of civil offices, the use of the sword, the oath, etc.; they wanted to re-introduce into the community the apostolical ban, community of property, etc. It is possible that they inherited several of those views from earlier mediæval sects, as, for instance, the Waldenses (see J. MEHRNING: *Der heiligen Tauff Historie*, 1647); but there is no proof. Very soon, fanaticism developed among them; and the wild extravagances of Thomas Münzer and Carlstadt gave the civil authorities a welcome occasion to employ harsh measures also against the peaceful and harmless. Persecution was instituted, and continued throughout the whole sixteenth century: in the beginning of the seventeenth it reached its culmination. In 1635 the magistrate of Zürich undertook to compel the Mennonites by force to enter the Reformed Church. They were thrown into prison, and their property was confiscated. Schaffhausen, Bern, and Basel joined hand with Zürich, and great cruelties were perpetrated. Bern sold a number of its Mennonites as slaves to the king of Sardinia, who used them on his galleys. In the course of about seventy years, all Mennonites were expelled from Zürich, Schaffhausen, and St. Gall. In Basel, Bern, and Neufchatel they lived on in concealment until the persecution stopped (about 1710). During the persecution, however, a split took place among them; and they were divided into two fractions, — *Obere-* and *Untere-Mennonites*. The former followed the elder, Jakob Amman, who demanded a most rigorous exercise of the ban, and utterly repudiated the use of buttons and the practice of shaving: the latter followed the elder, Hans Reist, who held milder views with respect to the ban, and considered the buttons and the beard as adiaphora.

The German Mennonites live in Alsace (especially in the Vosges), — thirteen congregations in the Bavarian Palatinate; eleven in Baden; in Würtemberg, Bavaria, Hesse, Nassau; in Neuwied, Crefeld, Cleve, Goch, and Emmerich in the valley of the Lower Rhine; three congregations in East Friesland; seventeen in Lithuania; six in Poland; one in Galicia; in Hamburg, Danzig, Elbing, and Königsberg. See ALFR. MICHIELS: *Les anabaptistes dans les Vosges;* HUNZINGER: *Religions-, Kirchen-, und Schulwesen der Mennoniten in Baden*, 1830; GRÜNEISEN: *Mennoniten in Würtemberg*, 1847; WINTER: *Geschichte der baierischen Widertäufer*, 1849; WOLNY: *Die Widertäufer in Mähren*, 1850. — The French Mennonites have congregations in Nancy, Toul, and Franche-Comté. — The Russian Mennonites, numbering about 20,000 souls, and settled in about 50 colonies in the circles of Chortitz, Molotshna, Mariapol, and Samara, are all of German descent. On the invitation of Catherine II. they emigrated to Russia, mostly from Lithuania, and founded a number of flourishing agricultural colonies, especially in the Crimea. But an edict of June 4, 1871, bereft them of their exemption from military service, giving them, however, a term of ten years in which to arrange their affairs; and in 1873 no less than thirty families emigrated to the United States, followed in the next years by a considerably larger number. See D. VON SCHLATTER: *Reisen nach dem südlichen Russland;* and A. PETZHOLDT: *Reise im westl. und südl. Russland.* — The American Mennonites number about 200,000 souls, of whom 150,000 are settled in the United States, and 25,000 in Canada. Driven away by the persecutions in Switzerland and the devastation of the Palatinate, and allured by the promise of perfect religious freedom which William Penn held out to them, the Mennonites very early began to emigrate to America. They founded their first settlement at Germantown, near Philadelphia, in 1683. In America they retained the distinction between *Obere* and *Untere Mennonites*. The latter, by far the largest division, is generally known under the name of *Old Mennonites*, and has again sent forth the following branches: *Reformed Mennonites*, or *Herrians* (that is, followers of Johann Herr), 1811; *New Mennonites*, 1847, who in 1872 founded a theological seminary at Wadsworth; and *Evangelical Mennonites*, 1856. [For further information, see TUNKERS.] — This frequent branching-off into minor individual divisions must not be considered a token of a specially rapid development. Wherever the Mennonites have settled, they have distinguished themselves by the simplicity of their habits and the honesty of all their dealings. But, looking down upon all knowledge as merely secular and profane wisdom, they consider theology not only as something superfluous, but even as something pernicious. Consequently they stand to-day where they stood in the sixteenth century, and doctrinal development is entirely out of the question. See HOEKSTRA: *Beginselen en leer der oude Doopsgezinde.*

In the Netherlands the brotherhood found in Menno Simons so able a defender of their views (1537), that he naturally became their leader, and they adopted his name. Nevertheless, as the fundamental principle of their organization was the independent congregation, and no other relation than that of simple brotherhood existed between the various congregations, great differences could not fail to arise. It was in the Netherlands, as in Switzerland, the question of the ban which produced the first and the most radical split. At the convention of Wismar (1554), one fraction of the brotherhood adopted the ban in its most rigorous form, declaring, that, according to Matt. xviii. 17 and 1 Cor. v. 11, excommunication dissolved every relation of human life, even that between husband and wife and that between parents and children; while another fraction, called *Waterlanders*, from their location in the province of North Holland, held that excommunication affected no other relation but that to the church. The rigorous party was again divided into Vlamingen and Frisians: the Vlamingen, into Old Vlamingen and Contrahuiskopers; and the Frisians, into Hard and Soft Frisians. But the necessity of drawing up confessions (the Concept of Cologne, 1591; that of thirty-three articles printed in the Book of Martyrs, 1617; the *Bekenntnis vom Ölzweig*, 1627; that of Jan Cents, 1630; and that of Adrian Corneliszoon, 1632) once more united the whole party; and they retained the name of "Mennonites." Quite otherwise with the Waterlanders. Their milder views, and their aversion to all doctrinal controversies, drew them nearer to the State Church. They dropped the name of Mennonites, and called themselves simply *Doopsgezinden*. After the cessation of persecution, in 1581, they were not only tolerated, but even protected by the State; and in 1672 they were formally recognized. They generally chose their preachers among their learned men, — physicians and lawyers; but in 1735 they founded at Amsterdam a theological seminary, which in 1811 was considerably extended, and is now in a flourishing condition. About 1700, their number was 160,000; but at the beginning of the present century it had decreased to 30,000. At present there are 127 congregations, consisting of 47,000 members, and settled principally in the provinces of North Holland and Friesland. See TUNKERS.

LIT. — H. SCHYN: *Historia Mennonitarum*, 1723; STARCK: *Geschichte der Taufe und Taufgesinnten*, 1789; BLOUPOT TEN CATE: *Geschiedenis d. Doopsgezinden*, 1839–47, 5 vols. DE HOOP SCHEFFER.

MENOLOGION, in the Greek Church, corresponds to the *Calendarium* and *Martyrologium* of the Latin Church, and contains a complete list of all the festivals celebrated throughout the year in honor of the saints and martyrs, together with short notices of the life and death of the person in question, etc. See the art. MENAION, and ALLATIUS: *De libris Græcorum*, 83–86. The most interesting specimens of this kind of books are the *Menologium Basilianum* (Urbini, 1727), and *Calendarium ecclesiæ Constantinopolitanæ* (Rome, 1788, 2 vols.). GASS.

MENOT, Michel, d. 1518; a French monk of the order of the Cordeliers; lived during the reigns of Louis XI., Charles VIII., Louis XII., and Francis I.; taught theology in one of the establishments of his order in Paris, and acquired a kind of celebrity as a preacher, his sermons offering the most extreme instances of the style called "Macaronic;" Latin and French, serious thoughts, and open indecencies, etc., being mixed with each

other. Four volumes of his sermons have been printed. The most characteristic is that entitled *Sermones quadragesimales* Paris, 1519.

MENSES PAPALES (*papal months*) denotes the right of the Pope to dispose of those benefices which become vacant during certain months. The term, however, is not synonymous with *alternativa mensium*. The latter expression refers simply to an exception from the common rule; the eight papal months being reduced to six in favor of those patriarchs, archbishops, and bishops who reside in their dioceses. The months thus reserved for the Pope are always the uneven, — January, March, etc., — whence the expression "uneven months" in the sense of "papal months." This peculiar right of the Pope arose from a custom, prevalent already in the twelfth century, according to which the Pope recommended a certain clerk to a certain office. If the papal letter of recommendation (*preces*) was left unheeded, it was followed by a *mandatum de providendo*, and this again by *literæ monitoriæ*, *præceptoriæ*, and *executoriæ*, until the vacancy was filled in accordance with the wishes of the Pope. Soon, however, the Pope began to issue *mandata de providendo*, not only for vacant benefices, but also for benefices which were not vacant; and great confusion and corruption were the natural results of such a practice. The Councils of Constance and Basel tried in vain to restore order; but, by the concordat of Vienna (1448), an arrangement was made by which the months were divided, and the uneven reserved for the Pope. At present, the right, though not altogether extinguished, exists only in certain countries and under certain modifications. MEJER.

MENTZER, Balthasar, b. at Allendorf in Hesse, Feb. 27, 1565; d. at Marburg, Jan. 6, 1627. He was appointed professor of theology at Marburg in 1596, but removed to Giessen in 1605, as he was vehemently opposed to the landgrave's plan of establishing the Reformed Church in Hesse. After the closing, however, of the university of Giessen, in 1625, he returned to Marburg. He was an ardent champion of Lutheran orthodoxy, and sustained numerous controversies in its behalf with the Roman Catholics and the Reformed. His *Opera Theologica Latina* were collected in two volumes (Francfort, 1669) by his son, BALTHASAR MENTZER (b. at Giessen, May 14, 1614; d. at Darmstadt, July 28, 1679), who, like the father, was a stanch Lutheran, and professor of theology at Marburg. GASS.

MERCERSBURG THEOLOGY, a school of philosophy and theology which took its rise, about the year 1836, in Marshall College and in the Theological Seminary of the German Reformed Church, at that time located at Mercersburg, Pennsylvania. This title was derived from the name of the village, and first applied by opponents, as indicating a novel and somewhat doubtful system of speculation in American Protestantism. It grew out of the contact between the modern evangelical theology of Germany and Anglo-American church life, and quickened the German Reformed Church to new activity. That church was just then awaking from a state of comparative stagnation, and passing from the German to the English language. In this unavoidable process of transition, she was in danger of losing her historical identity, and dissolving into other denominations. The Mercersburg system saved her historical church life, but transformed and adapted it to the condition and vocation of a new country. It produced considerable fermentation and controversy, which affected also the Lutheran and other neighboring churches, but is now a matter of history, though its fruits remain. The movement has three phases. The first was philosophical (from 1836 to 1843): the second was theological, and turned chiefly on the church question (1843–58): the third was liturgical (from 1858 to 1866). The liturgical movement began at the synod of Norristown, in 1847; but the liturgy was not published till 1858.

The man who gave the initial impulse to this school of thought was the Rev. F. A. Rauch, Ph.D., first president of Marshall College (founded in 1835), a pupil of the distinguished theologian Dr. Daub, in Heidelberg, and a ripe scholar of varied culture. He came to this country as a political refugee. Well acquainted with German and Scotch systems of philosophy, and recognizing the deficiencies and merits of each, he conceived the purpose of uniting the best qualities of both in an advanced system, which he proposed to call "Anglo-German philosophy." His method of thought was internal and organic, in distinction from the external and mechanical method. It was internal, in that he reflected upon a subject from its principle to its mode of action and consequences, and regarded the parts of a whole as being a unity by the operation of an immanent law, not as held together by forces outside of itself; and organic, because the living individual furnished the governing idea, or type, for inquiry in psychology, in ethics, in religion, and in all other branches of knowledge. For example, imagination, memory, and will are not related like the parts of a mechanism, but are the members or organs of a living unit, being vitally connected, like the eye and the ear, the heart and the lungs, of the human body. Rauch's plans were frustrated by his premature death, but the seed-thoughts sown by him yielded a rich harvest.

With Rauch, the Rev. Dr. John W. Nevin, called from the Theological Seminary of the Presbyterian Church at Allegheny, to the Theological Seminary of the Reformed Church, became associated in the spring of 1840. Somewhat prepared by his own independent studies for a transition into the bosom of a German church, he soon learned to appreciate the genius and the genetic method of Rauch. His new vocation led him to study more fully the Heidelberg Catechism, and the history of the Continental Reformation, and modern German philosophy and theology. Rauch died in April, 1841. Nevin became the second president of Marshall College. Two years later the Reformed Church called Dr. Philip Schaff, by birth a Swiss, from the University of Berlin, where he had just begun to lecture, to the chair of church history and exegesis in Mercersburg. Arriving in the summer of 1844, young and enthusiastic, he entered with freedom into the theological life then pulsating in the Mercersburg institutions, and gave fresh impulse to its growth by the publication of his inaugural address on the *Principle of Protestantism* (1845). Rauch, Nevin, and Schaff were alike conversant with

philosophy and theology; but Rauch excelled chiefly in the former, and Nevin in the latter; while Schaff was by predilection a church historian, filled with love for the past, and hope for the future,—an advocate of progressive development. Complementing each other reciprocally, these three scholars developed the ideas of Mercersburg theology in different ways. Dr. Nevin discussed the questions concerning the church and the sacraments. Turning to Cyprian and the Nicene age, he represented the contrast between the church idea then extant and the sect system of our century, but aimed chiefly to show that the Oxford Tractarian theory of repristination was historically untenable, and would lead logically to the whole system of the Papacy, which in some respects was an improvement on Nicene and ante-Nicene Christianity. On the nature of the sacraments he reproduced the anti-Zwinglian and anti-Lutheran conception of John Calvin, which he held to be the true Reformed doctrine. Schaff, in his *Principle of Protestantism*, vindicated the doctrines of the Reformation on the basis of historical development, in decided opposition to Romanism and Puseyism on the one hand, and also to rationalism and sectarianism on the other. Their attitude towards opinions then current provoked the charge of Romanizing tendencies against the Mercersburg school; yet, at the very time, Nevin was dealing heavy blows against Rome in his articles on Brownson's *Quarterly Review*, and Schaff, in his treatise, *What is Church History?* justified and defended the epoch of the Reformation as the legitimate result of the preceding ages, and the main current of modern Christianity. The Mercersburg school was also charged with transcendentalism and mysticism, but all these charges have gradually subsided. Among the expounders and defendants of the school must be mentioned Drs. Wolf (d. 1872), Harbaugh (d. 1867), Higbee, Gerhart, Apple, Gast, and many other graduates of the college and seminary of Mercersburg. The chief opponents within the German Reformed Church were Dr. Berg, then in Philadelphia, and afterwards Dr. Bomberger, who headed the anti-liturgical movement since 1858. A regular heresy trial was held at the synod of York in 1845, and again at two subsequent synods; but in each case the Mercersburg professors were acquitted by an almost unanimous vote.

We shall state in brief compass, not in the historical, but in logical order, the points of doctrine which were at issue in these controversies.

1. Mercersburg theology taught that the divine-human person of Jesus Christ is the primordial truth of Christianity, both of revelation and redemption. From the Christ-idea, as the fundamental principle, are to be developed all scriptural doctrines. Issue was taken with the high Calvinistic principle of a twofold unconditional predestination, as well as with the contrary Arminian principle of freewill, and no less decidedly, also, with the Roman system, which starts from the idea of the Church as a visible and centralized organization. Neither the sovereign will of God, nor the natural freedom of man, nor an infallible church or pope, can, according to Scripture, be the starting-point in theological science. Mercersburg was the first theological school in America which propounded and vindicated what has since been called the "Christocentric" idea of Christianity.

2. The doctrine concerning the nature of the Church. Jesus Christ, the incarnate Son of God, is the second Adam, the head of a regenerate human race. Born in him and of him, by the Holy Spirit, believers are his members. He, glorified in heaven, and they, though still in the flesh on earth, together constitute one mystical body, a spiritual organism. This is the Christian Church, holy, catholic, and apostolic. Of supernatural origin, invested with divine authority, possessing spiritual powers adequate to the fulfiment of her mission, instinct with heavenly life, and destined to overcome her enemies, she is the communion in which men may obtain salvation and eternal life. The Church, extending through all ages, and destined to embrace all nations, is ever identical with herself, having one Lord, one faith, one baptism; yet as she is not an aggregation of individuals, but a vital whole, she is organized, and she perpetuates her spiritual organization, agreeably to the laws of human life. Her history resembles the history of an individual man. The Church begins her life in infancy: she passes, by growth, through the period of childhood and youth, and by successive stages develops toward the strength and maturity of manhood. Different phases of the fulness of her spiritual life, including doctrine and morals, cultus and ecclesiastical polity, appear at different epochs in her wonderful history. Hence no statements of doctrine formulated in any past age need be final, and no form of organization can be fixed and unchangeable. But the Church modifies doctrinal formulas according to her progress in the knowledge of Christian truth, and adjusts her organization to the advanced status of her life and to her altered connections with the world. On this principle, Mercersburg could recognize propriety and wisdom in the papal hierarchy of mediæval Romanism, and yet affirm the necessity of the Reformation, and vindicate the validity of the anti-hierarchical organizations of the Protestant churches.

This idea was at war with the prevalent notion that the Church is a voluntary society of Christian individuals, organized for their common spiritual good, and with the opinion that the orthodox confessions of the Reformation are as fully adapted to the needs of the Church in the nineteenth, as they were in the sixteenth or seventeenth, century. Since the controversy closed, a great change has been wrought in the attitude of evangelical denominations. The uncharitable judgments on the Roman Church are moderated; and the tendency to union is spreading in proportion as the various branches of the Church by better knowledge of the history of the past become acquainted, and learn to appreciate each other.

3. An elevated conception of the Church involved a corresponding estimate of the spiritual dignity of the ministry. Christ perpetuates his mediatorial office by an order of chosen men, who, by the laying-on of hands, are duly invested with divine authority to speak in his name, to dispense the sacraments, and to bear rule as undershepherds over the flock. At the same time, Mercersburg always taught the general priesthood of the

laity and the equality of ministers, and therefore had no sympathy with the Anglican High-Church movement, which rests on the theory of an external episcopal succession, and a sacerdotal view of the ministry. The constitution and polity of the Reformed Church are essentially Presbyterian.

4. The sacraments of baptism and the Lord's Supper, being of divine appointment, are not empty forms, but the significant signs and seals of God's covenant with us. They are means of grace which become efficacious by faith alone. By baptism, the subject is received into the covenant. The Lord's Supper is the commemoration of the once crucified but now glorified Christ, and the communion of his body and blood, wherein, by the impartation of his own divine-human fulness, he nourishes his people unto everlasting life. The contrary opinion, which then largely prevailed in the American churches, that baptism is only the empty symbol of forgiveness and of the new birth, and the Lord's Supper merely a celebration of the crucifixion of Christ, was sharply criticised. This positive view respecting sacramental grace, though many theologians were repelled by it, was nothing more than a strong re-assertion (so Dr. Nevin persistently claimed, and demonstrated by historical proofs against Dr. Hodge) of the doctrine advanced and elaborated by John Calvin, and embodied in all the later Reformed confessions, including that of Westminster.

5. Such views of the church, of the ministry, and the sacraments, involved the principle of liturgical worship. Mercersburg found fault with the common style of extemporaneous public prayer, and advocated a revival of the liturgical church-service of the Reformation period, but so modified and reproduced as to be adapted to the existing wants of Protestant congregations. The result of this phase of Mercersburg activity was, "A Liturgy; or, Order of Christian Worship," prepared by a committee (Schaff, Nevin, Harbaugh, Gerhart, Apple, Steiner, and others), and published in Philadelphia, 1858; a book of common prayer, which was subsequently revised, and issued in 1866, entitled *An Order of Worship for the Reformed Church*. Both, however, are merely optional, and not intended to supersede free prayer. A new German hymn-book was also prepared, by Dr. Schaff, in 1859, and is now generally used in the German congregations of the Reformed Church.

6. Mercersburg laid special stress on educational religion, particularly on the diligent instruction of the baptized youth. By Christian teaching all children and youth were to be led to Christ in the exercise of a living faith. To this end, family training, the teaching of the catechism, and the faithful preaching of the gospel, were adequate means. Hence the opposition to the "anxious bench" and the spasmodic revival system, which for a time had widely spread in the German Reformed and Lutheran churches, contrary to their genius and history.

These prominent features are all logically connected with the primordial truth that the Word made flesh, Jesus Christ, is the sum and substance of Christianity. The essence and form of doctrine asserted in each case is determined by its internal relation to this fundamental principle. The whole movement was christological, and in close sympathy with the positive evangelical theology of Protestant Germany, though necessarily modified by American surroundings and wants.

In 1853 Marshall College was removed to Lancaster, Penn., and united with Franklin College. The theological seminary followed in 1871. The appellative *Mercersburg*, therefore, no longer signifies any local relation. The name has been employed in this article to denote that christological type of thought which originated and was developed at Mercersburg. At the present time, the peculiar characteristics of the Mercersburg school are no longer equally distinctive, because similar christological tendencies have since sprung up, and taken root in other denominations: hence former issues have been superseded. Instead of antagonism at nearly all points, there is now some degree of living sympathy between the different branches of American Protestantism and schools of evangelical theology. Within the German Reformed Church itself the two parties which for years were divided on doctrine and worship have been brought into closer sympathy, and in 1880 appointed a "peace-commission," which has since been engaged in preparing a new English liturgy and hymn-book.

LIT. — Dr. FRED. A. RAUCH: *Psychology*, 4th ed., New York, 1846. — Dr. NEVIN: *The Anxious Bench*, Chambersburg, Penn., 1843; *The Mystical Presence, a Vindication of the Reformed or Calvinistic Doctrine of the Holy Eucharist*, Philadelphia, 1846 (and a defence of the same against Dr. Hodge, 1847); *The History and Genius of the Heidelberg Catechism*, Chambersburg, 1847, and his Introduction to the Triglot tercentenary ed. of the *Heidelberg Catechism*, New York, 1863; *Antichrist; or, the Spirit of Sect and Schism*, New York, 1848; and many articles of Nevin in the *Mercersburg Review*. — PHILIP SCHAFF: *The Principle of Protestantism as related to the Present State of the Church*, translated with Introduction by Dr. Nevin, Chambersburg, 1845; *What is Church History? A Vindication of the Idea of Historical Development* (also translated by Dr. Nevin), Philadelphia, 1846. — *The Mercersburg Review*, first 12 vols. from 1849 to 1860. — *Der Deutsche Kirchenfreund*, edited by Philip Schaff, Mercersburg, 1848–54. — H. HARBAUGH: *Christological Theology*, Philadelphia, 1864. E. V. GERHART: *The German Reformed Church*, in the *Bibliotheca Sacra*, Andover, January, 1863, pp. 1–78. THOMAS G. APPLE: *The Theology of the German Reformed Church*, in the *Proceedings of the Second General Council of the Presbyterian Church, held in Philadelphia, 1880*, Philadelphia, pp. 484–497. Also the *German Reformed Messenger*, and the *Minutes of the German Reformed Synod*, from 1843 to 1866. *The Provisional Liturgy*, Philadelphia, 1858. *The Order of Worship for the Reformed Church*, Philadelphia, 1867. See art. REFORMED (GERMAN) CHURCH IN THE UNITED STATES. E. V. GERHART.

MERCY, God's love displayed towards the sinner as subject to sorrow, misery, and death, as grace is God's love displayed to the sinner as a transgressor of the law, and guilty. This is a theological distinction, and is not made in the New Testament in the use of the terms "grace" and "mercy." See GRACE, LOVE.

MERCY, Sisters of, or **ORDER OF OUR**

LADY OF MERCY, a religious order founded in Dublin by Miss Catharine McAuley (see art.), Dec. 13, 1831. The first rules were approved by the archbishop of Dublin, Jan. 23, 1834; but subsequently the rule of St. Augustine, with some necessary modifications, was chosen, approved by Gregory XVI. in 1835, and formally confirmed by him in 1840. The order has spread very rapidly, and is now found in all parts of the British domains and of the United States. The first house upon the American Continent was opened at St. John's, Newfoundland, 1842, and, in the United States, at Pittsburg, Penn., 1843. The Sisters of Mercy devote themselves to the suffering and the tempted among women. They are divided into choir-sisters and lay-sisters. The latter are occupied with the duties in the houses; the former, with those connected with their more active work. The former also elect the superior for the order in each diocese, for there is no general superior over the entire order Those who would enter either class undergo a postulancy of six months, assume the white veil, and then, after a novitiate of two years, are received The irrevocable vows are of poverty, chastity, obedience, and service to the poor, sick, and ignorant The habit of the order is a black robe with long loose sleeves, a white coif, and a white or black veil. In the streets a bonnet of black crape is worn, instead of the coif and veil. See *Ceremonial for Reception and Profession of the Sisters of Mercy*, Baltimore, and *Leaves from the Annals of the Sisters of Mercy*, New York, 1881 sqq., 3 vols.

MERCY-SEAT, the golden lid of the ark. See Ark of the Covenant.

MERIBAH (*quarrel*), the name of two places (Exod. xvii. 7; Num. xx. 13), upon the wandering of the Israelites, where Moses, on command of God, drew water out of a rock. (1) Meribah, with the alternative name Massah (*temptation*), was in Rephidim, the last station before the Sinai Desert. The monks of St. Catherine put it in the Wady Lejâ, at the base of Sinai, on the other side from the convent; but the location is improbable. Against it is the monastic and Bedouin eagerness to put as many holy places as possible together, the improbability that Rephidim was at the base of Sinai, and yet not in the Wilderness of Sinai, and the perennial supply of water at Sinai. Wilson and Warren place it in Wady Feiran, near Mount Serbal; Holland, in the pass at Watiyeh, at the eastern end of Wady es-Sheikh. (2) Meribah, near Kadesh, in the Wilderness of Zin. From Ezekiel's mention of it (xlvii. 19), it has been conjectured that the water still flowed in his day. See Kadesh. It was at this Meribah that Moses disobeyed God by striking the rock, instead of speaking to it, and received the heart-breaking intimation, that, in consequence, he would not be allowed to lead the Israelites into the promised land, as he had expected (Num. xx. 12). W. PRESSEL.

MERITUM DE CONDIGNO, DE CONGRUO. This distinction in the conception of the merit of good works, as first made by Thomas Aquinas (P. ii. 1, Qu. 114, arts 4 and 6), is, in his system, a compromise between the stronger Augustinian leaning, which personally ruled and distinguished him, and the Pelagian inclination in the Catholic Church towards emphasizing good works. He taught, (1) that no one but Christ can gain grace for any one else by the "merit of condignity," i.e., real merit; (2) that each can gain such grace by the "merit of congruity," since God meets the wish of man for the salvation of others. Duns Scotus goes even farther in this Pelagian direction, and asserts that man can prepare himself to receive this grace. But Protestants reject altogether this teaching, on the ground that it tends to lessen the mediatorial character of Christ, and leads tender consciences to doubt of all their works, and to seek ever for more. [See K. R. Hagenbach: *History of Christian Doctrine*, ii. 308–311; Hodge: *Systematic Theology*, iii. 231–245.] C. BECK.

MERLE D'AUBIGNÉ, Jean Henri, b. at Eaux-Vives on Lake Leman, Switzerland, Aug. 16, 1794; d. at Geneva, Oct. 21, 1872. He studied theology at the university of Geneva; but the deepest and most decisive religious impressions he received from Robert Haldane and the religious revival which he produced in Geneva in the second decade of the present century. It was not without some hesitation that he subscribed to the famous edict of May 3, 1817, issued by the Venerable Association of Pastors, a thoroughly rationalistic body, and forbidding the preachers to discuss any debatable doctrine in the pulpit, such as hereditary sin, predestination and grace, etc But some explanations induced him to take a lighter view of the edict; and July 3, 1817, he was ordained. It was at that time his idea to devote himself to literature in general, and he was much occupied with translations of Ariosto and Schiller; but his visit to Eisenach in October, 1817, during the celebration of the third centennial festival in commemoration of the Reformation, made it one of the great objects of his life to write the history of the religious reforms of the sixteenth century. After a short stay in Berlin, where he acquired the friendship of Neander, he was appointed pastor of the Reformed congregation in Hamburg, 1818, and court-preacher in Brussels, 1824. In both places he exercised great influence; but in Hamburg he experienced some difficulties from the side of the consistory, and from Brussels he was driven away by the revolution of 1830. Meanwhile the Evangelical Society had been formed in Geneva; and, in order to provide the church of Geneva with evangelical pastors, the society had founded an independent theological school. From that school Merle accepted a call as professor of church history; and in that position he remained for the rest of his life, preaching alternately with Gaussen and Gall, and in the Chapelle de l'Oratoire. The formation, however, of the Evangelical Society, and the foundation of the new theological school, could not help arousing the jealousy of the state church; and the Venerable Association of Pastors forbade Merle the pulpit. One of Merle's most cherished ideas was the union of all true Christians, and consequently he actually dreaded a separation from the state establishment. But, on the other hand, he could not allow any external authority to interfere with his office as a preacher of the gospel; and in 1835 an independent congregation was formed at the Oratoire, which, by joining the *Bourg. de Faur* in 1849, became the foundation of the *Église Evangélique* in Geneva. In the same

year he published the first volume of his great work, *Histoire de la Réformation*, of which the thirteenth and last volume appeared after his death. The work consists of two divisions, — the Reformation at the time of Luther (English translation, many editions), and the Reformation at the time of Calvin (English translation, 1863–79, 8 vols.); the two great characters forming the respective centres of the two groups of Reformers. Its success was marvellous, especially in the English-speaking countries Great Britain and America, but also in France and Germany. It was translated both into English and German, and edition followed upon edition. Among his other works are *Le Protecteur*, 1848, an apology of Oliver Cromwell; *Trois Siècles de luttes en Écosse*, 1850; and a great number of pamphlets, speeches, sermons, etc. [See RÉMUSAT: *Mélanges de Littérature et Philosophie;* and ROBERT BAIRD: *D'Aubigné and his Writings*, New York, 1846.] DUCHEMIN.

MERO'DACH (Heb., מְרֹדַךְ; Babyl., *Marduk*, *Maruduk*, origin and meaning of name uncertain), a famous Babylonian deity, son of Êa, god of the planet Jupiter; a valiant warrior, agent and herald of the gods; during the later Babylonian Empire, the special guardian of Babylon itself; is named (Jer. l. 2) as overthrown at the predicted capture of that city. Bel is here mentioned with Merodach: but the latter was himself called *bílu, bel* ("lord"); and it is on other grounds probable, that, before the end of the Babylonian rule, the distinction observed in more ancient times between him and the mighty god Bel (see BAAL), who belonged to the superior triad, was obscured, so that the epithets and dignity of Bel were transferred to Merodach. Nebuchadnezzar, in particular, addresses Merodach by the loftiest titles. "Merodach" appears repeatedly in Babylonian proper names, such as *Amíl-Marduk* (Evil-Merodach), *Marduk-abal-idinna* (Merodach Baladan), *Marduk-nâdin-achi*, *Marduk-ilu*. The Assyrians also worshipped Merodach, though he was less prominent among them than among the Babylonians.

LIT — E. SCHRADER: *Die Keilinschriften u. das Alte Testament*, Giessen, 1872, 2d ed., 1883; F. LENORMANT: *Die Magie u. Wahrsagekunst d. Chaldäer*, Jena, 1878; *Les Origines de l'Histoire*, vol. i., App., Paris, 1880 (Eng. trans., *The Beginnings of History*, N.Y., 1882). FRANCIS BROWN.

MERO'DACH-BAL'ADAN (Heb., מְרֹדַךְ בַּלְאֲדָן, and, evidently by an error, בְּרֹאדַךְ בַּלְאֲדָן; Babyl., *Marduk-abal-idinna*, "Merodach a son gave"), a king of Babylonia, is mentioned (2 Kings xx. 12 ff., and Isa. xxxix. 1 ff.) as sending letters and a present to Hezekiah on the latter's recovery from his sickness. Hezekiah showed the ambassadors all his treasures and his defences, and thus gave Isaiah an opportunity of foretelling the capture and plunder of the royal house by the Babylonians.

The name Mardukabalidinna occurs in the cuneiform inscriptions as follows: (1) Among the kings who paid tribute to Tiglath Pileser II. at Babylon, B.C. 731. He is there called "son of Jakin." (2) As "king of the land of Kaldi," defeated and put to flight by Sargon, B.C. 709, 708. He is called "son of Jakin," "dwelling on the sea:" his stronghold is "Dur-Jakin," lying evidently in "Bit-Jakin;" and "Bit-Jakin" ("house of Jakin") is the land bordering on the Persian Gulf, in extreme Southern Babylonia (cf. *Bit-Chumri*, "House of Omri," applied by the Assyrians to the northern kingdom of Israel). "Son of Jakin" means, probably "of Jakin's dynasty." (Cf. "Son of Omri," applied by Shalmaneser II. to Jehu.) (3) As "King of Kar-Duniash" (Babylonia in the narrow sense), defeated and put to flight by Sennacherib, B.C. 704. (4) As again conquered by the same monarch in Bit-Jakin, B.C. 700. (5) On contract-tablets we find mention of the ninth, tenth, eleventh, twelfth, and (Schrader: *Keilinschriften u. Geschichtsforschung*, p. 535; cf. Boscawen, in *Trans. Soc. Bib. Archœol.*, vol. vi., p. 19) twentieth year of the reign of Mardukabalidinna. Ptolemy's Canon gives for the reign of Μαρδοκέμπαδος in Babylon twelve years, — B.C. 721–710; and Alexander Polyhistor (Euseb., *Chron.*, I. 5), probably on the authority of Berosus, names Marudachus Baldanes as ruling in Babylon for six months just before [B]elibus, — B.C. 702.

Now, if, according to the last contract-tablet mentioned above, a King Mardukabalidinna reigned for twenty years, then the identity of the persons thus named by Sargon and by Sennacherib, of the Μαρδοκέμπαδος of Ptolemy, the Merodach-Baladan of the Bible, and the Marudachus Baldanes of Alexander Polyhistor, is highly probable. He would not interrupt his reckoning because during some of these years (after his twelfth, — years during which no contract-tablets bearing his name have been discovered) he failed actually to hold the throne. It is more doubtful whether the king named by Tiglath Pileser II. is the same person, though this is quite possible. But if "Baladan," the name of the father of Merodach-Baladan according to 2 Kings xx. 12 and Isa. xxxix. 1, is abbreviated, as is not unlikely, for Merodach-Baladan (father and son having the same name), then the contemporary of Tiglath Pileser may have been the father.

Most difficult of all is to fix the time of the embassy to Hezekiah. In all probability, the object of it was really to pave the way for an alliance; and it occurred, most likely, at a time when Merodach-Baladan was in special straits, or saw a good opportunity for striking a blow against Assyria. It is impossible at present to decide, however, whether it was in the time of Sargon or of Sennacherib, and, if the latter, whether before or after Sennacherib's campaign in Judæa. See SARGON, SENNACHERIB.

LIT. — J. MENANT: *Annales des Rois d'Assyrie*, Paris, 1874; *Babylone et la Chaldée*, Paris, 1875; E. SCHRADER: *Die Keilinschriften u. das Alte Testament*, Giessen, 1872 (2d ed, 1883); *Die Keilinschriften und Geschichtsforschung*, Giessen, 1878. FRANCIS BROWN.

ME'ROM, Waters of (*waters of the high place*), a lake in Northern Palestine, the site of Joshua's crushing defeat of Jabin's confederacy (Josh. xi. 5, 7), identified with Lake Samachonites of Josephus, and Lake Huleh of the Arabs, eleven miles north of the Lake of Galilee. It is triangular in shape, six miles long by three miles and a half wide, but only eleven feet deep.

MERSWIN, Rulman. See RULMAN MERSWIN.

MESOPOTA'MIA (Μεσοποταμία, i.e., *ἡ μέση τῶν ποταμῶν τοῦ τε Εὐφράτου καὶ τοῦ Τίγριος* — Arrian. Alex., 7, 7, cf. Tacit. Annal., 6, 37) is the name given by the Greeks, from the time of Alexander the Great, and, after them, by the Romans, to the region bounded on the east and west by the Tigris and the Euphrates. The Taurus range was generally regarded as separating it from Armenia on the north: the Median wall and the Euphrato-Tigris canal-system usually stood for its southern limit. It was rarely held to include Babylonia, both Upper and Lower. The Old Testament assigns this general region to Aram, and calls it אֲרָם נַהֲרַיִם, "Aram of the two rivers" (Gen. xxiv. 10; Deut. xxiii. 5, etc.). פַּדַּן אֲרָם, *Padan-Aram*, "Plain of Aram" (Gen. xxv. 20, xxxi. 18, etc.) is the name of part of the same district. (See PADAN-ARAM.) The LXX. translated these names by Μεσοποταμία, Μεσόποτ. Συρίας, or *πεδίον Μεσοπ̃τ.* The later Arabic name *Al-Djezîrah* ("the island") covers nearly the same extent of territory.

The northern part of the district is mountainous (comp. Num. xxiii. 7), with fruitful valleys attractive to settlers, and was populous from early times. Toward the south the land was dry and barren, except along the river-beds, crossed by caravan-tracks, but otherwise abandoned to wild beasts (Ammian. Marc., 18, 7; Xen. *Anab.*, 1, 5, 1 ff.) and to Arabian robber-bands, whose presence there caused it sometimes to be considered part of Arabia (Dio Cass., 68, 31).

Among the chief cities of Mesopotamia were Haran (Carrhæ), Edessa, Nisibis, and Tul-Barsip (later Kar-Salmanassar), capital of the important principality of Bit-Adini (בֵּית עֵדֶן, Amos i. 5).

Mesopotamia was not a political unit, and its history is involved in that of the great peoples which bordered upon it. The ancestors of the Hebrew people settled there (Gen. xi. 10 ff., xii. 5; Josh. xxiv. 2 ff.; Acts vii. 2), after leaving Ur of the Chaldees (see UR); and, even after Abraham had entered Canaan, a connection with his family in Mesopotamia was maintained. Rebecca came from Mesopotamia (Gen. xxiv. 10 ff., xxv. 20). Thither went Jacob, and gained wives and fortune (Gen. xxviii. ff., xxxv. 26, xlvi. 15). Egyptian records tell us that Egyptian kings of the eighteenth and nineteenth dynasties made inroads into Mesopotamia (*circa* B.C. 1700–1350). In the time of the Judges we hear of "Chushan-rishathaim, king of Mesopotamia" (אֲרָם נַהֲרַיִם), as an oppressor of Israel (Judg. iii. 8, 10) In David's time the king of the Syrian Zoba had vassals in Mesopotamia (2 Sam. x. 16, cf. v. 19). From the Assyrian inscriptions it appears that the land was divided among petty chiefs, whom the Assyrians by degrees subdued; Shalmaneser II. (B.C. 858–823) establishing at length a permanent control over the greater part of the territory. The district then belonged successively to the Assyrians, Babylonians, and Persians; falling later under the dominion, first of the Seleucidæ, then — after being long the battle-ground of Parthian, Armenian, and Roman armies — of the Romans. Its incorporation into the Roman Empire was due to Trajan, and, more completely, to Caracalla (A.D. 217). At this time two main divisions were recognized, — Osrhoëne in the West, with Edessa as its capital; Mygdonia in the East (Polyb., 5, 51), with Nisibis as the chief city. The Arabs conquered Mesopotamia A.D. 637–641.

LIT. — H. KIEPERT: *Lehrbuch der alten Geographie*, Berlin, 1878; C. RITTER: *Erdkunde*, vol. xi.; J. OPPERT: *Expédition Scientifique en Mésopotamie 1851–54*, Paris, 1863. RÜETSCHI.

MESROB, or **MASHTOZ,** b. in the middle of the fourth century, at the village of Hazegaz in the Armenian province of Taron; d. at Walarshapat, Feb. 19, 441. He was educated by the *catholicos*, Nerses the Great, and instructed in Greek, Persian, and Syriac. After the death of Nerses, he came to the court of King Vramshapuh as his secretary; but, after the lapse of seven years, he retired, dissatisfied with a merely worldly life, first to a monastery, and afterwards into the desert. The great fame of the *catholicos*, Sahak the Great, allured him back into the world; and then began his great missionary and literary labors. The Bible was known in Armenia only in the Syriac translation, which the common people did not understand; and the Armenian language could be written only by means of Greek characters, which were altogether incapable of representing it. After many troubles, he finally succeeded in producing an alphabet of thirty-six letters, which proved admirably fitted for the Armenian language; then he translated the Bible into Armenian in connection with Sahak; and finally he laid the broad foundation of the whole Armenian literature by a number of translations from Greek and Syriac, performed by disciples whom he had sent to Edessa, Constantinople, Athens, and Alexandria. For a short time after the death of King Vramshapuh, he was disturbed in his beneficent activity. The Persian kings decided to govern their Armenian provinces by Persian governors, and those strangers determined to introduce the Persian fire-worship in the country. Merob and Sahak fled into Greek Armenia; but the persecution was only of short duration, and both were able to return. See SUK. SOMAL: *Quadro della storia letterara di Armenia*, Venice, 1829; and the life of Mesrob, written by GORIUN, and translated into German by Welte. PETERMANN.

MESSALIANS. — I. Messalians, or Massalians, a word of Syriac derivation, and denoting "praying people," was the name of a non-Christian religious party which flourished in Asia Minor in the middle of the fourth century. According to Epiphanius, they originated among the Hellenists. They accepted a plurality of gods; though they recognized only one God, the Omnipotent, as worthy of being worshipped. They held frequent prayer-meetings, with illuminations and singing. In some respects they resembled the Cœlicolæ and the Hypsistorians: in others, they seem simply to be a popular form of Persian dualism. They were never numerous, but they were persecuted by the Christian authorities. See EPIPHANIUS: *Hær.*, 80; CYRIL OF ALEXANDRIA: *De Adoratione*, iii.; ULLMANN: *De Hypsistariis.* — II. Entirely without connection with this non-Christian party, there existed in Syria, in the latter part of the fourth century, under the name of Massalians, a Christian sect, which, however, soon obtained other names, — Euchites, after their principle of perpetual prayer; or Chorentæ, after their habit of dancing; or Adelphians, Lampe-

tians, Marcionists, Eustathians, etc., after their various leaders. They were monks; but, in opposition to other Eastern monks, they refused to work for their bread, but roamed about begging. The demon, they taught, with which every human being is born, can be expelled or subdued only by intense prayer: baptism and the Eucharist are of no account. But, in the enthusiasm of intense prayer, the soul is raised above all passions and cravings, and consequently, also, above all moral restrictions. Condemned by one council after the other, and persecuted both in Syria and Asia Minor, they are still heard of in the sixth and seventh century. [See the exhaustive article, "Euchites," by G. Salmon, in SMITH and WACE: *Dictionary of Christian Biography.*] — III. Once more the name of Messalians comes to the surface in the history of the church; namely, in connection with the Paulicians in the tenth century, but probably also as a branch of that sect. See article on PAULICIANS. WEINGARTEN.

MESSIAH, MESSIANIC PROPHECY. According to the prophecies of the Old Testament, the consummation of the plan of salvation was, on the one hand, to be brought about by the *personal* advent of Jehovah in his glory. He appears, amidst the jubilation of the whole creation, to establish his kingdom on the earth (Ps. xcvi. 10 sqq., xcviii. 6 sqq.), and reveals himself to his people as the Redeemer from bondage and the Good Shepherd (Isa. xxxv. 4 sqq., xl. 10 sq., lii. 12; Ezek. xxxiv. 11 sqq., etc.). Jehovah himself takes up his dwelling on Zion, ruling all nations as their king (Zech. xiv. 16), fills the new temple with his glory (Ezek. xliii. 2, 7), shines as the eternal light over the divine city (Isa. ix. 2, 19), etc. So patent was this future indwelling of God in his church to be, that no ark of the covenant would be any longer necessary (Jer. iii. 16). While on the one hand, the representations are thus most distinct, that Jehovah will dwell among his people in the era of salvation, they are, on the other, equally distinct, that the kingdom of God will be restored by a member of the house of David. Both of these representations are put side by side in Ezek. xxxiv., where Jehovah himself is portrayed as the shepherd (ver. 11), and as, at the same time, raising up a shepherd, even his servant David (ver. 23). In verse 24 both delineations are merged in the description, "I the Lord will be their God, and my servant David a prince among them." This member of the house of David is the promised Messiah.

The Hebrew word "Messiah" (מָשִׁיחַ), translated in the LXX., Χριστός ("Christ"), designates in the Old Testament, in the first instance, every person anointed with the holy oil, as the high priest, and especially the king. From the latter use, its application passed over (Ps. ii. 2; Dan. ix. 25) to Him who was to represent and introduce the consummation of the kingdom of God. The Targum of Onkelos adds the title at Gen. xlix. 10, Num. xxiv. 17; and the Targum of Jonathan, at Hos. iii. 5, and many other places. The term "Messiah" is twice used in the New Testament (John i. 42, iv. 25); and its Greek equivalent, "Christ," almost always with the article in the Gospels, without it in the Pauline and Petrine Epistles. The promise of the Messiah was connected with the family of David, but it presupposes and was built upon the hope of salvation which Revelation from the very beginning had excited. It is with this expectation that we must therefore here begin.

1. *Prophecies in the Old Testament.* — The first promise of salvation is put in closest connection with the Fall (Gen. iii. 15). The older theologians wrongly interpreted the "seed of the woman" to mean an individual; and the Roman Catholics, on the basis of the false rendering (*ipsa conteret caput*), referred it to the Virgin Mary, — an exegesis which the Jesuits zealously espoused. The passage predicts the conflict of the human race with the kingdom of evil, and the final triumph over it; so that it is indeed the "first Gospel" (πρῶτον εὐαγγέλιον), as the older theologians designated it. Of very great importance is the further teaching of the passage, that, as all evil is the consequence of sin, so salvation will be a consequence only of the destruction of sin. In other words, the conflict here indicated is a moral conflict. Gen. iv. 1 does not refer to the God-man, as Luther indicates in his translation; but the name "Noah," which Lamech gave his son (Gen. v. 29), proves that the antediluvian world was looking forward to a deliverer from the curse of sin. After the Flood, those divine acts of election occur by which the way for the fulfilment of salvation was being prepared. The God of revelation was the God of Shem (Gen. ix. 26); and the promise that in Abraham (Gen. xii. 3, xviii. 18, etc.) all nations were to be blessed was to find its fulfilment in the kingdom of Christ. Important is the thought that the chosen tribe is to rule all nations (xxvii. 29), and this tribe was to be Judah (xlix. 10). No matter how the word "Shiloh" is interpreted ["Christ the Prince of peace," or, "a place of peace"], it is replete with the promise of the future.

A third period of Messianic prophecy begins with the deliverance of Israel from Egypt. Balaam's prophecy of the star of Jacob (Num. xxiv. 17 sqq.), referred by the ancient Jews to the Messiah, evidently points to a glorious rule and ruler issuing from Israel. The passage in Deuteronomy (xviii. 15–19) does not refer, as it used to be explained, to a single individual prophet, Christ, but to the office of the prophets. It has, however, its place in the Messianic predictions, as showing that prophetic as well as regal functions were necessary to the consummation of God's kingdom on earth. [Stephen, in his address before the Sanhedrin, quotes this passage from Deuteronomy, and finds in it a direct reference to the Messiah, — Acts vii. 37.] The point of departure for the more definite concentration of the Messianic expectation on a person is 2 Sam. vii., where Jehovah promises to establish David's dynasty forever, and to make his seed his son. This son was not the whole house of David, but one of David's descendants (1 Chron. xvii. 11). By this passage (2 Sam. vii.) two things were fixed, — that the Messiah was to be a king, and a son of David. David's house can be humbled, but not permanently (1 Kings xi. 39). In David's last song (2 Sam. xxiii.) predicates are affirmed of David's royalty, which cannot be referred to his own person, but to the ideal kingdom he represented (compare Ps. xxi. 5, 7, lxi. 7). In Ps. ii., xlv., lxxii., cx., a royal personage is de-

picted, to whom neither David nor Solomon corresponds, but only He of whom they were types. There are two schools of interpretation with regard to these psalms. The one, represented by Calvin, holds, that, in the first instance, they refer to a king of Israel, but that the ideal predicates affirmed of him refer to the Christ. The other school holds that the Psalmist had before him the ideal theocratic king, and so spoke directly of Christ. This last view cannot be set aside by the objection that the Psalmist could not sing of a future king; for he does sing of a future glory of the holy city (Ps. lxxxvii.), and the future advent of Jehovah to establish his kingdom (Ps. xcvi.–xcviii.). This view seems to be decidedly the more natural in Ps. ii., lxxii., cx. These psalms depict the Messiah as a victorious prince, ruling over the world, and relieving the suffering (Ps. lxxii.). This king is also a priest (Ps. cx. 4), a designation it was impossible to give to David or Solomon; and the affirmation that his priesthood was to be "after the order of Melchizedek" shows that it was to be something outside of, and superior to, the Mosaic order.

Turning to the prophetical books, we find in the oldest of them no distinct reference to the person of the Messiah. But the elaborate descriptions of his person and rule which Isaiah and Micah give do not make the impression that the idea was a novel one; and the view that the Messianic expectation goes back no farther than the eighth century B.C. has no warrant. It should not occasion any surprise that the prophets, at the time of the deterioration of the Davidic dynasty, should have pointed more distinctly to the future; for this was the very function of the prophets, — to testify to the indestructible truth of the divine promise. Pursuing first the line of the predictions concerning Christ's person, we discover that he is to be endowed with a superhuman dignity. He is of divine origin (Mic. v. 2), and endowed with divine power (Mic. v. 4). To this passage in Micah corresponds Isa. iv. 2, if this is to be referred to the Messiah, as the Targum assumes. Isa. vii. 14 refers to the birth of "Immanuel;" and it is now again pretty generally conceded that it refers to the Messiah from its connection with ix. 5 sqq., where the divine nature of the Messiah is affirmed. In xi. 1 sq. the divine in him seems to be described as only the result of the Divine Spirit's resting upon him. In Jer. xxiii., xxxiii. 14–26, we have other prophecies of the Messiah; but, in the first, the expression "the Lord our righteousness" (xxiii. 6) does not necessarily contain the affirmation of the divinity of the Messiah; for it does not say he *is* divine, but is "called" so. In Jer. xxx. 21, however, the Messiah is described as a ruler, and in a peculiar relation to Jehovah, such as no man can hold to him. In Zech. iii. 8, vi. 12, the expression "Branch" is used as a proper name of the Messiah. In Mal. iii. 1 we have a prophecy of a "messenger," whom the Lord would send to prepare the way for the "messenger of the covenant," or angel of the covenant. The Lord who despatches the messenger is Jehovah. The angel of the covenant may be the angel of the wilderness, but it is more plausible to refer it to the Messiah. Finally, in Daniel, we come to the close of the Messianic prediction of the Old Testament. In vii. 13 sq. the vision of the four beasts is concluded with a vision of the "Son of man coming with the clouds to the Ancient of days." According to some interpreters, the Son of man referred to the theocratic people, as the four beasts referred to world-kingdoms; but this is very improbable: and, as far back as we can trace the exegetical tradition, it was referred to the Messiah. So here, likewise, he appears as a divine as well as a human being; for only God can use the clouds as his chariot (Ps. civ. 3). If we follow the usual interpretation, the Messiah is not again referred to in the heavenly creatures of Daniel; but who is he whose voice is heard on the bank of the Ulai (viii. 15–17), who appears in majesty at the Tigris (x. 5 sqq.), and swears by him that liveth forever (xii. 6 sqq.)? That is the best view which sees here the angel of Jehovah (Michaelis, etc.) If this be so, his identity with the Son of man of vii. 13 (not with Michael, as Hengstenberg urged) is easily made out. It is to be noticed that the Apocalypse (i. 13–15) gets its description of the appearance of the glorified Christ from Dan. x. 5 sqq.

The union of this Son of man coming from the clouds with the member of the house of David is not described in the Old Testament (we prophesy only *in part*, — 1 Cor. xiii. 9). All the elements, however, are furnished in the prophecy of the Old Testament. It remained for Christ to unite them in his person, — the object and the fulfilment of these two lines of prophecies.

2. *The Office and Work of the Messiah.* — The first characteristic of the Old-Testament prophecies is, that the Messiah was to be a *king*, and the Messianic kingdom was to rise from a humble beginning to a glorious consummation (Isa. xi. 1; Mic. v. 2). Like the first David, he was to come forth as a stem out of Jesse, and be born in Bethlehem. The same truth is taught by the allegory of the cedar of Lebanon (Ezek. xvii. 22 sqq.), which grows from a little twig that the Lord planted, and under the shadow of whose branches all the birds of heaven congregate. This allegory refers, not to Zerubbabel, but to the Messianic kingdom. The Messiah was to come, not in pomp, but in humble circumstances (Zech. ix. 9 sq.). His royal power was to extend over all nations (Isa. xi. 10 sqq.).

The second characteristic of the Messiah of the Old Testament is that he *suffers*, and by his suffering and death atones for the sins of the people. The destruction of sin he will accomplish by the exercise of righteous judgment (Isa. xi. 9) and the spread of the knowledge of Jehovah through the land. At the side of passages of this kind are others, in which prophecy points to a servant of Jehovah who suffers in the people's stead, to an act of atonement upon which the dawn of the period of salvation depends. The Messiah is to be a priest. The sufferings of the Messiah bring about a recognition of the God who saves among those who theretofore have not known him. This idea is brought out very distinctly in Ps. xxii., which cannot refer to David, in whose life no circumstance is found to correspond to it (not even 1 Sam. xxiii. 25 sq.), nor to Jeremiah, who would hardly have associated the establishment of the kingdom of God among the heathen with his deliverance. The meal of thanksgiving and sac-

rifice (Ps. xxii. 26) is identical with the prophesied meal of the Messianic period (Isa. xxv. 6 sqq.), which God prepares on Zion for all nations. Nor is the suffering one in the psalm, Israel (Kimchi), as verses 22, 23, show. This Messianic suffering is regarded as *vicarious*. The whole Old Testament is full of the thought that God stays judgment upon a guilty race on account of a just and righteous substitute. The most pious of the patriarchs of Israel are sinful themselves, for this reason cannot roll away the curse from the people (Isa. xliii. 27, etc.), and do well if they save themselves (Ezek. xiv. 14 sqq.). The people needs a more perfect mediator. This is the servant of Jehovah. The fundamental conception of the servant of God in Isa. xl. sqq., it is true, is the people of Israel (xli. 8 sq., xliv. 1 sqq.; comp. Jer. xxx. 10), in which the prophets are included. It is not the prophetic order by itself, for the prophets were not a corporation; and the description of blind and dumb dogs (lvi. 10) is not applicable to them. But when this servant of Jehovah is described as the light of the Gentiles (xlii. 1–7), the one who shall lead the people back to the Holy Land (xlix. 1–6, etc.), it is not to be denied that the description refers to an ideal person, and not to the servants of God (Israel) as an aggregate. This must be affirmed very positively with regard to lii. 13–liii. 12. The people itself has the consciousness of guilt (lix. 16, lxiv. 5), and cannot atone for its sins (lix. 16). The prophecy points to one who suffers not for his own sins, but gives up his life as a substitute, as a ransom (אָשָׁם), for the sins of others. He is rejected of men, but honored of God, and by him lifted out of the grave into glory. This servant of God is the son of David, as is plain from lv. 3 sqq., which refer back to the promise of David. In Zechariah it is plainly taught that the Messiah is to be priest, making atonement for his people (iii.), and is crowned with the double crown, uniting the royal and priestly functions (vi. 9–15). He is to suffer death; and, when he is pierced, it is as though Jehovah himself were pierced (xii. 10–13).

3. *The Apocrypha.* — The question whether the Messianic expectation runs through the apocryphal books of the Old Testament has been recently discussed with a good deal of heat, but without overthrowing the old position, that only faint indications of the Messianic hope are found in them. Turning first to the apocryphal Chochma literature, we find that Ecclesiasticus speaks of the promises delivered to the patriarchs (xliv. 21 sqq.), David's glorious throne (xlvii. 11), and the coming of Elias (xlviii. 10), but nowhere even hints at the Messiah, the destroyer of sin, the consummator of the Davidic royalty. The Book of Wisdom borrows from the Old Testament the idea of a day of judgment, at which the divine kingdom shall be restored (iii. 7 sqq., v.); but there is not a vestige of a reference to the future King and Saviour of David's lineage. One passage (ii. 12–20) was referred by the ancient church to the death of Christ, but the connection forbids this reference. What is true of these two books is true of all the Apocrypha of the Old Testament. The Book of Baruch, which the writer attempted to set in the key of the old prophets, speaks of the glory of Jerusalem and the return of the people (iv. 21 sqq.), but has no word about the Messiah. The same is the case with Tobit, which refers to the conversion of the Gentiles (xiii. 8–18, xiv. 5–7), but not to the Messiah. The First Book of Maccabees breathes, more than any of the other Apocrypha, the theocratic spirit of the Old Testament; but here, too, there is no trace of a Messianic expectation. The Messianic hope had not died out among the people, as we shall see below; but it is evident that the Maccabæan leaders and their party did not strengthen its courage by Messianic expectations. The expectation of the Messiah was associated with deliverance; and the people found in the patriotism of the Maccabees a substitute for the Messianic deliverance, so far as the national aspect was concerned, and their partial fulfilment in (Obad. 20 sq.; Amos ix. 11 sq.) John Hyrcanus, who united in his own person the offices of priest, prophet, and king. The moral aspect of the Messianic deliverance came, after a while, to be explained to be the deliverance of each individual by his own efforts. Philo represents this position, and found the ideal of the good and wise man, not in the future Messiah, but in the patriarchs, and especially in Moses, whom he praises as the holiest of men, uniting in his person royal, prophetic, and priestly functions (*De præm et pœn.*, 9). For this reason we shall not be surprised to find the notion of a personal Messiah wanting in Philo's system. That "more divine than human revelation" of which he speaks, follows the description of the Shechinah of the wilderness, not the Messiah; and this is not the result of his preference for the Pentateuch over the prophetical books, for the Alexandrine version of the Pentateuch contains the term "Messiah." He does not mention an objective act of atonement, nor a restoration of David's throne; and the victorious conqueror of the heathen (Num. xxiv. 7) he explains away as the unperturbed courage and robust physical strength of the Jews.

In spite of what has been said, the Messianic hope which flamed forth under the Herods had not died out in this period. It was still held as a scholastic opinion, as is proved from the LXX., the earliest monument of the Jewish exegesis, which probably understood Gen. xlix. 10 in a Messianic sense, and Num. xxiv. 7, 17, when he whose kingdom is greater than that of Agag cannot be any one else than the Messiah. The same may be said of Isa. ix. 5, where they seem to have identified the Messiah with the angel of the Lord's presence. The earliest Targums prove the same thing as the LXX. (see below). The Messianic hope was also fostered in those narrow and pious circles (Essenic circles, Hilgenfeld) from which the Jewish apocalyptic literature sprang after the Maccabæan period. To this literature we now turn.

4. *The Hebrew Apocalyptic Literature.* — The Book of Enoch, whose composition is put by the latest authorities in the year 110 B.C., substitutes for the seventy weeks of Daniel seventy periods in which heathen rulers shall govern. At the completion of these periods, the end will come (lxxxix. 59 sqq.), the heathen nations will be subdued, the new Jerusalem be established, and the Messiah reign (xc. 37 sqq.). The Messiah is represented under the figure of a white bullock,

whom all the beasts of the earth, and fowls of the heavens (the heathen nations), shall acknowledge. The name of the Messiah occurs most frequently in chaps. xxxvii.–lxxi. (which Hilgenfeld declares to have been written after Christ's birth), and was given before the world's creation (xlviii. 3). When he appears (xlvi. 4 sqq.), he will cast out all the great of the earth who refuse to acknowledge him from their seats of power; but even his enemies shall bow before him (li. 3–5, lxii. 9). If this section was written before Christ, then we have in it, as Hilgenfeld has said, "the highest doctrine of the Messiah known to us in the Hebrew literature before Christ." It also speaks of the Messiah as being at once the Lord from heaven and the son of a woman (lxii. 5), but does not teach an incarnation. The step is so great from the Messianic passages in the Old Testament to the Christological section in Enoch included between xxxvii. and lxxi. as to force me to the conclusion of Hilgenfeld, that it is of post-Christian origin.

The Book of Daniel was much studied in Alexandria; and the apocalyptic thoughts it started were embodied in the Sibyl, a heathen voice announcing the glory of Judaism, and its triumph over heathenism. The oldest document ascribed to the Sibyl is the prophecy in the third of the Sibylline books, which Hilgenfeld puts in the year 140 B.C. This prophecy announces the Messiah; but the God of Israel is the great king, and he rules through prophets. It is the universal sway of the Mosaic law, and not the consummation of the Davidic authority, which is brought out. Virgil's description of the return of the golden age is very properly regarded as having drawn from this document. The Sibyl regards the fourth kingdom of Daniel as the Roman Empire; and in proportion as the Roman oppression was increased did the expectation become more intense, that the approach of the Messiah was near. These Sibylline books aided in spreading that general expectation which we find so prevalent in the heathen world, that a new period of the world's history was about to dawn, and which Suetonius (*Vespas.*, 4) refers to as an old and firm opinion.

The Fourth Book of Ezra is the last of the Hebrew apocalyptic writings. The most recent criticism again refers its origin to a date before Christ, although we still prefer to place it about 100 A.D. The teachings concerning the Messiah include much that is peculiar to the Talmud. It represents the fourth world-power as the Roman Empire. The Messiah will come to bring the eagle (the Roman Empire) to judgment, and to cast it into the fire (xi. 37 sqq.), and, on the other hand, to bless the people of God until the day of the last judgment (xii. 33). In chap. xiii. the advent and work of the Messiah are more fully described. His face is as a consuming fire. The nations will give up their wars when he speaks. His reign, however, is limited to four hundred years, when he and all men living shall die, but, after seven days, rise again. The Highest will then reveal himself, and establish righteousness.

5. *Culmination of the Messianic Expectation.* — The expectation of the Messiah culminated in the Herodian period. This result was caused by the restlessness of the people under the dominion of Idumæan and Roman rulers; and the people looked forward with great longing to the coming of the Son of David, which from henceforth is a title of the Messiah in the New Testament (Matt. ix. 27, etc.) and the Targums. The best authority on the subject, as it was held at this time, is the New Testament; after it, Josephus, who however, is very cautious in his utterances. The New Testament represents one of the essential features of the time to be the waiting for the Messiah (Luke i. 38, ii. 25), who should deliver Israel from its enemies, and redeem it from its sins (Luke i. 74–77). He was to establish righteousness, but only through suffering and conflict rise to his glory (Luke ii. 34; John i. 29). Very different was the Messianic hope of the Pharisees. They expected the kingdom of God to come with outward circumstance (Luke xvii. 20), and to be a political power. Their ideas were visibly embodied in Judas the Galilæan, and the faction of the Zealots.

The vital power of these Messianic expectations is attested by the frequent outbreaks of the Jews against the Romans. Josephus (*B. J.*, VI 5, 4) explains this inveterate hostility by a prophecy in their sacred books, of double meaning, according to which one should attain to dominion over the world from Judæa. He found the fulfilment in the Roman emperor Vespasian. The passage to which he referred was, in all probability, Dan. ix. 24–27.

The destruction of Jerusalem was by no means the grave of the Messianic hopes: on the contrary, from that event dates the reception of this belief as a Jewish article of faith; and Bar Chochba was able once more to gather the people about him, under the delusion that he was the Messiah, and to lead them into a death-struggle. Rabbi Akiba acknowledged his Messianic claims; but Hillel II., in the time of Constantine the Great (Grätz: *Gesch. d. Juden.*, iv. 386), said, "There is no Messiah for Israel; for Israel had its Messiah long ago, in the days of Hezekiah." To which Rabbi Joseph replied, "May God forgive Hillel!" It was firmly believed that the Messiah would come. The manner and the time of that coming were questions in dispute. We shall now turn to the later opinions of the Jews, especially as they are embodied in the Targums of the elder Onkelos — which explains Gen. xlix. 10, Num. xxiv. 17, of the Messiah (the younger finding seventeen Messianic passages in the Pentateuch) — and Jonathan, the Mishna (which does not contain much), the two Gemaras, and the older writings of the Midrash.

6. *Rabbinical Views.* — Jewish theology distinguished two periods (æons), by which they did not mean this world and the world to come, but two periods in this world's history. The second period follows upon the resurrection. Some taught that the Messianic period began before, some after, that event. The former was the prevailing view; and R. Eliezar says, that, in the days of the Messiah, wars will continue. The duration of the Messianic kingdom is variously defined. The principal reference is *Bab. Sanh.*, 97 sqq. After limiting the duration of the world to six thousand years, to be followed by a universal sabbath lasting a thousand (Rab Ketina) or two thousand (Abaji) years, during which the world will lie desolate, it says, "It is a tradition

of the school of Elias, that the world will last six thousand years, two thousand of which are desolation (*Thohu*), two thousand law (*Thora*), two thousand the Messianic period; but, on account of our sins, a part of the latter is run out." In another place, leaning upon Persian sources, it says, that, after 4,291 years should have elapsed from the creation of the world, the war between Gog and Magog would begin; and then the Messiah would come, and, at the end of seven thousand years, God would create a new world.

The Messiah was to appear suddenly (*Bab. Sanh.*, 97: "Three things come unexpectedly, — the Messiah, that which is found, and a scorpion"), but whether in Nisan (the month of the deliverance from Egypt) or Tisri (Ps. lxxxi. 14) was a matter of dispute. Signs would precede his coming. R. Jochanan says (*Bab. Sanh.*, 98), "The Son of David will not come, except in that generation when all are either undeserving of punishment (Isa. lx. 21), or all are guilty (Isa. lix. 16)." R. Acha asserts, that, if Israel was in a state of penitence only for a single day, the Son of David would at once come; and he bases the assertion on Ps. xcv. 7. R. Levi says, that, if Israel observed only a single day according to the rules, the Messiah would immediately come. It was believed that the Messiah would appear at a time of great moral depravity (see especially *Mishna Sota*, ix. 15), unchastity, drunkenness, heresy, etc.

As to the person of this Messiah, it cannot be questioned that the most current view amongst the Jews was that which Trypho — after declaring the doctrines of the divinity and eternal pre-existence of Christ to be absurd — indicates in the *Dialogue* of Justin Martyr (c. 49): "We all expect that Christ will be a man born of men." Not even in the oldest Targums can the doctrine of the superhuman dignity of the Messiah be found; and in the Targum of Jonathan at Isa. vii. 14, Mic. v. 2, there is no trace of a reference to his birth from a virgin; and the explanation of Isa. ix. 5 is ambiguous. But the notion of the Messiah's superhuman nature was not altogether wanting, as is proved by a reference to some of the Midrashim, especially *Bereschith rabba*, edited, according to Zunz, in the sixth century. The latter identifies the Spirit of God moving upon the face of the waters (Gen. i. 2) with the Messiah; declares him to be higher than the patriarchs, Moses, and the angelic ministers (at Gen. xxviii. 10 sq.); asserts, that, in the future world, he will be at God's right hand, Abraham at his left, etc. (at Gen. xviii. 1). It was taught that the Messiah was to live in obscurity after his birth. According to the Talmud, he was born at the time of the destruction of Jerusalem, received the name Menahem, but, being made known by a Jew, was separated by storm from his mother (*Hieros. Berachoth*, 5). His place of abode afterwards was Rome, Isa. xxi. 11 being used as proof, and Edom being regarded as referring to Rome. There, according to the famous passage (*Bab. Sanh.*, 98), he sat at the gate of the city, surrounded by the sick and suffering, whose wounds he bound up, and waiting for that day (Ps. xcv. 7) when the people should repent, and warrant his going to them. It is in this same passage that the Messiah is called "the Leper," the proof-text being Isa. liii. 4. This description of a state of humility and obscurity through which the Messiah was to pass shows the influence of Isa. liii. upon the Talmud. It was represented that Elijah would precede the Messiah in person, until Maimonides (Mal. iv. 5) explained the prophecy of one coming in the spirit of Elijah. Many represented that the Messiah's first act would be the breaking of the foreign yoke; and some rabbins held that he would arouse the righteous dead, but in regard to the resurrection of the dead there was a great divergence of views amongst the Jewish theologians.

A great interest centres in the question, whether the Jewish teachers taught an atonement for sin through the sufferings and death of the Messiah. (See Wünsche: *D. Leiden d. Messias*, 1870.) There is no doubt that the old Jews referred the Messianic passages in Zechariah and Isa. liii. to the Messiah; and Trypho (Justin, c. 89) says, "It is evident that our Scriptures announced that Christ will suffer;" but the idea of atoning sufferings is not to be found in the Talmud associated with him. Its method of salvation is expressed in these words (*Berachoth*, 5): "Their sins are all forgiven who study the Law, do acts of mercy, and bury their children." The Christ of the atonement was an offence to the Jews. The Targum of Jonathan, in its paraphrase of Isa. liii. 5, says, "By his teaching, peace will be multiplied upon us; and, if we hearken to his words, our sins shall be forgiven." The teaching spoken of must refer to a revision of the Mosaic law, which was deemed of permanent validity, stretching even to the future world (*Pesikta sut.*). In regard to the fate of the Gentile nations, some taught full citizenship would be offered to them; others, that not even the privileges of the proselyte would be granted.

Lit. — Knobel: *D. Prophetismus d. Hebräer.*, Breslau, 1837; Hofmann: *Weissagung u. Erfüllung* and *Schriftbeweis*, Nördling., 1844; Stähelin: *D. messian. Weissagungen d. A. T.*, Berlin, 1847; Hengstenberg: *Christology of the Old Testament*, Eng. trans., Edinburgh, 1854–58; Neumann: *Gesch. d. messian. Weissagg. im A. T.*, Bleicherode, 1865; Tholuck: *D. Propheten u. ihre Weissagg.*, Gotha, 1861, 2d ed., 1867; Oehler: *Theology of the Old Testament*, Eng. trans., Edinburgh, 1875, 2 vols.; Costelli: *Il Messia secondo gli Ebrei*, 1874; Riehm: *D. messian. Weissag.*, Gotha, 1875; Delitzsch: *Messianic Prophecies* (edited by Curtiss), Edinburgh, 1880; Hitzig: *Vorlesungen über d. bibl. Theol. u. messian. Weissagungen* (edited by Kneucker), Karlsruhe, 1880; von Orelli: *D. alttest. Weissagungen von d. Vollendung d. Reiches Gottes*, Wien, 1882. — For the views of the later Jews, at the time of Christ and since, on Messianic prophecy. See Buxtorf: *Lexicon Chald. Talmud. et Rabbin.*, Basel, 1639 (pp. 1268–1273, where the passages are given which the Targums explained of the Messiah); Schöttgen: *Horæ Hebra. et Talmud.*, 2 vols., Dresden et Lips., 1742; Bertholdt: *Christologia Judæorum*, Erlangen, 1811; Colani: *Jésus Christ et les croyances messianiques de son temps*, Strassburg, 1864; Vernes: *Hist. des idées messian. depuis Alexandre jusqu'à l'empereur Hadrien*, Paris, 1874; Drummond: *The Jewish Messiah* (from the Maccabees to the conclusion of the Talmud), 1877; Ferd. Weber: *System d. altsynagogalen paläst. Theol.* (edited by Delitzsch

and SCHNEDERMANN), Leipzig, 1880; and also EWALD: *Hist. of Israel*, vol. v.; KEIM; *Hist. of Jesus of Nazara;* SCHÜRER: *N. T'liche Zeitgesch.*; [J. PYE SMITH: *Scripture Testimony to the Messiah*, 2 vols., London, 1818–21, 5th ed., Edinburgh, 1859; ROBERT YOUNG: *Christology of the Targums*, Edinburgh, 1853; LEATHES: *The Witness of the O. T., to Christ*, Lond., 1868; R. PAYNE SMITH: *Prophecy a Preparation for Christ* (Bampton Lectures, 1869), 2d ed., Lond. and N.Y., 1871; MEIGNAN: *Prophéties messianiques*, Paris, 1878; P. GLOAG: *The Messianic Prophecies*, Edinburgh, 1879; W. F. ADENEY: *The Hebrew Utopia*, London, 1879; RICHORE: *Le Messie*, Paris, 1879, 2 vols; BUNSEN: *The Angel-Messiah*, London, 1880; E. BÖHL: *Christ. d. A. T.*, Wien, 1881; EDERSHEIM: *Prophecy and History in Relation to the Messiah*, London, and N.Y., 1885.] OEHLER. (VON ORELLI.)

MESTREZAT, Jean, b. at Geneva in 1592; d. in Paris, May 2, 1657; studied at Saumur, and was pastor of Charenton. He was a learned theologian, an excellent preacher, and one of the main supports of the French Reformed Church in the seventeenth century, very active in its synods, in its disputations with the Jesuits, and in its negotiations with the court. He published several collections of sermons, of which the most remarkable is the *Exposition de l'épître aux Hébreux*, Geneva, 1655, 3 vols. Of his numerous polemical writings, his treatise, *De la Communion à J. C. au Sacrement de l'Eucharistie*, Sedan. 1624, was translated into German 1624, English 1631, and Italian 1638 See ANDRÉ: *Essai sur les œuvres de J. M.*, Strassburg, 1847. C. SCHMIDT.

METALS IN THE BIBLE. The use of bronze and iron was so old among the Hebrews, that they, like other ancient people, dated it back to the very beginning of history. (Compare Gen. iv. 22.) Abraham was rich in gold and silver, and the treasures of David and Solomon were famous (1 Chron. xxii. 14, xxix. 4; 1 Kings ix. 26, x. 27; 2 Chron. viii. 18). Palestine itself, however, is not rich in metal-bearing strata, but the neighbor countries are; and, since the author of the Book of Job shows a considerable knowledge of mining, he may very well have acquired it from personal experience. According to Strabo, gold and silver were dug in the land of the Nabatæans, and, according to Edrisi, at Gebel es-Serâ in the Seir Mountains, and along the boundary-line between Egypt and Nubia; but the principal places from which it was derived were Ophir (1 Kings ix. 26, 27, x. 11, 12, 22, 24; 2 Chron. viii. 17, 18, ix. 10), Uphaz (Jer. x. 9; Dan. x. 5), Havilah (Gen. ii. 11, 12, x. 29), Sheba (1 Kings x. 2, 10; 2 Chron. ix. 9; Ps. lxxii. 15; Isa. lx. 6; Ezek. xxvii.), and Parvaim (2 Chron. iii. 6), — places, which, according to Sprenger (*Die alte Geographie Arabiens*) and Soetbeer (*Das Goldland Ofir*, Berlin, 1880), were situated in Jemm, on the south-western coast of Arabia. Copper and iron were found at Punon, between Zoar and Petra, the region in which Moses raised the brass serpent (Num. xxi. 9, xxxiii. 42), and still more plentifully in the peninsula of Sinai, where the Wady Megharâ was specially famous. According to its rock-inscriptions, the Egyptian king Suefra, the successor of Cheops (3122–2978), opened mines there fifteen hundred years before the time of Moses. Noticeable were the copper-works of Lebanon, of which traces are still visible, and the iron-works east of the Jordan, midway between the Lake of Genesareth and the Dead Sea, which Ibrahim Pasha once more put into order (1835–39). Most of the metal, however, used by the Hebrews, was brought to them by the Phœnicians.

Gold generally occurs more or less mixed with silver, and silver more or less mixed with some baser metal; but the Hebrews understood the various processes of purification; and gold from Ophir was specially valued on account of its purity (Job xxviii. 16; Ps. xlv. 9; Isa. xiii. 12). Before the exile, neither gold nor silver was coined into money, though both were used in the payment of tributes (2 Kings xii. 18, xiv. 14; xviii. 14, xxiii. 33) and of taxes (Exod. xxv. 3, xxxv. 5; 1 Kings x. 15; 2 Chron. ix. 14). Gold and silver were mostly used for ornaments, such as bracelets (Gen. xxiv. 22), chains (Gen xli. 42), tablets (Exod. xxxv. 22), and necklaces (Exod. xxxv. 22), or for embroidery (Exod. xxxix. 3; 2 Sam. i. 24) and decoration. Especially was silver lavishly used in the outfit of the temple, — for the sockets of the boards (Exod. xxvi. 19, xxxvi. 24), for the hooks of the pillars (Exod. xxxviii. 10, 19), for the bowls and chargers (Num. vii. 13), the trumpets (Num. x. 2), the candlesticks, and tables (1 Chron. xxviii. 15, etc.). Copper was very commonly used. It could easily be smelted and fused; and those processes naturally suggested its being mixed with other metals, especially so as to produce bronze. Iron was more difficult to handle. It could be purified by smelting away all foreign elements, but it could not be smelted or fused itself. The smith, however, understood to forge it into axes, swords, etc. (1 Sam. xvii. 7; 2 Sam xxiii. etc.). The "northern iron" (Jer. xv 12) seems to correspond to what we call steel Zinc and lead were also known, and applied in various ways in practical life. FR. W. SCHULTZ.

METAPHRASTES, Simeon, a Byzantine writer, who has acquired a name in mediæval literature by a compilation and partial remodelling (*μετάφρασε*, whence his name) of a great number of lives of saints and martyrs. Of his personal life nothing is known with certainty. Leo Allatius, and, after him, Cave and Fabricius, place him in the first half of the tenth century, in the reigns of Leo the philosopher and his son Constantine; while Oudin, and, after him, Hamberger and others, place him in the middle of the twelfth century, in the reign of John Comnenus. The work itself, such as it exists in numerous manuscripts in the libraries of Vienna, Paris, Moscow, and London, and such as it has been partially incorporated with the *Acta Sanctorum*, is a bewildering maze of old and new, genuine and spurious; a hundred and twenty-two lives being considered genuine, and four hundred and forty-four spurious. Other works ascribed to him are *Epistolæ IX.*, *Carmina*, *Sermones*, etc. The *Simeonis Chronicon* is of doubtful authorship. GASS.

METH, Ezechiel, and **STIEFEL, Esaias,** were the leaders of a sect of mystical enthusiasts, which, in the first half of the seventeenth century, caused considerable trouble to the authorities in Thuringia. Stiefel, a wine-dealer in Langensalza, was the originator of the whole movement; but Meth, his nephew, seems to have been its principal

power. Many of their relatives and acquaintances joined them, and neither admonitions nor punishments had any effect. The Countess Juliane of Gleichen separated from her husband, convinced that she was going to bring forth the Messiah. But, when Stiefel died (Aug. 12, 1627), Meth felt sorely disappointed, as he believed him immortal; and Meth is said to have died a converted Christian, Oct. 26, 1640. The views of the sect, such as represented in *Zehn christliche und gottselige Traktätlein von Esaias Stiefel* and *Die zwölf Artikel, welche Ezechiel Meth von Langensalza bekennt*, are almost identical with those of the Anabaptists and Schwenkfeld. See K. F. GÖSCHEL: *Chronik der Stadt Langensalza in Thüringen*, 1818, vol. ii. p. 310. K. F. GÖSCHEL.

METHODISM, the third epochal religious movement in the history of the Protestant Church in England, sprang from the bosom of the Church of England in the last century, against whose religious apathy it was a protest, and sought to make Christianity a more vital force, and to leaven the neglected masses with the leaven of the gospel. It has with justice been called the "Second Reformation" of England, and the "starting-point of our modern religious history" (Isaac Taylor).

The Puritans, whose brief term of power came to a close with the Restoration (1660), gradually lost their zeal, or were involved in the meshes of deism. The Church of England, on the other hand, had fallen into a low spiritual condition. It still had its able and pious men, competent and willing to defend the faith; but the churches were empty, and the masses neglected. The condition of the lower clergy was a lamentable one; and idleness, indifference, and ignorance reigned among them, while many of the higher clergy enjoyed the benefits of their livings, but left to curates their religious exercises. The prominent prelates of the church contemplated its condition with grief, and looked forward to its future with alarm. As they were vainly looking around them for help, it came from an unexpected quarter and in an unexpected way. Several students, in 1729, had combined at Oxford, for the study of the Scriptures and religious conversation. Of their number the most prominent were John Wesley (1703–91) and his brother Charles (1708–88), and, several years later, George Whitefield (1716–70). In sport they were called "Sacramentarians," the "Pious Club," and also, on account of their regular habits of study and mode of life, "Methodists," — a name which they themselves afterwards adopted, defining a "Methodist" as one who lived after the method laid down in the Bible. It was from this club of Methodists that the religious regeneration of England proceeded. The first period of the history of Methodism synchronizes with the history of the latter's career: the second dates from his death.

I. HISTORY OF METHODISM TILL THE DEATH OF JOHN WESLEY, 1791. — The club at Oxford, which spent several evenings in the week in the study of the Scriptures, first began to show its works in the visitation of the poor, sick, and imprisoned. After six years (1735), the Wesleys departed to Georgia, in answer to calls, — the one to be pastor of the colony, the other to be missionary to the Indians. On board ship they came in contact with twenty-six Moravians, and much to their spiritual profit. John Wesley once said, "I went to America to convert others, and was not converted myself." They both had returned, by 1738, to England. Soon afterwards John Wesley and Whitefield began preaching in London churches, and by their fervid eloquence excited a deep sensation.

The movement afterwards known as "Methodism" had begun to develop its prodigious power Like a mighty storm, the new preaching shook the hearts of the hearers, and threw new converts into the dust; so that, with great agitation and much crying, they entreated for mercy. The representatives of the movement were, on the other hand, treated to ridicule, scorn, and active persecution. But the movement spread in spite of resistance. Nothing was at first farther from the thought of John Wesley than to act independently of the English Church. He himself was a High-Churchman; but the Church of England turned a deaf ear to Wesley's appeals, and shut its places of worship against him and his co-workers. But the work was to go on; and on Feb. 17, 1739, Whitefield inaugurated (or, rather, restored) field-preaching at a service with the colliers of Kingswood. Wesley, overcoming his first feelings of revolt, followed his example at Bristol; and, when the public places were denied him, he established the first Methodist chapel at that place, May 12, 1739. Great throngs now gathered to hear these two preachers, in Moorfields, Kensington Common, Mayfair, Blackheath, and other places. Nothing of the kind had been seen since the Reformation, — no, not even then. They and others knew, as Isaac Taylor has said, "how to hold the ear of men with an absolute mastery." Their sermons were interrupted by disturbing noises and personal violence; but their courage increased, and John Wesley could exclaim, "To save souls is my vocation, the world is my parish." In 1740 (July 23) he organized, with twenty-six male and forty-eight female members, the United Society in the Foundry, London. The year following (1741) Cennick, who had charge of a Methodist school at Kingswood, and advocated strict Calvinistic views, separated from Wesley, with fifty-two others; and, soon after, a further division took place in the Methodist ranks, in consequence of a difference, upon the doctrine of predestination, between Wesley and Whitefield, the latter holding to the Calvinistic view. The consequence was a Calvinistic and Wesleyan (or Arminian) branch of Methodism, the latter being much the stronger.

As the numbers of the congregations increased, the *organization* of the Methodist movement, or the "societies" as they were called, occupied Wesley's attention. With no other resort within reach, he somewhat reluctantly selected the most competent of the converts as lay-preachers. Maxfield had preached without his knowledge, but with great acceptance; and him he made the first lay-preacher (or helper), but not till his scruples had been removed by the strong words of his mother: "Take care what you do with respect to that young man, for he is as surely called of God to preach as you are." In 1742 the number had already risen to 20. These men were without much education, but became eloquent by reason of a living faith, and, as local and itinerant

preachers, accomplished an immense amount of good, suffering often imprisonment and other personal indignities in the work. Education was not a condition of a license to preach; but, by the rules of 1746, simply a gift for preaching and personal faith were required. They were licensed at first as "preachers on trial," for one year. By a rule passed in 1763 they were not allowed to remain longer than two years (afterwards extended to three years) in the same place.

The life of Methodism was settled by the admission of lay-preachers. The next thing in the way of perfecting the organization was the inauguration of an Annual Conference, the first session being held June 25–29, 1744, in the Foundry, London. Four lay-preachers were admitted. In the first instance it was designed by Wesley to be simply a meeting with his friends. But it came to be more of an authoritative body, with the power of discussing questions of doctrine, and formulating rules. The minutes of the early conferences were first published in 1763.

The first Methodist organizations were called "societies;" and the General Rules, so called, drawn up by Wesley for the guidance of the members, forbade blasphemy, sabbath desecration, dishonesty, usury, etc., and enjoined works of charity, and the use of the private and public means of grace. The societies were divided into *classes;* and here we come in contact with a peculiarly Methodistic institution, and one of its sources of power. The idea struck John Wesley in Bristol, when, in order to raise money to pay the debt of the chapel, he divided the members into classes of twelve, and appointed one of them to collect from the other eleven a penny a week. Henceforth, all the societies were divided into classes, with a *class-leader*, who gathered the classes together once a week, presided over their meeting, and conversed with them on their spiritual estate. The separate societies were united in *circuits;* and in 1748 there were nine of these, with about seventy-two societies. These circuits were occupied by itinerant and local preachers, over whom one of their number presided as the overseer, with the title at first of *assistant*, and later of *superintendent*. (The Wesleyans in America call them "bishops.") Each society had a corps of officers called "stewards," who met twice a week, and cared for its temporal concerns and diaconal work.

This was the excellent outward organization of the Methodist body. But that which gave it power was the fresh blood of the gospel, which coursed through its veins. All the lay-talent was employed, the gifts of preaching were put into requisition, prayer-meetings (1762) gave an opportunity for all to exercise their powers, and, with the *love-feasts*, an opportunity for mutual encouragement and edification.

It is impossible here to follow the work of Wesley and his coadjutors in detail. They passed into districts where the people were most destitute, from a religious point of view. Methodism spread into Scotland, where Whitefield preached in 1741, and Wesley in 1751; and four circuits — Edinburgh, Dundee, Aberdeen, and Glasgow — were constituted. It was planted in Ireland in 1747, and both the Wesleys were soon after on the ground. At the end of thirty years, there were in Great Britain 50 circuits, 100 itinerant preachers, a larger number of local preachers, and 30,000 members, connected with the Methodist societies.

In another direction, but with the same aims as the Wesleys, Whitefield had been continuing to work, as also that eminent woman Lady Huntingdon (d. 1791), — the one preaching without rest, in England and America, to immense and entranced throngs; the other building chapels with her private means, and seeking to interest the nobility in vital religion. Whitefield died in 1770. The year before, the Conference, with Wesley at its head, made very strong utterances against Calvinism. A protracted discussion followed, carried on by the apostolic Fletcher (d. 1785) and Wesley on the one hand, and Toplady, Rowland Hill, and others, on the other, and also divisions among Wesley's followers.

The management of the Methodist movement had been in the hands of Wesley almost exclusively, but provision had to be made for a more permanent government. In consequence, the so-called "Deed of Declaration" was drawn up by Wesley (Feb. 28, 1784), and filed in the High Court of Chancery, in which he renounced his claim to the chapels, etc., in favor of the stewards, and conferred the right of appointing preachers upon the Conference, to be composed of a hundred members. This Conference was to sit every year for not less than five days, and its members were to be drawn from the clergy exclusively. This document established Methodism permanently. But it became at once the occasion of passionate discussions among the Methodists, as well as of divisions. Wesley was accused of being hierarchical, and intolerant of lay-participation in the management of the church, and of holding too firmly to the Church of England.

In 1784 Wesley took a step which formally put him outside of the pale of the Church of England. Called upon in 1784 to send ministers to America, he requested the Bishop of London to ordain several of his lay-preachers. On receiving a refusal, he himself ordained two such preachers, and Dr. Coke, his able co-worker, as *superintendent*. Charles Wesley was much pained at hearing of this; but, at the Conference of 1785, John ordained three preachers for Scotland, and, two years subsequently, three for England. Before that time, the Methodists had received the sacrament from the ministers of the Church of England.

John Wesley died in 1791, leaving behind him an example to his followers of Christian humility, purity of motive, and laboriousness, which will continue to be a perennial source of inspiration. He lived to see his words verified, — "The world is my parish." The following figures were presented to the Conference of 1790, the last he attended.

Countries.	Circuits.	Preachers.	Members.
England	65	195	52,832
Wales	3	7	566
Scotland	8	18	1,086
Ireland	29	67	14,106
Isle of Man	1	3	2,580
West Indies	7	13	4,500
British America	4	6	800
	117	309	76,470
United States	97	198	43,265

These were some of the practical results of the self-sacrificing zeal and indomitable purpose of Wesley and the early Methodists.

Wesley's *theology* had a predominantly practical trend. He himself was no creative mind in this department, nor did he ever think of founding a new system of theology. He stood almost wholly upon the platform of the Thirty-nine Articles of the Church of England. His system is called Arminian; but it must not be forgotten that he did not reject, as did the followers of Arminius, the doctrines of original sin and the Trinity. He taught very definitely the fall of man, the necessity of grace, and justification by faith alone. But his moral nature rose in revolt against the doctrines of absolute election, irresistible grace, and the perseverance of saints. He taught a conditional election and the possibility of falling away from grace. Two points upon which he laid great stress were regeneration and sanctification (perfection). By the former he meant a sudden conversion; the individual being able, like Wesley himself, to put his finger on the place on the face of the clock when he felt the power of a new life. This doctrine, which was almost a novel one at that time to the Church of England, has had a great power, especially among the masses; but it has also given rise to the abuse of laying an undue stress upon the affections. The doctrine of sanctification, or Christian perfection, Wesley also developed, appealing to passages like Ezek. xxxvi. 25; Matt. v. 48; John xvii. 19, 23; Eph. v. 25–27; 1 Thess. v. 23; 1 John v. 19. Perfection is attainable on the general ground that God would not demand any thing which could not be reached. An absolute and sinless perfection he did not teach, and repeatedly explains that it does not consist of freedom from ignorance, and error in things which are not essential to salvation, or of freedom from physical weaknesses, but of supreme love to God, and an equal love to our neighbor. In other words, the perfection of Wesley is relative, a purely moral perfection, in which love has consumed sin. In regard to this, as to other gifts of grace, he taught that it could be lost. The doctrinal authorities in the Wesleyan Methodist Church are the Works of John Wesley and Fletcher, and the Minutes of the Conferences, especially the Large Minutes, which are a summary of the Minutes from 1744 to 1789.

II. History of Methodism from 1791 to the Present Time. — Wesley foresaw dissensions in the church after his death, and left behind him a document for the Conference, urging the members to covenant not to assume authority the one over the other, or to be partial in the distribution of the funds. But differences of opinion at once revealed themselves. One party was in favor of the "old plan;" that is, the continuance of the union with the Church of England. Another party were strongly in favor of separation. There was also a decided difference of opinion in regard to lay-representation in the Conference, which Wesley had opposed. Alexander Kilham led the party favoring separation; and he was supported by numerous memorials to the Conference, but defeated by a large majority in the body. The Conference united the circuits into districts, and formed the so-called "district committee," consisting of all the ministers of the district, which was to have authority to locate (subject to the confirmation of the Conference) and suspend ministers, etc. The year following (1793), it accorded to the societies the right of administering the sacraments, and ordained that no steward should be removed from office before his guilt was proved in the presence of the other stewards and the class-leaders. But, these concessions failing to satisfy all, a Plan of Pacification was passed in 1795, which went farther in the direction of separation from the Church of England, vested the power of locating ministers in the hand of the Conference (subject to the will of the stewards), in general accorded more power to the lay-element, and confirmed the law limiting the representation in the Conference to a hundred.

Kilham, discontented with the continued refusal of the Conference to admit laymen as representatives, sought to arouse opposition to that body. The Conference, in its turn, suspended Kilham, and endeavored to quiet the agitation by according more power to the lay-element in the so-called "Regulations of Leeds" (1797). Still dissatisfied, Kilham and three other preachers broke off from the parent society, and on Aug. 9, 1797, founded in Leeds The Methodist New Connection, with which 5,000 seceders at once united. This body adopts the Wesleyan teaching and polity in every regard except in its treatment of the laymen, to whom it accords an equal representation with the clergy. In 1881 it had 26,564 communicants, with 176 ministers.

The Primitive Methodist Connection has grown much more rapidly. It grew out of the endeavor of Bourne and Clowes to introduce camp-meetings into England. Excluded by Conference, they established a new body in 1810, which preserved substantially the Wesleyan teachings, except in the matter of lay-representation. They admit delegates in the proportion of two laymen to one clergyman, and are distinguished for their original Methodist simplicity in the pulpit and private life. The body carries on missionary work in Canada, New Zealand, and Australia. In 1881 it had 185,312 members and 1,149 preachers.

In 1815 there was another separation, of the so-called Bible Christians, or Bryanites, of whom William O'Bryan was the founder. It grew out of a feeling of discontent with the remuneration of the itinerant preachers. In 1881 they had 21,209 members. In 1816, 9,000 of the Methodists of Ireland formed a new organization, under the name of the Primitive Wesleyan Methodists. The leader of the movement was Adam Averill, who revolted against the departure from Wesley's original plan in allowing the societies to hold their services at the same time with those of the Anglican Church. In 1877 the body was again united with the Wesleyan Methodists.

The secessions were not yet at an end. Every new question admitting of a difference of opinion seemed to carry in it the seeds of dissension and separation. In 1828 the Independent Wesleyans and the Wesleyan Protestant Methodists went out from the main body; the original occasion being a dispute over the introduction of an organ into a chapel at Leeds against the wish of the class-leaders. Neither of these bodies attained much importance. Of more significance was the Warren movement of 1834, occasioned

by the project of the Conference to establish a theological seminary, against which Dr. Samuel Warren protested. Warren was ultimately excluded from the Conference, and, with 20,000 others, constituted the WESLEYAN METHODIST ASSOCIATION (see below).

The church continued to have peace for ten years, when (in 1844) it was again interrupted by the so-called *Fly Sheets*, which, unsigned, were sent to every Wesleyan minister, and were directed against Dr. Bunting, who for thirty years had been one of the most influential men in the body. The cry was, "Too much centralization of power." It was evident that the *Fly Sheets* represented the feelings of a party. The Conference of 1847 took notice of them, and passed a law requiring every minister who had not taken part in their dissemination to sign a document to that effect. About one-fourth of the clergy (256) refused their signatures, rebelling against conduct which they regarded as inquisitorial. The party represented by the *Fly Sheets*, now emboldened, established two organs, — *The Wesleyan Times* and *The Wesleyan Banner*. The agitation spread; and Dunn, the editor of the latter, Griffith, a co-editor of the former, and Everett, the author of the *Fly Sheets*, were excluded from Conference, while others were reprimanded. The excluded preachers were regarded as martyrs. Meetings were held, and finally, on March 12, 1850, in London, a convention of Wesleyan delegates. This meeting, while confessing its sympathy with the teachings of Wesleyanism, demanded lay-representation and other concessions. A petition, signed by 50,000 Methodists, was presented to the Conference, which, however, refused to accept it. The excitement in Methodist circles was intense, and in a single year (1850–51) the body lost 56,000 communicants. In 1850 the British Conference in England alone had 358,277 communicants, and in 1855 only 260,858. It continued, however, year after year, to refuse any concessions; and the agitators, finding their efforts hopeless, ceased agitating. Of the 100,000 who had left the main body, 19,000 in 1857 united with the Protestant Methodists and the Wesleyan Methodist Association (numbering 21,000 members) to form the association of the UNITED METHODIST FREE CHURCHES. They hold an Annual Assembly composed of ministerial and lay delegates, each five hundred church-members being entitled to one delegate. In 1881 they numbered 72,839 members. The other reformers went to other denominations, except the few who organized the WESLEYAN REFORM UNION, which in 1880 numbered 7,860 members.

It took a number of years for the wound which the Wesleyan Church had suffered to be healed. The increase in the number of communicants from 1855 to 1882 has been from 260,858 to 509,367 members (54,489 on trial), 2,124 ministers (298 on trial), and 341 supernumeraries. After its victory it was wise enough to give the lay membership a larger representation on the committees, and in 1877 to constitute a Representative Conference, composed of laymen and clergymen in equal proportion. It does not take the place of the Conference of a hundred, but is auxiliary to it.

During this second period of its history, Methodism has not outgrown its original zeal and energy, but has shown itself more expansive, combining with the simplicity of early years a more perfected organization and broader culture. Its churches are no longer all chapels, but vie with those of other denominations in elegance of architecture, and luxury of furniture; its members also have wealth; its preachers lay more stress upon education, until now they have seminaries at Richmond, Didsbury (Manchester), Headingley (Leeds), and Belfast. The Primitive Methodists have also established a school of theology in Sunderland; and the Methodist New Connection, at Ranmoor, Sheffield.

From the very start, the Methodist body has been most active in carrying on missionary labors. At the time of Wesley's death, there were already 5,848 communicants connected with its foreign stations. Dr. Coke was the first superintendent of Methodist missions; and his indefatigable zeal secured the funds, and established stations in many different parts of the world. The Fiji and other Islands of the Southern Pacific were Christianized exclusively by their zeal. The West Indies were another of the main stations of early Methodist missions; and in 1880 they had there 46,082 communicants among the negroes. In 1795 it began its mission at Sierra Leone, proverbial, as a convict colony, for its moral degradation, which now has 13,647 communicants. It has since established missions in India, China, and other foreign lands, as well as in Germany, Italy, France, and other countries of Europe. In 1878 the Methodist Church in Canada and British America numbered 124,000 communicants. The Australian Conference, founded in 1877, has now 70,000 members.

In surveying the history of Methodism from its beginning, we are struck with the aggressive feature of this movement. Wesley felt that the masses were neglected, and he went out to meet them with the gospel in his hand. In Great Britain, Methodism found its first great field among the destitute and neglected, the poor and forsaken: on the New Continent, it has always been first on the frontiers. It is true that the Anglican Church now vies with the Methodists in working among the lower classes, and there is danger of their neglecting them in their zeal for culture; but this remains one of the merits of the body, that it has emphasized aggressive church activity. This activity it was the further merit of Wesley to emphasize as the privilege and duty of all Christians. The laity were not to be merely *receptive*, but active. One of the great sources of power in Methodism has been the extent of lay-activity. Lay-preaching, the conduct of the classes, the prayer-meeting, — these all have afforded an opportunity for the use of lay-gifts, and at the same time have drawn them forth.

In this connection we may refer to the philanthropy of Methodism. Before Elizabeth Fry had entered the prisons, and long before the institution of the Ragged-schools, the Methodists were laboring among the destitute, visiting jails, distributing tracts, and establishing free Sunday schools; and among the first to condemn slavery was the founder of Methodism.

Repeated attempts have been made to win the Methodist Church back to the communion from which it came. All such efforts have heretofore

proved in vain, and the prospect is that they will in the future. (See RIGG: *The Churchmanship of John Wesley.*) It has won for itself, in spite of scorn and persecutions, a place of power in the State and Church of Great Britain. It has its representatives in Parliament, and no statesman can afford to trifle with it any longer. It roused the Anglican Church itself to activity and renewed faith a hundred years ago, and has not only a history behind it, but a work before it. The fulfilment of its great aim depends upon its continued emphasis upon the practical temper of its founder. It was this which has given it the sway over a constituency of 15,000,000 in all parts of the world.

[On Wednesday, Sept. 7, 1881, there assembled in City Road Chapel, London, the first Œcumenical Methodist Conference, consisting of 400 delegates. The suggestion came from the General Conference of the Methodist-Episcopal Church of the United States in 1876; but the place of meeting was appropriately "the principal centre of John Wesley's labors, and close to which he had finished his course." The conference represented 28 different branches of the Methodist family of churches, with an aggregate of 89,292 local preachers and 5,000,000 church-members. The first session of the conference was presided over by the Rev. Dr. George Osborn, president of the British Wesleyan Conference; and the opening sermon was by Bishop Simpson of the Methodist-Episcopal Church of America. On the evening of the day before, a public reception, at the Mansion House, was given to the delegates by the Rt. Hon. William McArthur, mayor of London, who is a Wesleyan. The conference was in every way a success. It closed upon Tuesday, Sept. 20. The second conference is to be held in the United States, in Louisville, Ky., 1887. See *Proceedings of the Œcumenical Methodist Conference, held in City Road Chapel, London, September, 1881. Introduction by Rev. William Arthur, M.A.* Cincinnati and New York, 1882. (Statistical tables on p. 61.).]

LIT. — The *Works* and *Lives* of John and Charles Wesley, Whitefield, Coke, etc., for which see those arts. ABEL STEVENS: *History of Methodism* (the best), New York and London, 1858–61, 3 vols. (new ed., 1878); GEORGE SMITH: *History of Methodism*, London, 1857–62, 3 vols.; ISAAC TAYLOR: *Wesley and Methodism*, London, 1851; [ALDER: *Wesleyan Missions*, Lond., 1842; STRICKLAND: *Genius and Mission of Methodism*, N.Y., 1851; GEORGE SMITH: *The Polity of Wesleyan Methodism*, London, 1852; J. PORTER: *A Comprehensive History of Methodism*, Cincinnati, 1876; H. W. WILLIAMS: *The Constitution and Polity of Wesleyan Methodism*, Lond., 1881; W. H. DANIELS: *Short History of the People called Methodists* (from Wesley to September, 1881), Lond., 1882; *Official Report of the General Methodist Conference held in London, 1881*]. DR. SCHÖLL (London).

METHODISM IN AMERICA. I. EARLY HISTORY. — The great religious movement inaugurated by the Wesleys and their co-laborers could not long be confined to Great Britain. It was natural that the British Colonies should likewise be recipients of some brands from the great conflagration in the mother-country. America was no exception. Among those on the European side of the Atlantic who were most benefited by the Wesleyan revival were the Irish Palatines of Court Mattress, Killiheen, and Balligarrane. In 1760 a party of these German refugees left their Irish home to seek their fortune in America, and arrived in New York, Aug. 10. The emigrants included in their number Philip Embury, a class-leader and local preacher, and Barbara Heck, wife of Paul Heck. Embury seems to have lost a part of his zeal on coming to America; and it was not until 1766, that, upon the earnest entreaty of Barbara Heck, he began to preach in his own house to such as could be induced to go there for religious service. In February of the following year, Capt. Thomas Webb of the British army appeared among the worshippers at Embury's house, and presented his credentials as a local preacher; and from that time forward he became an active agent in the establishment of American Methodism. Embury's house soon became too small for the rapidly increasing audience, and a more commodious room in the neighborhood was obtained. Through the preaching of Embury and Webb, vast numbers were attracted to the services, requiring still larger accommodations. A rigging-loft on William Street, sixty feet by eighteen, was hired in 1767; but this would not accommodate one-half of the people who desired to attend. Barbara Heck, with womanly foresight and spiritual zeal, secured the erection of the first Methodist chapel in America. A site on John Street was purchased in 1770, and a building was constructed of stone, faced with blue plaster. Capt. Webb was very active in the spread of Methodism. He founded societies in various parts of the country, notably in Philadelphia, where he formed a class of seven members in 1767 or 1768, and aided in the purchase of the first Methodist church of that city (St. George's) in 1770. Interest in the new movement increased with such rapidity, that it was impossible to supply the demand for preaching. Appeals were sent to England for help; and in response to the call, on the 3d of August, 1769, from the Conference, then in session at Leeds, Richard Boardman and Joseph Pilmoor were sent over. In 1771 Francis Asbury and Richard Wright were sent to assist in the farther spread of Methodism in this country. In the following year they were joined by Thomas Rankin and George Shadford.

The first Methodist Conference held in America convened in St. George's Church, Philadelphia, on Wednesday, July 14, 1773, and closed on Friday, the 16th. Its members were Thomas Rankin, Richard Boardman, Joseph Pilmoor, Francis Asbury, Richard Wright, George Shadford, Thomas Webb, John King, Abraham Whitworth, and Joseph Yearboy, — ten in all. The aggregate membership of the classes reported was 1,160, although there were many adherents beside. At this session the Wesleyan discipline was made binding on all the preachers and adherents of American Methodism. The second Conference occurred in May of the following year, when the returns indicated 10 circuits, 17 preachers, and 2,073 members. At the Conference of 1775 the returns showed a membership of 3,148. The Revolution, now coming on, wrought great hardship to the itinerants and to the entire body of Methodist adherents. The progress of the movement, though steadily onward for a time, was not only checked, but caused to retrograde at last.

In 1776 there was a membership of 4,921, and an itinerant roll of 25; in 1777, 6,968 members and 38 itinerants. The year which followed this conference was one of clouds and darkness to American liberty and the cause of Methodism. British arms were successful. The itinerants were persecuted, and in some instances compelled to seek safety in seclusion; and Methodism, instead of pursuing its onward way with its accustomed vigor, declined considerably. The sixth Annual Conference convened at Leesburg, Va., May 19, 1778, when the returns indicated 6,095 members and 30 ministers, — a loss of 873 members and 8 preachers. New York and Philadelphia were in the hands of the British, and many other parts of the land were under the menace of the enemy's guns. But Methodism emerged from the Revolution strong and vigorous, with no purpose to relinquish the field for any opposition. During the summer of 1783, a few months after the close of the war, Asbury wrote, —

"We have about 14,000 members, between 70 and 80 travelling preachers, between 30 and 40 circuits. . . . I admire the simplicity of our preachers. I do not think there has appeared another such a company of young devoted men. The gospel has taken a universal spread. . . . O America, America! It certainly will be the glory of the world for religion."

II. Methodist-Episcopal Church. — The authority of England over America was now at an end; and the relation of the "societies" to the English Church could not be maintained, as in the mother-country. Something must be done to provide for the sacraments among this vast body of believers. In 1784 Mr. Wesley determined to ordain, in accordance with the usages of the Established Church, as elders or presbyters, Richard Whatcoat and Thomas Vasey, and to set apart Thomas Coke, a presbyter of the Church of England, as a bishop, under the modest title of "superintendent." The ordination took place at Bristol, on the first and second days of September, 1784. The three arrived in New York Nov. 3, and began preaching, and administering the sacrament.

On Friday, Dec. 24, 1784, the preachers assembled in Baltimore, in what has since been known as the "Christmas Conference." Dr. Coke presided, and, on taking the chair, presented a letter from Mr. Wesley, recommending the organization of a church, with Thomas Coke and Francis Asbury as superintendents. Asbury would not accept the responsible station, unless also elected by a vote of his brethren of the Conference. Coke and Asbury were unanimously elected superintendents. On Saturday, the second day of the session, Asbury was ordained a deacon by Coke, Vasey, and Whatcoat; on Sunday he was ordained an elder; and on Monday he was consecrated superintendent. The following is from Whatcoat's account of the Conference: —

"On the 24th we rode to Baltimore. At ten o'clock we began our conference, in which we agreed to form a Methodist-Episcopal Church, in which the Liturgy (as presented by the Rev. John Wesley) should be read, and the sacraments administered by a superintendent, elders, and deacons, who shall be ordained by a presbytery, using the Episcopal form, as prescribed in the Rev. Mr. Wesley's Prayer-Book. Persons to be ordained are to be nominated by the superintendent, elected by the conference, and ordained by the imposition of the hands of the superintendent and elders. The superintendent has a negative voice."

The Conference lasted ten days, and resulted in the organization of a church which is to-day by far the largest body of Methodists on the face of the earth. The doctrinal basis of the organization was an abridgment of the Thirty-nine Articles of the Anglican Church, consisting of Mr. Wesley's Twenty-four Articles, together with another, "Of the Rulers of the United States of America," making twenty-five; and these constitute, in the main, the doctrinal basis of all American Methodist bodies. (See Arminianism.) The Christmas Conference above mentioned differed from the ordinary annual meeting of the preachers, in that it was not confined to a particular district, but included the entire connection. The conferences now provided for in the church were three, — the quarterly, or conference of the officers of each circuit or station; the annual, or conference of the preachers of a particular section of the country; and the general, or conference of all the preachers of the entire church. The growth of the church was so rapid as to make it necessary in a short time to limit the General Conference by making it a delegated body. This was provided for at the Conference of 1808; and, as the General Conference had convened once in four years since 1792, the first delegated General Conference met May 1, 1812, with one delegate to every five members of the annual conferences. The ratio has been changed several times with the growth of the church. In 1816 it was one to seven; in 1836, one to twenty-one; in 1856, one to twenty-seven; in 1872, one to forty-five, when lay delegates were admitted, two from each annual conference. Every preacher, from the bishops to the humblest circuit-rider, is required to "itinerate." The preachers are not permitted to have charge of the same circuit or station more than three years in succession, nor more than three years in six. The presiding elders, who have supervisory oversight of the districts or sub-divisions of the annual conferences, are not permitted to remain in charge of the same district for more than four years in succession. The bishops arrange their own appointments to the presidency of the conferences at their semi-annual meetings.

The Methodist-Episcopal Church has various benevolent institutions in vigorous working-order. The Missionary Society has been in operation since 1819. There are missions, under the direction of this society, in Africa, India, China, Japan, Korea, Germany, Switzerland, Norway, Sweden, Denmark, Bulgaria, Italy, South America, and Mexico, of the foreign fields; and, in the home fields, among the American Indians, the Germans, the Scandinavians, the Chinese, in the Territories and frontier settlements, and in various other localities known as "English-speaking" missions. In the foreign fields there are over 100 foreign missionaries, with about 70 assistants; about 200 native ordained preachers, with as many more who are not ordained; about 300 local preachers; 400 native teachers; about 37,000 members and 55,000 Sunday-school scholars; 517 day schools, 16,000 scholars. In the home fields there are some 2,500 missionaries, 3,500 local preachers, 280,000 members and probationers, 512,000 scholars in the Sunday schools. The receipts of the

Missionary Society are nearly a million dollars annually. The Church Extension Society was incorporated in 1865, and is now erecting churches, in localities where the people are not able to build for themselves, at the rate of more than one for every day in the year. The Freedman's Aid Society has been in operation since 1866, and has done much to educate and Christianize the freedmen of the South The following figures are taken from the report of the Society for 1886: —

Number of institutions is 41; number of teachers employed, 169; number of pupils taught in the year 1885-86 in the institutions of the Society, 6,085; funds received and expended during the fiscal year, $174,210.06; total disbursements by the Society since its organization in 1866, $1,568,558.29.

There are also a Sunday-school Union, a Tract Society, a Woman's Foreign Missionary Society, and a Woman's Home Missionary Society.

The Methodist-Episcopal Church has two great publishing-houses, known as "Book Concerns," located at New York and Cincinnati respectively, where the books, tracts, and most of the periodicals of the church, are published. Weekly papers under the patronage and control of the church are published at New York, Cincinnati, Chicago, St. Louis, San Francisco, New Orleans, Syracuse, and Pittsburg. There are also numerous other periodicals in English and German, including Sunday-school supplies and a *Quarterly Review*.

III. Methodist-Episcopal Church South. — The question of slavery had been agitated in the Methodist "societies" in America, and in the conferences, previous to the formation of the Methodist-Episcopal Church, and still continued as a disturbing element after the organization. At the General Conference of 1844, however, the agitation reached a crisis, which resulted in the disruption of the church. The Rev. Francis A. Harding, of the Baltimore Conference, had been suspended from the ministry for refusing to emancipate slaves belonging to his wife; and he appealed from this decision to the General Conference. Bishop James O. Andrew was also found to be in possession of slaves through marriage and bequest. This state of affairs, and a growing conviction on the part of a majority of the church that slavery and Christianity are inconsistent, brought the Conference to definite action. After a long and able discussion of the question, the following action was taken by a vote of 111 in the affirmative, and 69 in the negative: —

"Whereas the Discipline of the Church forbids the doing any thing calculated to destroy our itinerant and general superintendency; and whereas Bishop Andrew has become connected with slavery, by marriage and otherwise, and this act having drawn after it circumstances, which, in the estimation of the General Conference, will greatly embarrass the exercise of his office as an itinerant general superintendent, if not, in some places, entirely prevent it: therefore,

Resolved, That it is the sense of this General Conference that he desist from the exercise of this office so long as this impediment remains."

The Southern delegates were greatly displeased with this action; and, after several unsuccessful attempts at a modification of the attitude of the Conference, they adopted the following declaration: —

"The delegates of the conferences in the slaveholding States take leave to *declare* to the General Conference of the Methodist-Episcopal Church, that the continued agitation on the subject of slavery and abolition, in a portion of the church, the frequent action on that subject in the General Conference, and especially the extra-judicial proceedings against Bishop Andrew, which resulted, on Saturday last, in the virtual suspension of him from his office as superintendent, must produce a state of things in the South which renders a continuance of the jurisdiction of the General Conference over these conferences inconsistent with the success of the ministry in the slaveholding States."

It now became plain that the Southern delegates would be satisfied with nothing less than a discontinuance of all further agitation of the slavery question, and the Northern delegates would insist upon administering discipline to all ministers in the Church who should buy, sell, or hold slaves. A committee of nine, composed of Northern and Southern delegates, was appointed, to prepare a Plan of Separation, which they submitted to the Conference, and which was adopted by a nearly unanimous vote. The "plan" provided for the voluntary withdrawal of the annual conferences of the slaveholding States, the permission to ministers and members to adhere to the body of their choice, — the Methodist-Episcopal Church, or the Church South, — an equitable distribution of the church property, and a formal agreement not to interfere with the work of each other. The Southern delegates issued an address to their constituents, detailing the facts, and calling for a convention, composed of delegates from the annual conferences in the ratio of one to eleven, to meet in Louisville, Ky., May 1, 1845. This convention organized the Methodist-Episcopal Church South, invited Bishops Soule and Andrew to become itinerant general superintendents, and appointed its first General Conference to be held in Petersburg, Va., in May, 1846. At that session the church had 19 annual conferences, 1,519 travelling preachers, 2,833 local preachers, and 327,284 lay-members. The church made rapid progress until the late civil war, in which it suffered greatly, in common with all the Southern interests. Since the war, it has again started on a new era of prosperity. It has a "book-concern" at Nashville; and editors are employed, and various books and periodicals are published. There are numerous foreign missions; various benevolent organizations are maintained; and colleges, universities, and other schools, are supported and controlled within the denomination.

IV. Methodist-Protestant Church. — The original constitution of the Methodist-Episcopal Church vested the legislative power entirely in the travelling ministry. This was satisfactory for a brief time only. Local preachers of influence, and prominent laymen, soon began to desire some voice in the general government of the church. The power of the episcopacy was also a source of discontent to many. The question of electing presiding elders was discussed at the General Conference of 1820, and caused considerable excitement. William S. Stockton, a prominent layman of that church, then began the publication of *The Wesleyan Repository* at Tren-

ton, N.J., in the interest of lay-representation in the conferences, and advocating, also, representation of the local preachers. The General Conference of 1824 decided to make no radical change in the government of the church. The friends of the movement held a meeting in Baltimore, May 21, 1824, in which they resolved to form union societies within the church for the dissemination of their principles, and to establish a periodical called the *Mutual Rights of the Ministers and Members of the Methodist-Episcopal Church.* From that time onward, the controversy became exceedingly bitter. Crimination and recrimination followed each other in quick succession; pamphlets were published on both sides of the question; several persons were expelled from the church for the bitter spirit manifested; others, dissatisfied, withdrew; petitions were prepared to be submitted to the General Conference of 1828; and every arrangement made to force the issue upon the church as a whole. The General Conference refusing to grant the proposed changes in government, a convention was called to meet in Baltimore, Nov. 12, 1828. A provisional church was organized under the name of the "Associate Methodist Churches;" and a general convention was called to meet in Baltimore, Nov. 2, 1830. Then and there the Methodist-Protestant Church was organized. The doctrines are the same as those of the parent body. The government differs in a few points. The episcopal office is abolished, together with that of presiding elder, and each conference elects its own president. The General Conference is composed of an equal number of ministers and laymen on the same footing in the conference. The preachers are stationed by the Annual Conference.

In 1858 the Methodist-Protestant Church was divided by the slavery question into two bodies, — the conferences of the North-western States seceding, and forming the Methodist Church; and those of the Southern States continuing as the Methodist-Protestant Church. These were reunited in 1877 under the original name.

There are two "book-concerns" belonging to this church, — one at Baltimore, the other at Pittsburg, — several colleges and academies, and a number of church papers.

V. Wesleyan Methodist Connection of America. — This church originated in 1839 as an outgrowth of the antislavery agitation. The organization was completed at a convention held in Utica, N.Y., May 31, 1843. The Articles of Religion of the Methodist-Episcopal Church were adopted with considerable changes, though their theology remains strictly Arminian. This body abolished episcopacy; adopted lay-representation in the annual and general conferences; admitted local preachers to membership in annual conferences; made their general rules to forbid "the manufacturing, buying, selling, or using intoxicating liquors (unless for mechanical, chemical, or medicinal purposes), or in any way intentionally and knowingly aiding others so to do;" and "slave-holding, buying or selling slaves, or claiming that it is right so to do;" and declared, that "as, in the judgment of the Wesleyan Methodist Connection, it is inconsistent with our duties to God and Christianity to join secret oath-bound societies, or hold fellowship with them, we will on no account tolerate our ministers and members in holding such connection." The "book-concern" is located at Syracuse, N.Y. They publish two periodicals, and have been interested in the maintenance of several institutions of learning at different times.

VI. Free Methodist Church. — This is the youngest of the Methodist bodies, having been organized by a convention at Pekin, N.Y., Aug. 23, 1860. The avowed purpose in founding a new church was to return to the original Methodist simplicity, and adhere more closely to the doctrines and usages of Wesley. Its doctrines are the same as those of the Methodist-Episcopal Church (of which its founders were original members), with the addition of two articles, — one on *entire sanctification*, and the other on *future reward and punishment*. Its government is a slight modification of that of the parent church. General superintendents are elected for four years; laymen are admitted on equal terms with ministers to all conferences; none are received on probation except they confess a "saving faith in Christ;" and all who unite with the church are required to lay aside all superfluous ornaments in dress. They have two educational institutions, a monthly magazine, and a weekly church paper.

VII. Colored Methodists in the United States. — Of these there are several distinct bodies in addition to the colored Methodists in Canada, subsequently noticed. There are also colored members and preachers scattered throughout most of the other Methodist bodies; and some of the conferences of the Methodist-Episcopal Church in the Southern States are almost exclusively colored.

1. *African Methodist-Episcopal Church.* — Methodism was early employed as an agency in the conversion of the negroes in America, both slaves and free. Vast numbers united with the Methodist societies, and many of them continue as members of the Methodist-Episcopal Church. A number, however, believing that their spiritual interests would be advanced by a separate organization, assembled in convention in Philadelphia, April, 1816, and organized the African Methodist-Episcopal Church. Richard Allen was elected the first bishop, and Morris Brown the second, in 1828. There are now nine bishops. The doctrines are the same as those of the Methodist-Episcopal Church, and the government is very similar. They have several educational institutions, especially Wilberforce University, Xenia, O.; and seminaries at Baltimore, Columbus (O.), Allegheny, and Pittsburg. There are two religious papers, — the *Christian Recorder* and the *Repository*.

2. *African Methodist-Episcopal Zion Church.* — Owing to some resolutions passed by the General Conference of the Methodist-Episcopal Church of 1820, the Zion congregation of African Methodists in the city of New York seceded from that church. They were soon joined by other congregations, and in 1821 organized their first Annual Conference. Their doctrines are identical with those of the Methodist-Episcopal Church, and their government is similar, although their general superintendents are elected by the General Conference every four years, and may be re-elected at the expiration of their term of office.

They have two academies, but no well-sustained periodical.

3. *Union American Methodist-Episcopal Church.* — This church was organized in 1813, by seceding colored members of the Methodist-Episcopal Church, under the title of the "African Union Church." Its present name was adopted after the close of the late war. Its doctrines are the same as those of the parent church, and its government is similar. Bishops are elected every four years.

4. *Colored Methodist-Episcopal Church in America.* — Before the civil war in America, the colored people in many of the Southern States were forbidden by law to hold meetings among themselves; and, accordingly, the vast majority of them united with the Methodist-Episcopal Church South. After the war and the emancipation of the slaves, there was an extensive breaking-away of the colored people from this church. Many united with the African Methodist-Episcopal Church, many with the Zion Church, and many with the Methodist-Episcopal Church. The leaders of the Southern church, deeming it wiser for the colored people among them to form separate churches, took measures which resulted in the organization of the above-named church in 1874. Their doctrines and discipline are identical with those of the Methodist-Episcopal Church South. They have now four bishops. They publish a paper in Louisville called the *Christian Index.* Measures are on foot looking toward organic union between this body and the African Methodist-Episcopal Church.

VIII. Americo-German Methodism. — The large influx of Germans to America was the occasion of great solicitude to the leaders of early Methodism; and measures were adopted, wherever practicable, to give them the gospel. Efforts of this kind have taken three leading directions, as follows: —

1. *German Work of the Methodist-Episcopal Church.* — In the providence of God, a number of zealous Germans became connected with the church at the time of this solicitude, and were prepared for this great work. Among them were Henry Boehm, William Nast, Adam Miller, John C. Lyon, C. H. Doering, and John Swahlen. A mission was begun in Cincinnati in 1835; and others were established, at subsequent periods in Pittsburg, Wheeling (Va.), Allegheny City, Marietta (O.), Baltimore, Chicago, Detroit, and elsewhere. There are now eight annual conferences in the United States, with a membership of about 50,000. Two periodicals, a weekly paper and a monthly magazine, are published by order of the General Conference. Sunday-school supplies and various standard books are also published in German.

2. *The Evangelical Association,* or "Albrights," is the outgrowth of the labors of the Rev. Jacob Albright, a local preacher of the Methodist-Episcopal Church. He began to travel and labor among the German population of Eastern Pennsylvania about the year 1790. In 1796 he devoted himself exclusively to evangelistic work; and in 1800, finding his converts scattered abroad, without church homes, he organized them into classes and societies, after the manner of John Wesley. These societies unanimously elected Mr. Albright their superintendent, or bishop. The organization was completed in 1808 by the adoption of a creed, and rules of government. In doctrine and government it is essentially Methodist. Bishops are elected for four years by the General Conference, and presiding elders, for a like period, by the Annual Conferences. They have a college in Napierville, Ill., and several academies. Their publishing-house is located in Cleveland, O., where they print two periodicals in German, and two in English. See Evangelical Association.

3. *United Brethren in Christ.* — This society was the legitimate result of the labors of the Rev. Philip William Otterbein, an eminent German scholar and missionary of the German Reformed Church to America. While engaged in the duties of his pastoral charge at Lancaster, Penn., he enjoyed a visitation of divine grace which accorded with the experience of a genuine Methodist. He united with Martin Boehm in evangelistic labors; and these two men of God formed societies, and spread the glad news through a vast territory. In 1800 the societies were united in a church organization, with the above title. A system of doctrines and a form of government were adopted in 1815. These are essentially Methodistic, though having no direct connection with any Methodist body. Slavery, and connection with secret societies, are forbidden. One order in the ministry, that of elder, is recognized; the same ecclesiastical bodies are provided for as in the Methodist-Episcopal Church; bishops are elected for a term of four years; presiding elders are elected annually by the annual conferences, and are not limited as to term of service in that capacity in any district, except by vote of the Conference; lay-representation is made optional with each annual conference. They have thirteen colleges and academies, and one theological seminary, a publishing-house in Dayton, O., nine periodicals, and various benevolent societies.

IX. Canadian Methodism. — The Methodists in Canada are now, with the few exceptions noted under a subsequent head, wholly independent of the parent bodies in Great Britain and the United States.

1. *Methodist-Episcopal Church in Canada.* — The introduction of Methodism into Canada took place as early as 1788, and was fostered by the Methodist leaders in the States for a long period. In 1820 there were 2 districts, 17 circuits, 28 travelling preachers, 47 local preachers, and almost 6,000 members. The Canada Conference was organized, under the authority of the Methodist-Episcopal Church, in 1824; and, by the mutual consent of the Church and the Conference, it was organized as an independent church, with the above title. In doctrine and polity it is like the parent church.

2. *Methodist Church of Canada.* — This is the largest body of Methodists in the British Provinces of North America, and was formed in 1874 by a union of the Wesleyan Methodists, the New Connection, and the Wesleyan Methodists in the Eastern Provinces; the latter having been connected with the British Wesleyans until 1855, when they formed a separate organization. In doctrine and polity it closely resembles the British Wesleyan Church.

3. *The British Methodist-Episcopal Church* is

composed of the colored Methodists of Canada. It was a part of the African Methodist-Episcopal Church at first, was made a separate conference in 1858, and subsequently organized into an independent church, the separation being completed in 1864. Bishop Nazrey was its first superintendent, and was followed in the episcopal office by R. R. Disney in 1875. They publish a paper called the *Missionary Messenger*, and sustain a prosperous mission in Bermuda.

X. British Methodists in America. — These consist of a few sporadic branches of the Methodistic family that strictly affiliate with bodies on the other side of the Atlantic.

1. *Primitive Methodist Connection.* — Branches of the British form of Methodism were introduced into Canada about 1843, and afterwards into the United States. The Canada Conference is dependent on the British Conference of Primitive Methodists, one of whose members is usually the presiding officer. There are two conferences in the United States, which are mostly independent of Great Britain, — the Eastern and the Western; but the Church has not made much progress here.

2. The *Bible Christian Church*, a Wesleyan body in Great Britain, has several societies in America, chiefly in Canada and the Northern States, organized into the Canada Conference. They have a weekly paper and a Sunday-school paper.

3. In addition to the above, the *Wesleyans* of Great Britain have some connectional societies in Canada, which properly belong to the British Conference.

XI. Independent Methodist Churches. — A considerable number of churches in different localities have for various reasons seceded from the parent body, and become independent. At the beginning of the civil war several churches in the city of Baltimore became independent of the Methodist-Episcopal Church on political grounds. There is also another church in the same city originally in the Methodist-Protestant Church. They are mostly congregational in polity. Their present strength, in the aggregate, is indicated in the table of statistics following.

XII. General Statistics of American Methodist Churches. — The subjoined table gives the numerical force of all its sections:—

Name of Organization.	Annual Conferences.	Travelling Preachers.	Local Preachers.	Lay Members.
M. E. Church	96	12,142	12,323	1,717,567
M. E. Church South	39	4,004	5,868	860,687
African M. E. Church	27	1,832	9,760	391,044
African M. E. Zion Church,	17	1,650	3,750	300,000
Colored M. E. Church	17	638	683	112,300
M. Protestant Church	40	1,314	925	113,405
Wesleyan Methodist Connection of America	16	250	200	25,000
Evangelical Association	22	912	611	113,871
United Brethren in Christ,	47	2,196	–	157,835
Union Amer. M. E. Church,	5	110	22	2,600
Free Methodist Church	10	271	428	12,642
Primitive M. Church	3	293	332	11,428
M. Church of Canada	6	1,178	1,295	125,323
M. E. Church of Canada	3	272	255	27,402
Bible Christian Church	1	75	197	7,677
British M. E. Church	2	45	20	2,100
Independent M. Churches,	–	24	–	12,550
Totals	351	27,206	36,669	3,993,431

XIII. Lit. — Much of this is common with that of the Wesleyans of Great Britain, as the doctrines and standard authorities are the same. The most copious list of Methodist books, especially British, is Dr. George Osborn's *Outlines of Wesleyan Bibliography* (London, 1869, 8vo); and a similar work for Canada is Rev. Henry J. Morgan's *Bibliotheca Canadense* (Ottawa, 1867, 8vo). An abstract of the former may be found as an appendix in Bishop Simpson's *Cyclopædia of Methodism* (Philadelphia, 1878, royal 8vo), a work which gives, in alphabetical order, an account of all leading men, places, and institutions of Methodism universally. Rev. George R. Cornish has published a *Cyclopædia of Methodism in Canada* (Toronto, 1881, 8vo), consisting largely of statistical matter. See also P. D. Gorrie: *History of the Methodist-Episcopal Church in the United States and Canada*, New York, 1881. The basis of American Methodist economy is contained in the *Book of Discipline*, a small volume revised quadrennially. The general ecclesiastical record is the *Journal of the General Conference*, published after each session of that body; and the detailed history and statistics are contained in the *General Minutes of the Annual Conferences*, published annually from abstracts of the special *Minutes* printed by each of the annual conferences yearly, with their proceedings in full. A somewhat similar series of publications prevails in all Methodist bodies. The volume of *Reports of the Pan-Methodistic Congress held in London in September, 1881*, contains much information respecting Methodism of all branches. JAMES STRONG.

METHODIUS, Bishop, first of Olympus and Patara in Lycia, afterwards of Tyre; martyred at Chalcis in 311, during the persecution of Maximinian; has acquired a prominent name in the literature of the early Greek Church by his tenacious opposition to the theology of Origen. He rejects Origen's idea of a pre-existence, protests against his somewhat vague conception of the resurrection, attacks his view of the visible world as a place of punishment for fallen souls, and generally contends against the sharp dualism of spirit and matter, soul and body, which characterizes both the philosophy and the theology of Origen. Of his works, only the *Convivium decem Virginum* [ed. E. Casel, Paris, 1880] has come down whole to us. It is a kind of ideal symposium, in which ten virgins make speeches, in praise of abstinence, before *Arete* (virtue), the daughter of *Philosophia*. Large fragments, however, have been preserved, by Epiphanius (*Hær.*, 64, 12–62) and Photius (*Cod.*, 236), of his *De Resurrectione*, his most elaborate work against Origen, and of his *De Creatis* (*Cod.*, 235), *De libero arbitrio*, etc. His exegetical works have all perished. Collected editions of his works have been given by Combefis (Paris, 1614), Migne, in his *Patrol. Græc.* xviii., and A. Jahn (Halle, 1865). See Leo Allatius: *Diatribe de Methodiorum scriptis*, in his edition of *Conviv.*, Rome, 1656. [Complete Eng. trans. of Methodius in Clark's *Ante-Nicene Library*, vol. xiv.] W. MÖLLER.

METHODIUS, the Apostle of the Slavs. See Cyrillus and Methodius.

METHODOLOGY is a part of the theological system corresponding to encyclopædia (see art.), as the *how* to the *what*. It is indeed, in a certain

sense of the word, the practical application of encyclopædia: the latter showing the connection between the various parts of the system; and the former teaching the order in which, and the means by which, each single part may be most appropriately studied.

METROPHANES CRITOPULUS, a native of Berœa in Macedonia; educated at Mount Athos; a pupil of Maximus Margunius, and protosyncellos (i.e., first protector of the seal) to the patriarch of Constantinople; was in 1616 sent to England, with letters of recommendation from Cyril Lucar, to the Archbishop of Canterbury and King James. His object was to study in England and Germany, in order to become better prepared to meet the Jesuits, who at that time made great exertions to get a foothold within the pale of the Greek Church. After a stay of four or five years in Oxford, he went to Germany, where he visited the universities of Wittenberg, Tübingen, Altdorf, Strassburg, and Helmstädt, and became intimately acquainted with Conring, Calixtus, and Hornejus. In 1626 he went to Venice, where for some time he lived as a teacher in Greek. He then returned to Constantinople, and was finally appointed patriarch of Alexandria. The date of his death is unknown, but must fall after 1640. In spite of his intimate intercourse with Protestant theologians, he was by no means, what Nicolaus Comnenus calls him, a *Græco-Lutheranus*. He did, in that respect, even not go so far as Cyril Lucar; indeed, in 1638 he publicly joined the synod convened against Cyril Lucar by Cyril of Berœa. The most interesting monument he has left of himself is the confession which he wrote while in Helmstädt, and which was published (the Greek text with a Latin translation) by J. Hornejus, Helmstädt, 1661. It is a comprehensive, clear, and well-written representation of the doctrinal and ritual system of the Greek Church, not in the strict form of a symbolical confession of faith, but in the free form of a theological treatise. It is full of polemics against the Roman-Catholic Church, but refrains from all criticism of Protestantism. See DIETELMAIER: *De Metrophane Critopulo*, etc. 1769. GASS.

METROPOLITAN denoted, in the ancient Christian Church, the bishop of the metropolis; that is, of the municipal capital of the province. With the title followed, not only a certain rank, the privilege of precedence of the other bishops of the province, but also some real rights and duties: he had a voice in the episcopal election of the province, confirmed and ordained the bishops elected, exercised a general ecclesiastical superintendence and jurisdiction in the province, convened the provincial synods, presided over them, and drew up the canons, etc. The origin of the office is doubtful: Roman-Catholic writers, and even some of the Fathers, — as, for instance, Chrysostom, — date it back to the days of the apostles. The title occurs for the first time in the canons of the Council of Nicæa.

MEUSEL, Wolfgang. See MUSCULUS.

MEXICO, a federal republic of North America, lying south of the United States. It has a coast-line of 6,000 miles, and an area of 741,790 square miles. The country is an extensive plateau, culminating in a range of mountains running north and south, whose highest peaks are Popocatapetl (17,540 feet) and Orizaba (17,175 feet). Few rivers traverse the country, and none of them is navigable for large vessels. The forests abound in valuable timber; and the chief articles of commerce are sugar, coffee, tobacco, vanilla, cotton, etc. The silver-mines of Mexico were once proverbial for their wealth; and, at the close of the last century, Humboldt estimated that one-fifth of the silver current in the world had been extracted from one of them, the Veta Madre. The largest cities are the City of Mexico, with a population of 300,000, and Leon, with 100,000 inhabitants. The present population of Mexico is 10,000,000; one-sixth of which is of pure European, three-sixths Indian, and two-sixths of mixed blood. The interest of the United States in the prosperity of Mexico has recently been enhanced by the interference of Louis Napoleon in its affairs (1861–67), the opening of the country to Protestant missionary effort, the projects of a canal between the Atlantic and Pacific Oceans to be cut through her territory, and the construction of a railroad connecting the City of Mexico, by way of Monterey, with our own railway system.

The history of Mexico is to a large extent veiled in darkness, but has during the last four hundred and fifty years, until recently, been a history of religious superstition and moral degeneracy. The history may be divided into three periods, — the early period, reaching down to the conquest of Cortez (in 1519); the period of the Spanish domination from 1519 to 1821; and the period of national independence. The original inhabitants of the land were the Toltecs, who came from the north in the seventh century. They were followed by the Aztecs in the thirteenth century. The latter people offered human sacrifices on a large scale, and practised the revolting rite of cutting the heart from the body while it was still alive, and offering it to the gods. They had reached a measure of civilization when the arms of the Spaniard Cortez (1519–21) put an end to their domination; and his barbaric cruelties, which have only been outdone by the Turks and Saracens, and were practised in the name of the Christian religion, crushed their spirit, and checked their development. For three hundred years the land was governed by viceroys sent out by Spain, during which the Roman-Catholic religion was offered to or forced upon the people, until it became all dominant, and the church acquired a vast wealth, even to the extent of one-third of the entire landed property of the country. The first movement towards national independence was inaugurated by Miguel Hidalgo in 1810, and the Spanish yoke thrown off by Iturbide in 1821. In 1824 Mexico was declared a republic, and a constitution similar to that of the United States adopted. It now consists of twenty-seven states, one territory, and one federal district. In 1861 Louis Napoleon conceived the idea of establishing French authority in Mexico; and in 1864 Maximilian, Archduke of Austria, was at his instigation declared emperor. The priesthood of the Mexican Church sympathized with the foreign movement; but the nation refused the interference, executed Maximilian in 1867 at Queretaro, and, seconded by the sympathies of the government of the United States, drove back the invaders. The government is presided over by a Presi-

lent, elected every fourth year indirectly by the people, who also elect a national Legislature of two houses.

Though the dominion of Spain was broken in 1821, the yoke of Rome was not thrown off till 1857 and 1859, when President Juarez ordered the sequestration of the lands and other property of the church, and the abolition of the convents, and granted religious toleration, which up to that time had been strictly denied. The Roman-Catholic Church in Mexico had failed to lift the people out of their ignorance and superstition; and a gross worship of images prevailed, which was only a step removed from idolatry. It has now three archbishoprics and twelve bishoprics.

Protestant missions, in spite of the decree of 1857 tolerating all religions, could get no admittance to Mexico till after the failure of the French enterprise, and to this day are excluded from the state of Guerrero. Bibles had been introduced into the country to a limited extent, when the army of the United States invaded it in 1847. The honor of beginning missionary efforts in Mexico belongs to Miss Rankin, who of her own impulse, and independent of outside help, established a school in Brownsville, and subsequently established herself at Monterey in 1866. She founded more than a dozen schools, with native teachers, and finally consigned her work to the American and Foreign Christian Union. A reform movement from within the Mexican Church itself started with a priest, Francis Aguilar, and a layman, Hernandez, who in 1865 established the so-called "Church of Jesus." In 1867 Aguilar opened a hall for public worship in San José de Real. At his death the church sought aid from the Protestant-Episcopal Church of the United States. In 1869 Rev. Henry C. Riley (a Chilian by birth, but of American parentage), who at the time was preaching to a Spanish congregation in New-York City, went to Mexico under commission from the American and Foreign Christian Union. Since 1878 the Episcopal Church has supported the Church of Jesus. It has acquired by purchase two fine church edifices in the City of Mexico,—the San Francisco, and San José de Garcia. It now has a bishop (Dr. Riley, bishop of the Valley of Mexico, and Mr. Hernandez is bishop-elect of Cuernavaca), twelve Mexican presbyters, and 3,301 average attendants upon worship. The Report for 1881 only gives the number of native communicants in the City of Mexico, which is 125. In 1871 a Dominican friar, Manuel Aguas, the most eloquent preacher in the City of Mexico, who was appointed to resist Mr. Riley from the pulpit, himself became a proselyte under Mr. Riley's preaching. He engaged with Mr. Riley in prosecuting the work of the Church of Jesus, but died, much lamented, in 1872.

The Presbyterian Church established a mission in Mexico, in 1872, at Villa de Cos, Zacatecas. It has been very successful, and at present (1882) employs 8 American missionaries and 30 native preachers and helpers; has 6,040 communicants connected with its churches, 1,141 of whom were admitted in the year 1881–82. The Southern Presbyterian Church likewise conducts a mission in Mexico, with 2 American and 2 native missionaries (in 1882), and 236 church-members. The Congregationalists entered Mexico in 1872, and in 1882 had 2 missionaries, 5 native helpers, and 173 native church-members. The Methodist-Episcopal Church began its work in 1873, and in 1881 had 8 circuits, served by 9 foreign missionaries, 17 native preachers, 5 female and 25 other helpers, 338 communicants, and 388 probationers. It supports one theological school, and in 1881 completed a new Spanish hymn and tune book. The Methodist-Episcopal Church South began missionary operations in 1873, and had 1,094 communicants belonging to its churches in 1882. The Indiana Yearly Meeting of the Friends also have a mission in Mexico (1872), with headquarters at Matamoras, a meeting-house costing $4,000, and 186 members in 1882.

The outlook for Protestant missions is as bright in Mexico as in any other part of the world. During the ten years that have just passed, the progress has been rapid. The missionaries, however, have been called upon to meet opposition, which has been in some cases violent and bloody. The fanatical cry of "Death to the Protestants!" has not infrequently been heard in the streets of Puebla and other Mexican towns. The church has had its martyrs, among whom may be mentioned the Rev. Mr. Stephens (Congregational), who was killed at Ahualulco, March 2, 1874, and a native Methodist preacher, Epigmenio Monroy, at Santa Anita, April 8, 1881. See GILBERT HAVEN: *Our Next Door Neighbor, a Winter in Mexico*, especially chap. xv. (an interesting work), N.Y., 1875, and the art. "Mexico," in APPLETON'S *Annuals*. D. S. SCHAFF.

MEYER, Heinrich August Wilhelm, the distinguished commentator of the New Testament, was b. in Gotha, Jan. 10, 1800; d. in Hanover, June 21, 1873. His father was court shoemaker. After passing through the usual course in the gymnasium, he entered the University of Jena as a student of theology. He heard the lectures of Gabler, Schott, Danz, and Baumgarten-Crusius; also studied Arabic under Kosegarten, but was obliged, by his father's failure in business, to content himself with a course of two years and a half, leaving the university in 1820. In 1821 he was appointed teacher in a select school for boys of the higher classes, at Grone, near Göttingen; and in 1822 became pastor in Osthausen, where he married. Transferring his ecclesiastical relations to Hanover, he was appointed, in 1831, pastor at Harste, near Göttingen, with a salary of five hundred and twenty-nine thalers. From here he went, in 1837, to Hoya; in 1841, after declining a professorship at Giessen, was appointed *Consistorialrath*, and pastor of the *Hof- und Schloss-*Church, in Neustadt, a parish of five thousand souls. During these years he added to the duties of their offices constant labors upon his Commentaries on the New Testament. In 1848 he resigned his pastorate, and went to Hanover to reside. In 1861 he was advanced to the dignity of an *Oberconsistorialrath* (member of the highest ecclesiastical court), but at his own request was allowed, in 1865, to retire on a pension. He lived a retired and uneventful life, observed great regularity in his habits, and might be found every morning, by four or five, at his desk. His body lies in the graveyard at Neustadt, and on the slab are the words of Rom. xiv. 8. Frau Meyer preceded her husband to the grave in 1864.

Meyer's was a thoroughly pure nature, truly pious, humble, modest, and honest. The proofs of his eminent scholarship and untiring industry are found in his published works. It was only his regular habits of study that enabled him to accomplish as much as he did. He also understood how to concentrate his attention upon special subjects, and to avoid the diversion of outside studies. With the mention of the part he took in the Church Conference at Berlin, 1846, and his share in the revision of Luther's version of the New Testament, we almost exhaust his activity beyond the sphere of his professional and literary work. As a pastor, he excelled: as a catechist and as a member of the *Consistorium*, he distinguished himself as an examiner of candidates of theology.

Meyer's reputation beyond Hanover rests upon his Commentaries on the New Testament. Upon this one department he concentrated his literary efforts, and did not turn aside to write review essays, and the like. The original title of his great work was *Das Neue Testament Griechisch nach den besten Hülfsmitteln kritisch revidirt mit einer neuen Deutschen Uebersetzung und einem kritischen und exegetischen Kommentar* ["The New Testament in Greek, critically edited according to the best helps, with a new German translation, and a critical and exegetical Commentary"]. The original plan included three parts: (1) The text and translation; (2) A Commentary on the Gospels and Acts; (3) A Commentary on the rest of the New Testament. The work was designed for students; and the comments were to be strictly philological, and expressed in terse language. In 1829 the text and translation appeared, in two volumes, at Göttingen. The first volume of the Commentary, covering the three first Gospels (419 pages) followed in 1832. But the original plan was now enlarged; and Commentaries appeared on John (1834), the Acts (1835), Romans (1836), First Corinthians (1839) Second Corinthians (1840), Galatians (1841), Ephesians (1843), and Philippians, Colossians, and Philemon (1847). Unable, on account of the new editions which were called for, of these works, to comment upon the other books of the New Testament, he gave Thessalonians and the Epistles to the Hebrews to Lünemann, the Pastoral and Catholic Epistles to Huther, and the Apocalypse to the undersigned.

The excellency of Meyer's work was acknowledged, not only in his own land, but in England and America, through Clark's translations. The Göttingen faculty (Lücke being dean) conferred upon him the degree of doctor of divinity in 1845. Meyer lived to see many editions of his work appear, and continued, down to the time of his death, to work diligently, making improvements. He grew with his work; and in each stage of his growth he expressed himself, in his Commentaries, just as he felt. His study of the divine word of the New Testament produced in him a more perfect experience of the saving grace and truth of the gospel. With the lapse of time, although he still clung tenaciously to the principles of literary freedom and philological accuracy, he assumed a more and more positive and churchly attitude. The student who compares the last editions of the Commentary with the first, as, for example, the Synoptists, will find wide differences. Meyer was constantly correcting himself, and with relentless honesty removing from his work what he had come to regard as defects.

Since his death, the continuation of Meyer's Commentary in new editions[1] has been intrusted to Bernard Weiss, who has published Mark and Luke (1878), John (1880), and Romans (1881); Wendt, Colossians and the Acts (1880); Henrici, First Corinthians; Sieffert, Galatians (1880); W. Schmidt, Ephesians (1878); and W. Beyschlag, James (1882). A biographical sketch of Meyer by his son, Professor Dr. Meyer of Hanover, will be found in the fourth edition of the Commentary on the Philippians. [The English translation of the Commentary, except the Revelation, from the last ed. by Meyer, ed. by Dr. Dickson, Edinb., 1873–82, 20 vols.] FR. DÜSTERDIECK.

MEYER, Johann Friedrich von, b. in Francfort, Sept. 12, 1772; d. there Jan. 28, 1849. He studied law and languages at Göttingen 1789–93, and philosophy and natural science at Leipzig 1793–94. In 1802 he settled down in his native city, where he filled various important positions, as president of the Court of Appeals, member of the Senate, mayor, etc. The first period of his literary activity is strongly marked by the rationalism of the age, — his essays in Wieland's *Merkur*, his romance *Kallias*, his epic *Tobias*, etc. But, spiritually dissatisfied, he undertook a serious study of the Bible, learned Hebrew in his thirty-fifth year, and published in 1812 his *Bibeldeutungen*, and in 1819 his annotated revision of Luther's translation of the Bible, which had a wide circulation (3d ed., 1855). The somewhat mechanical views, however, of the orthodox supranaturalism, did not satisfy him, either; and during the later years of his life he turned towards mysticism: *Schlüssel zur Offenbarung Johannis von einem Kreuzritter*, 1833; *Blicke in den Spiegel des prophetischen Wortes*, 1847, etc. STEITZ.

MEYFART, or **MAYFART, Johann Matthäus,** b. at Jena in 1590; d. at Erfurt, Jan. 26, 1642. He studied at Wittenberg, and was in 1616 appointed professor at the newly founded *Gymnasium Casimirianum* in Coburg, whence, in 1631 or 1633, he removed to Erfurt. Of his Latin works, some are dogmatical, *Prodromus*, 1620 (unfinished); others polemical, *Grawerus continuatus*, 1623; *Anti-Becanus*, 1627; and *Nodus Gordius Sophistarum solutus*, which is an attempt at reconciling Aristotle and Petrus Ramus. But his German works are of much greater interest. They fall into two groups, — speculative-eschatological and practical-reformatory. To the first group belong *Tuba novissima* (1626), four sermons on Death, the Last Judgment, Eternal Life, and Damnation; *Von dem himmlischen Jerusalem* (1627, 2 vols.); *Das höllische Sodoma* (1630, 2 vols.), and *Das jüngste Gericht* (1632, 2 vols.). The sublime visions which these books reveal, and the stream of fresh, sympathetic sentiment, which pervades them, had, as the numerous editions show, a great effect on the desert-like dryness of the Lutheran scholasticism. To the second group belong his *Christliche Erinnerung*, concerning witchcraft (1636; reprinted in THOMASIUS: *Schriften vom*

[1] It is a disadvantage of these revised editions, that no distinction is made between the additions of the editors and the original Commentary. The reader is unable to distinguish what belongs to Meyer, and what to the editors. — EDS.

Unfug des Hexenprocesses, 1703), and *Christliche Erinnerung*, concerning the German universities (1636), in which he gives a very striking description of life at that time, especially among theological students. This latter group of works proves him to be a true forerunner of Philipp Jakob Spener (1635–1705). HENKE.

MEZUZAH (*door-post:* plural, **Mezuzoth**). This article is thus described by Dr. Ginsburg in Kitto's *Cyclopædia*. "On the inside of a piece of square parchment, prepared by a Jew especially for this purpose, are written Deut. vi. 4–9 and xi. 13–21; while on the outside are written the divine name *Shaddai* ('the Almighty') on the place where the first passage ends, and the words *Kuzu Bemuksaz Kuzu* ('I go out, and shall prosper') to the left at the bottom. Thus written, the schedule is then rolled up in such a manner that the divine name is outside, and is put into a reed or hollow cylinder made of lead, brass, or silver, varying in costliness according to the circumstances of the people. In this tube there is a little hole, just large enough to show the divine name, which is protected by a piece of glass, forming, as it were, a little window, through which it can be seen. Such a *Mezuzah* must be affixed to the right-hand door-post of every door in the house by a nail at each end." This is in obedienee to the divine command, "Thou shalt write them upon the posts of thy house, and on thy gates" (Deut. vi. 9). The *Mezuzah* is supposed to guard the house against malign influences.

MEZZOFANTI, Giuseppe Caspar, b. at Bologna, Sept 17, 1774; d. in Rome, March 15, 1849. He was educated in the archiepiscopal seminary of his native city, and ordained a priest in 1797. In the same year he was appointed professor of Arabic in the university of Bologna, where he afterwards held other prominent positions, until 1831, when he removed to Rome as a member of the congregation *de propaganda fide*. In 1838 he was made a cardinal. As a linguist he was a great marvel. It is stated that he knew a hundred and twenty languages, could write seventy-two, and speak with fluency fifty-six; and, upon close examination, the statement does not seem to be so very exaggerated. See RUSSELL: *Life of the Cardinal Mezzofanti*, London, 1857, and A. BELLESHEIM: *Giuseppe Cardinal Mezzofanti*, Würzburg, 1880.

MI'CAH (*who is like Jehovah?*). Of this so-called Minor Prophet little is known. His birthplace was Moresheth, a town near Gath, in the kingdom of Judah. The scene of his prophetic activity was Judah, — indeed, for the most part at least, Jerusalem; and, as the superscription reads, the time of his prophecies was the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, principally the last; or from before the fall of Samaria (722) to the sixth year of Hezekiah. The theme of his prophecy was the fall of Samaria and Jerusalem. One of his declarations is quoted by Jeremiah (xxvi. 18). From the quotation it has been inferred that Micah, during Hezekiah's reign, gathered up his prophecies into a book, and by the public reading of it ended his prophetic career. The fall of Samaria was the direct judgment of God for the sins of the northern kingdom, specially of their rulers and false prophets (Mic. i. 2–ii. 11). But Jerusalem's turn comes next (ii. 12–iii.); and then the new day will dawn, in which Zion will be obedient to the law of Jehovah, at peace, and the centre of the world. God's scattered people will be gathered; and the destroyed city, rebuilt, will come under the sway of her eternal King (iv. 1–8). Before, however, this brilliant period, the inhabitants of Jerusalem will be carried away to Babylon; and in captivity run the great danger of losing their peculiarity, — their separation from the nations. From this danger Jehovah will deliver them, and restore them to their land. Micah repeats the prophecy of Joel concerning the "gathering of the nations" against Zion, and its extinction. But these events will not be until after the captivity. Then, turning to the nearer future, Micah declares that Zion's King will be maltreated by her foes (iv. 9–13). But from Bethlehem, the city of David, will come the King who will rule and protect the united, restored people, — the King whose coming has been from of old, from everlasting (v. 1–15). [The prophecy of the exact place of Messiah's coming is the most interesting fact about Micah. That the Jews cherished this prophecy is evinced by the ready response the doctors of the law gave to Herod's question (Matt. ii. 5, 6), and the talk of the people about Christ (John vii. 42).] In chapters iv. and v. Micah's prophecy reaches its height. It will be noticed that he three times sets together a nearer and a remoter future: Zion will be destroyed before it becomes the seat of the universal kingdom of peace (iii. 12, iv. 8); the people of Zion will be carried captive to Babylon before they win their victory over the "gathering of the nations" (iv. 9, 13); Zion's king will be given up to his foes before the Son of David arises, who shall found a kingdom of peace, and rule united Israel (v. 1, 8). From the height of chapters iv. and v. he descends in chapter vi. to the then present. Jehovah pleads with his people on account of their sins. He shows them what is good; but, since the people persist in their sins, Micah is inspired to pronounce a fearful curse (vi. 1–16). The believers in Israel utter a prayer of penitence, in which they humbly confess the deep and general corruption, bow before the divine wrath, but express their confidence that Jehovah will still help them, and comfort themselves with the conviction that the divine anger will at last pass away, that Babylon will fall, never to rise again, and in that day the walls of Zion shall be rebuilt, and the scattered children of God shall come thither from Assyria and from Egypt, and shall fill the land from the borders of Egypt even to the Euphrates, from sea to sea, and from mountain to mountain (vii. 1–13). Then they pray for a renewal of the earlier tokens of favor (vii. 14), to which God replies he will repeat in his people the marvels of the former time (vii. 15–17); and the prophet closes with an outburst of praise for the grace and mercy of God (vii. 18–20).

The book falls naturally into three sections, — i. 2–iii. 1; iii. 1–vi. 1; vi. 1–vii. 20. The language is purely classical. In point of rhetorical peculiarity, Micah stands between his contemporaries, Hosea and Isaiah, but nearer to the latter than the former; for although, like the former, he is abrupt, abounding in sudden and quick changes, in depth of spirituality he is the worthy

companion of Isaiah, sharing with him the marvellous mingling of mildness and strength, of gentleness and elevation, and the drastic liveliness and preference for artistic turns of expression.

LIT.—Separate Commentaries by CHRYTRÆUS, Wittenberg, 1565; EDWARD POCOCK, Oxford, 1677; GROSSSCHOPF, Jena, 1798; JUSTI, Leipzig, 1799; HARTMANN, Lemgo, 1800; CASPARI, Marburg, 1852, 2 parts; [P. KLEINERT, in LANGE, Bielefeld, 1868, Eng. trans., New York, 1875]; REINKE, Giessen, 1874; [T. K. CHEYNE, Cambridge, 1882]. See also SCHNURRER: *Animadvv. phil. crit. ad vat. Mich.*, Tübingen, 1783; G. L. BAUER: *Animadversion. critt. in duo priora proph. Michae capita*, Altorf, 1790. [See MINOR PROPHETS.] E. NÄGELSBACH. VOLCK.

MICHAEL (*who is like God?*), one of the seven archangels of Jewish post-exilian angelology; is three times mentioned in the Old Testament, but only in Daniel (x. 13, 21, xii. 1), and twice in the New Testament (Jude 9,[1] and Rev. xii. 7). These passages indicate Michael's rank: he was regarded as the guardian of the people of God, their vigilant and efficient protector against all foes, earthly and devilish. In the rabbinical writings, Michael frequently appears in opposition to Sammaël. J. A. Fabricius gives the song of Michael and the good angels in triumph over Lucifer and the bad angels, said to have been revealed to St. Amadeus (*Codex pseudepigraphus Vet. Test.*, vol. 1, pp. 26, 27, Hamburg, 1723; see English partial translation in BARING-GOULD'S *Legends of the Patriarchs and Prophets*, p. 16).

In the Roman-Catholic Church, Michael is a saint; and his festival, called "Michaelmas," is held on Sept. 29 (see art.). He is said to have announced to the Virgin Mary the time of her death, and also to have carried her soul to Jesus after her death. There are several recorded appearances of the archangel: (1) On Mount Gargano, now called Mount St. Michael, on the eastern coast of Italy, in the kingdom of Naples, at an unknown year (the day was May 8); (2) At Chonis in Phrygia, near Laodicea, in the ninth century (the day was Sept. 6); (3) On a rock in the Gulf of Avranches, in Normandy, Oct. 6, 706. On each of these sites, churches have been erected in honor of St. Michael. (4) The most celebrated appearance was at Rome, in the year 590. The story is this: Gregory the First (afterwards called the Great), who had then just been elected Pope, was leading a penitential procession about the city in order to offer up prayers for the staying of the great pestilence which followed the inundation of 589, and which was, with famine, greatly increasing the miseries of the city, already threatened by the Lombards. As he was crossing the bridge over the Tiber, directly in front of the tomb of Hadrian, he looked up, and saw Michael standing on the summit of the mausoleum, sheathing a bloody sword, in token that the plague was stayed, and heard a choir of angels around him chanting the anthem, since adopted by the Church in her vesper-service, "Queen of heaven, rejoice, because thou art counted worthy to suffer: he has risen again, as he said. Hallelujah!" To whom the Pope replied, "Pray for us, O God. Hallelujah!" It is further related, that Constantine built a church in honor of Michael (hence it was called "Michaëlion"), about four miles from Constantinople; and at a later date there were fifteen churches in his honor within the city.

St. Michael is the patron saint of France. It was he who appeared to Joan of Arc (see art.). In 1469 Louis XI. founded the military order of St. Michael. Originally it was composed exclusively of gentry; but afterwards literary men, judges, bankers, and artists, though not of rank, were eligible. The knights wore, pendent from a gold chain about their necks, a medal representing the archangel vanquishing the dragon. The rites of the order were at first held in the Church of Mount St. Michael in Normandy, later transferred by Henry II. to the Sainte-Chapelle, Vincennes, and in 1643, by Louis XIV., to the Grand-Cordeliers in Paris. The number of knights was at first limited to thirty-six, afterwards to a hundred: the king was grand master. The order was suppressed at the Revolution, restored at the Restoration, and ceased to exist in 1830.

Mrs. Clement thus speaks of St. Michael in *Christian Art:*—

"Michael is always represented as young and beautiful. As patron of the church militant, he is 'the winged saint,' with no attribute save the shield and the lance. As conqueror of Satan, he stands in armor, with his foot upon the Evil One, who is half human, or like a dragon in shape. The angel is about to chain him, or to transfix him with the lance. But the treatment of this subject is varied in many ways, all, however, easily recognized. As lord of souls, St. Michael is unarmed. He holds a balance, and in each scale a little naked figure representing the souls: the *beato* usually joins the hands as in thankfulness, while the rejected one expresses horror in look and attitude. In these pictures the saint is rarely without wings. When introduced in pictures of the Madonna and Child, he presents the balance to Christ, who seems to welcome the happy soul. The old English coin called an 'angel' was so named because it bore the image of this archangel." — *Handbook of Legendary Art*, ed. 1881, p. 231.

MICHAEL PALÆOLOGUS. See CÆRULARIUS.

MICHAEL VIII. (PALÆOLOGUS), emperor of Constantinople, 1260–82; usurped the throne of Nicæa after the death of Lascaris II., 1259, and conquered Constantinople by a stratagem the following year, driving the Latins and their emperor, Baldwin II., out of the city, and thus restoring the Byzantine Empire. In order to escape the revenge of the Latins, and also in order to baffle the intrigues of an ecclesiastical party in Constantinople, the Arsenites (see *Arsenius*), Michael opened negotiations with the Pope for the reconciliation of the Greek and Latin churches. A Greek embassy, headed by Veccus, appeared at the synod of Lyons, 1274; and in the course of the debate the Greeks gave up all the principal points of dissension, — the procession of the Holy Spirit, the supremacy of the Pope, etc. The reconciliation, however, was never carried out. The majority of the Greeks hated the Church of Rome, and still more a union with her on such conditions. Pope Martin IV. concluded an alliance with Charles of Anjou, king of Naples and Sicily, and the Venetians, for the expulsion of Michael VIII.; and the latter answered with the conclusion of an alliance with the king of Aragon for the expulsion of the French from Sicily. Greece was actually invaded by the Latins, though

[1] The incident is probably derived from the Targum of Jonathan upon Deut. xxxiv. 6, which ascribes the burial of Moses to Michael, and Michael's answer from Zeph. iii. 1.

without any success; and the invasion was followed by the Sicilian Vespers. But both parties were too much occupied with troubles in their own homes to bestow any great attention on foreign affairs, and the union of Lyons was allowed to sink into oblivion.

MICHAEL SCOTUS. See SCOTUS, MICHAEL.

MICHAELIS, the name of three learned Orientalists and keen theologians, who made valuable contributions in the departments of exegesis and Old-Testament criticism. — I. **Johann Heinrich,** b. at Klettenberg, July 26, 1668; d. at Halle, March 10, 1738; devoted himself especially to the study of the Oriental languages, taking Ethiopic in 1698, at Frankfurt-on-the-Oder, with the celebrated Ludolph. He then began giving lectures at Halle, and in 1699 was made professor of the Oriental languages. He exerted an extensive influence by representing at Halle, the seat of Spener's pietistic school, the critical faculty, and becoming the soul of Francke's *Collegium Orientale theologicum*, as well as by editing a critical edition of the Old Testament (1720) from five Erfurt manuscripts and ten printed editions. He also published some valuable exegetical works on the Old Testament, especially on the Hagiographa (Halle, 1720, 3 vols.). — II. **Christian Benedikt,** nephew of the former, b. at Elrich, Jan. 26, 1680; became professor at Halle in 1713; acquired an extensive reputation for scholarship, especially in the Oriental tongues; d. at Halle, Feb. 22, 1764. He was not very productive as an author; but his *Tractatus criticus de variis lectionibus N. T. caute colligendis et dijudicandis* (1749) against Bengel displays his critical acumen. His *Dissertt. de antqq. œconomiæ patriarchalis* (1728) are also interesting. — III. **Johann David,** son of the former, and more productive than both of the preceding, — one of those minds which constitute a bridge from their own to a new period; b. in Halle, Feb. 27, 1717; d. in Göttingen, Aug. 22, 1791. He was universally recognized as an indefatigable investigator and honorable man, but he was no pillar for the waning orthodoxy of the day. After studying at Halle, he travelled in England and Holland, and in 1745 went, as professor, to Göttingen, where, honored with titles, he remained till his death. He was very productive as an author. By his Oriental and exegetical Library, begun in 1771, he secured a controlling position in this department. His exegetical works on the Old and New Testaments are very numerous, those being the most valuable which consider the historical environment of the Old Testament. He edited paraphrastic translations of the Old Testament in thirteen volumes (1769–86), with valuable annotations, and of the New Testament, with annotations, in four parts (1790–91). He also published Commentaries on the three most important Messianic Psalms (1759), Ecclesiastes (1751, 2d ed. 1762), etc. Of more importance were his works on the Hebrew, as the *Supplementa ad lexica hebr.* (1786, 2 vols.), which contain excellent contributions to the knowledge of the language, antiquities, history, etc., of the Old Testament. We have also very important works in his *Abhandlung v. d. Ehegesetzen Mosis* (1755, 2d ed., 1768), and especially *Mosaisches Recht* (1770, 2d ed., 1775, 6 vols.) and *Spicilegium Geograph. exterorum* (1769, 2 vols.). He revised Lowth's *De sacra poësi Hebræ.* (1758, 2d ed., 1768, 2 vols.). Most important among his works were his contributions to the Introduction of the Old and New Testaments. The Introduction to the New Testament appeared first in 1750, and was greatly enlarged in subsequent editions (4th ed., 1788, 2 vols.). He only lived to complete the first part of the Introduction to the Old Testament (Hamburg, 1787). In theology he departed widely from the old orthodoxy of Halle. He was one of those laborious men who started much investigation, and will not be forgotten. See his *Autobiography* (1793), and his *Letters* (Leipzig, 1794–96, 3 vols.). [Eng. trans. *Commentaries on the Laws of Moses*, London, 1810, 4 vols.; *Introduction to the New Testament*, London, 1823, 6 vols.] L. PELT.

MICHAELMAS (Sept. 29) is celebrated, not only in the Roman-Catholic Church, but also in the Greek and various Protestant churches, in honor of the archangel Michael; not with reference to any particular apparition of his, but generally commemorating the benefits which mankind have received from the angels. The origin of the festival seems to be local, but is very old. In the eighth century the celebration was quite common in the Church. The Roman-Catholic Church celebrates three special apparitions of the archangel; namely, May 8, Sept. 6, and Oct. 16. Michaelmas is also known as the Festival of St. Michael and All the Holy Angels. In England it was preceded by a three-days' fast. See BUTLER: *Lives of Saints*, vol. ii. 537 sqq.

MIDDLE AGE, The, is that period in European history comprised between the date of the fall of the Western Roman Empire (476), and that of the capture of Constantinople by the Ottoman Turks (1453). It occupies that portion of this intervening period when Western Europe was governed by the feudal system in civil affairs and by the Roman Church in ecclesiastical. It is to be regarded as an outgrowth of the fusion of the elements of imperial Roman society and the Roman-Catholic Church with the ideas and habits brought into Western Europe by the Barbarian invasions. These invasions, and the permanent occupation of the Roman territory by the Teutonic tribes, resulting in the gradual assimilation of the conquerors with the conquered, give the characteristic tone and color to the life and society of the middle age. To understand that life and society, we must first consider the condition of Roman and barbarian life at the time when the opposite forces by which they were directed came into conflict, — the epoch of the Invasions.

The first permanent occupation of the Roman territory was made by the Visigoths, under Alaric, in the year 395, who besieged and took the city of Rome A.D. 410. At that time the four most active principles of the Roman imperial organization, so far as they affected the relations with the Barbarians, were (1) Organized Christianity, or the Church; (2) The Roman Imperial organization and administration; (3) The Roman law as affecting the rights of persons and the protection of property; (4) The general use of the Latin language throughout that portion of Europe afterwards occupied by the invaders. The imperial rule was practically founded upon a military despotism. When, therefore, the military power decayed, and was no longer strong enough either

to maintain the regular working of the administration of the imperial government over its own subjects, or to protect them from external enemies, the system, having no other support, fell of its own weight, and successful invasions and permanent occupation began. In less than a century (396–486) the whole fabric of the Roman power in Western Europe perished by force of these invasions. Its peculiar civilization, however, was not destroyed with the empire; and Rome was thenceforth to conquer the world by her arts, as she had done by her arms.

The invaders, as we call them (Barbarians, as they were called by the Romans, and as they proudly called themselves), who permanently occupied the Roman territory, were all of the Teutonic race. They came from a vast and ill-defined territory east of the Rhine, and north of the Danube. Their organization was tribal; their mode of life was more or less nomadic, or that of wanderers; and the chief occupation of the most active among them was hunting or war. All these characteristics, to which may be added an inborn love of plunder and love of adventure, prompted them to cross the Roman frontier. They were tempted by the weakness and the wealth of the Roman provinces. They came on in successive waves of destruction during the fifth century. In the year 500 the Ostrogoths occupied Italy, and the Roman territory as far north as the Danube; the Visigoths and the Suevi, the country from the River Loire, south and west, including modern Spain and Portugal; the Burgundians, the south-eastern portion of modern France; and the Franks, the portion of that country north of the River Loire, as well as modern Holland and Belgium. At this time all these tribes were nominally Christian, but all save the Franks were Arians. Their rule in the Roman territory, when they occupied it, was one of simple military force. They retained their old military organization under their tribal chiefs, with officers subordinate to them, afterwards called "dukes" and "counts" in the conquered districts. The Roman provincials were usually permitted to govern themselves in their private relations, according to the forms of the Roman law; but the conquerors appropriated two-thirds of the lands, and all the movable property, of the old inhabitants. The legal condition of these inhabitants was that of slaves, made such by their capture as prisoners of war.

The great change in the condition of life of the Barbarians, on their final occupation of the Roman soil, was that they ceased to be *wanderers* or invaders, and that, unlike the Romans, they preferred to live *in the country rather than in towns.* This peculiarity is important as affecting the distribution of population in Europe in after-times.

Of all the Teutonic tribes, the Franks proved the most powerful, and in the end gained possession of the greater portion of Central and Southern Europe. Moving with irresistible force from their country on the Lower Rhine, they defeated in 486, under their chief Clovis, Syagrius, the Roman patrician, and thus destroyed the remnant of the imperial power in Gaul. Ten years later they conquered the Alemanni, seated on both banks of the Upper Rhine, the Burgundian kingdom in the south-eastern portion of France, and the Visigothic kingdom, extending from the Loire to the Pyrenees. Thus was established the first Frankish kingdom under Clovis and his race, known in history as the "Merovingians." These conquests of Clovis were much aided by the influence of the Roman-Catholic bishops in Gaul, who desired to extirpate the heresy of Arianism, then professed by all the tribes in that region save the Franks. Clovis had been baptized into the Roman-Catholic faith; and in the opinion of the clergy, as well as of himself, the Frankish conquests secured the triumph of the Orthodox Roman Church.

It may be said that the Teutonic invaders brought into Western Europe at least *five distinct permanent influences*, or tendencies: (1) The principle of representative government as first exhibited in their assemblies of freemen; (2) Royalty in a new form, in which the king or chief, although he was supposed to be of divine lineage, had no claim to rule until he was chosen by his fellow-warriors; (3) The sentiment of loyalty to the chief, to whom the warrior was bound by the tie of military patronage; (4) A feeling of personal independence and of equality, founded on the supposed common possession of honor and courage; (5) A strong disposition, at least in later times, to recognize the authority of the Roman Church.

The rule of the Merovingian kings was so feeble, that they are known in history as *rois fainéants.* Under them the disorganization of the elements of Roman life was so great, that all the institutions which they found in Roman Gaul either perished, or were transformed into instruments of barbarian rule, during more than two centuries (500–730), save the Church, which constantly increased in power, wealth, and independence. Towards the close of that period, owing to the weakness of the kings of the race of Clovis, their stewards, or "mayors of the palace" as they were called, became virtually the rulers of their kingdom. The family of Pepin of Landen furnished the most conspicuous and renowned of these mayors of the palace. After the Austrasian (or Eastern) Franks had crushed the power of the Neustrians at the battle of Testry (687), the former, under the leadership of Pepin of Heristal, conquered the wild tribes east of the Rhine, and later, in 732, when Charles Martel was their leader, destroyed, at the battle of Poitiers, the power of the Saracens advancing from Spain towards Central Europe. Pepin le Bref, the son of Charles Martel, extended the conquests of the Franks, and having deposed Childeric, the last of the Merovingian race, became king of the Franks *de jure*, as he had been hitherto *de facto*, being crowned as such by Boniface, Bishop of Mentz, by order of the Pope, in 751. Charlemagne, his son, made further conquests, until his kingdom extended from the North Sea to the Mediterranean, and from the River Elbe to the Ebro. In the last half of the eighth century an alliance was formed between these Carlovingian kings, Pepin and Charlemagne, and the Pope, the result of which was, that the elements of ancient Roman life were transfused into that of the middle age; and this fusion gave the characteristic color to the history of that period.

The immediate causes of this fruitful alliance were these: the Pope's power, civil and ecclesiastical, in Italy at that time, was threatened by

the schismatic Lombards and by the Byzantine emperors, whose nominal subject the Pope was. To secure his independence, the Pope invoked the aid of the Frankish kings, Pepin and Charlemagne, not merely because they were the most powerful kings in Europe, but also because they were Orthodox Catholics. At the Pope's request, these kings made several expeditions into Italy, which resulted in the destruction of the Lombard and Byzantine power in that country, and the annexation of all its territory, save the Exarchate of Ravenna (the sovereignty of which was conferred on the popes), to the Frankish kingdom. As a reward for services previously rendered to the Church, Pepin had received its sanction to his usurpation of the crown of the Merovingians. He was now made patrician of Rome; and the alliance between the Franks and the Pope became complete when Charlemagne was crowned by the Pope in Rome on Christmas Day, 800, as emperor of the world, and the true successor of the Roman Cæsars.

This event is known in history as the "Revival of the Western Roman Empire." The new system was modelled after the old pattern. Kings had only a limited territority and authority. The jurisdiction of an emperor was supposed to embrace theoretically the whole world, and practically all Western Europe. There were many kings, but there could be but one emperor. The ancient *imperium* was divided between two persons: the emperor was *Imperator semper Augustus;* and the Pope, *Pontifex Maximus*. Each was designed to be perfectly independent, and sovereign in his own sphere; and each was supposed to be bound to the constant aid and support of the other in the government of mankind. The Church was to have uncontrolled power over the conscience: the emperor was to be lord of every thing else. It was hoped in this way, by the revival of the imperial Roman forms, to secure a return of that peace and order which had been so long characteristic of the Roman rule.

The Pope was then recognized (A.D. 800) in Western Europe as the universal or supreme bishop, and the king of the Franks ruled over all those under the Pope's obedience; so that, when the king became emperor (and it was designed that all the successors of Charlemagne should become such), the principal change, and a very important one, was, that his authority had the special sanction and support of the head of the Church. This theory of the dual government of the world proved impracticable. Neither the Pope nor the emperor would yield his claims to the position which each supposed assigned to him by it, and they both differed widely in their opinions in regard to their respective powers and duties. Under the feeble rule of the descendants of Charlemagne, the imperial office was seized by certain Italian princes; but their rule was one of violence, disorder, and corruption. The danger to the holy see became so great, that, in 962, the reigning Pope, John XII., called upon Otho the Great, king of the Franks, and successor of Charlemagne, to come to Rome, to be there crowned emperor, and to restore order by his imperial authority. The emperor asserted that authority by deposing this very pope, and by substituting for him one whose character gave rise to less public scandal. He claimed the right, by virtue of his authority as emperor, to nominate the Pope; and this claim was put forward, and insisted upon, by many of his successors, not only of the Saxon dynasty, but by those of the houses of Franconia and Swabia as well. This gave rise to constant quarrels between the popes and the emperors. They culminated in the famous controversy known in mediæval history as the "Investitures," in which the question was, whether the Pope, or the emperor, the ecclesiastical, or the civil authority, should give to the bishops throughout Europe, not merely the investiture of their sees, but also the legal possession of the vast feudal estates usually attached to them. This controversy, in which the celebrated Hildebrand, Pope Gregory VII. (1070), and the Emperor Henry IV., were the conspicuous actors, involved the principle of the relations of the civil and ecclesiastical authority during the middle age. The result, so far as this particular question was concerned, was a compromise between the lay rulers and those of the Church; but the limits between their jurisdictions were never accurately defined. Hence we find throughout the middle age the most extravagant pretensions, on the part of the popes, in their claims, not merely to sacerdotal authority, but to supremacy over kings and emperors, and the constant use of the discipline of the Church — excommunication and interdict — to enforce that discipline. Out of these claims grew such disputes, not merely as those of Hildebrand and Henry IV., concerning the investitures (1076), but also the controversy between Henry II. of England and Thomas Becket, in reference to the exemption of the clergy from the jurisdiction of the civil courts; the long struggle between Gregory IX. and Frederick II., as to claims of sovereignty in Naples; between Innocent III. and Philip Augustus of France, where the Pope appears as a champion of the sanctity of marriage; the excommunication and deposition of John of England; and, later, the ignoble quarrel between Boniface VIII. and Philippe le Bel of France. In all these cases, and many like them, the popes claimed supreme and absolute power over the sovereigns, the exercise of which, they insisted, was essential to the maintenance of truth and justice in the middle age.

The empire of Charlemagne was divided among his grandsons in 843. To Charles the Bald was assigned Western Francia, or France; to Louis, Eastern Francia, or Germany; and to Lothaire, the intervening territory, with Italy, and the nominal emperorship over all. The imperial government was practically brought to an end by this treaty, and throughout Europe the *feudal system* of government was substituted for it. Originally the companions of the Teutonic chiefs who invaded the Roman territory were rewarded for their services by free gifts, generally of lands in the conquered districts. At the dissolution of the empire, the persistent invasions of the Northmen, and the general disorder of the times, made necessary some new method of efficient protection. Lands were granted by the sovereign to his chief warriors, on condition that their possessors should aid the sovereign in the defence of the country. The lands thus conferred were called "fiefs," and their holders, "vassals;" and the relation be-

tween the parties was that of reciprocal aid and protection, the lands being held by the vassals on that express condition. Those upon whom these fiefs were conferred directly by the sovereign were called "grand-vassals." They, in turn, parcelled out their grants among their followers, upon condition that they would hold these divided portions subject to services similar to those which their immediate lord owed to the sovereign. During the middle age, nearly all the land in Europe, originally the royal domain, was feudalized, or held in fief. Power and the possession of land were inseparably connected; and hence the kings who had granted away the larger portion of their private lands became merely nominal sovereigns, the true rulers being the great feudal lords. The object of the feudal system was to combine military efficiency with the Teutonic habits of personal independence; and politically the result was to make the owner of a piece of land, large or small, the absolute sovereign of those who dwelt upon it.

Knighthood, in the feudal age, was the means which the Church employed to teach the rude warriors that it was becoming to their social position to employ their force, not merely to gratify their own selfish desires, but also in the protection of those unable to defend themselves, such as the oppressed, women, and especially the Church. The typical knight was he who served the Church best in these respects, and he became the ideal hero in the popular imagination. *Chivalry and the sense of honor* were the characteristic outgrowths of knighthood. Whatever was valuable or permanent about them was due to the sentiment which was expressed by the combined pride and gentleness of the knight, when he took for his device *noblesse oblige*. The Church professed to abhor all war, save that waged against the infidel, or for the extirpation of heresy, and did not look with favor even upon the *tournaments*, which were such characteristic institutions of chivalry.

Monasticism, in the middle age, formed the highest ideal conception of life, because of its asceticism. The monks were always the right arm of the Papacy: first the *Benedictines*, with their numerous branches acting as missionaries for the conversion of the northern tribes; then, in the thirteenth century, the *Dominicans*, whose special business it was to preach, and to instruct the laity; and the *Franciscans*, who organized more efficiently the charity of the Church.

The *Crusades* were the result of the one common impulse which moved the people of Western Europe during the middle age. They were the outgrowth of the zeal of the monks, as representing the Church, acting upon the warrior instincts, and the devotion of the knights to their religion. The result of this combination is seen, not only in the wars in the Holy Land, but in those against the Moors in Spain, and against the Albigenses in the south of France.

The *free cities*, in the middle age, were the centres of civilization in our modern sense. They were called free, because freed from feudal vassalage, except to the over-lord, or *suzerain*, and because they were governed by their own magistrates, elected, generally, by the trade corporations within them. They grew in wealth and importance by the industry of their inhabitants; and they maintained a considerable commerce with each other, especially in the north of Europe. In France and Germany they usually combined with the kings in resistance to the overgrown pretensions of the great nobles, in order to secure their freedom from feudal subjection to them.

Education was provided for in the earlier period by schools attached to the cathedrals and the monasteries. Out of these schools grew the universities so renowned in the middle age; that of Paris being the principal place of theological instruction, while at Bologna the Roman civil law, so far as it was then understood, was taught; and at Montpellier and Salerno medical instruction after the Arabian methods was given. All the instruction was under the general control of church authority, and was designed to exalt it. Science based on observation or physical investigation was neglected, except in some of the medical schools of a later period.

Life in the middle age, for the mass of the population, was very hard; for it was hemmed in on every side by force, always thoroughly organized, but very severe, and often very arbitrary in its exactions. The serfs and villeins could not change their masters, whose caprice was often the measure of the service to be rendered to them. The workmen of the towns who were not members of the privileged trade corporations resembled the *proletariat* of ancient Rome: the towns themselves, as well as the traffic between them, was subject to the plundering incursions of the robber knights. The great feudal nobles claimed the right to make war upon each other, as one of their most important privileges. There was no general government to protect the people, or to redress their wrongs: the royal authority was merely nominal, and therefore wholly disregarded. The Church tried hard, by its ministries and discipline, to alleviate the hardships which grew out of this anarchical condition; but in doing so it established a rule of force in another sphere, in which the minds and consciences of mankind were brought under its absolute control. (See MILMAN: *Latin Christianity;* GUIZOT: *History of Civilization in France;* BRYCE: *Holy Roman Empire;* LAURENT: *Études sur l'histoire de la humanité;* THIERRY: *Récits Mérovingiens;* HALLAM: *Middle Ages;* MARTIN: *Histoire de France*, tom. iii. and iv.; STILLÉ; *Studies in Mediæval History.*)

C. J. STILLÉ.

MIDDLETON, Conyers, D.D., an able controversial writer, and author of the famous *Life of Cicero;* the son of a clergyman; b. at York, Dec. 27, 1683; d. at Hildersham, July 28, 1750. He studied at Trinity College, Cambridge, and, taking orders, was settled at Trumpington, near Cambridge, his only charge. In 1716 he returned to Trinity as a fellow. He won for himself a wide reputation by his intrepid and caustic attacks on Bentley, the master of Trinity, who had called him "fiddling Middleton," with reference to his musical propensities. Bentley, in spite of his great scholarship, was very unpopular on account of his harsh personalities. They came to an open war in 1717, when, by a *mandamus* of George I., Bentley was obliged to confer the title of D.D. on Middleton. The master, however, showed his spleen by demanding an extra fee of four pounds. Middleton gave it, under protest,

and, appealing to the courts, won a complete victory over Bentley, who was deprived of his professorship. He afterwards went too far, and was accused of libel by Bentley, found guilty, and fined. The battle, however, was not over. Bentley in 1720 was about to issue an edition of the Greek Testament, and sent out with great precipitancy some specimens. Middleton's keen eye detected errors; and immediately he assaulted Bentley in a fierce attack, completely driving him from the field, so that he renounced the idea of his New Testament, and winning the applause of the friends of Trinity, who chose him as the principal librarian of the college. In 1724 he visited Rome, and five years later wrote *A Letter from Rome, showing an Exact Conformity between Popery and Paganism* (4th ed., 1741), in which he boldly proved that the religion of the Roman Church was a continuation of the heathenism of ancient Rome. He had a passion for controversy; and it seemed to be his delight, by sudden attacks upon received opinions, to startle the literary public. The controversies of this doughty champion were not confined to Bentley, but extended to Waterland, Sherlock, and others. In 1725 he assaulted the whole medical profession (*De Medicorum apud veteres Romanos*, etc.). His controversy with Waterland originated with the latter's attack upon Middleton's assertion that there were "contradictions in the evangelists which could not be reconciled," and that "the story of the fall of man was a fable or allegory." In 1741 he published the great work of his life, the *History of the Life of M. Tullius Cicero* (2 vols.), written at the request of Lord Harvey, and after the labors of six years. There were three thousand subscribers to the work; and from the receipts he purchased for himself a home at Hildersham, near Cambridge, whither he retired for the remainder of his life. This biography has been condemned as being too partial, and praising, as Macaulay has said, acts as "wise, virtuous, and heroic," which Cicero himself condemned. In 1749 he published *Introductory Discourse, etc., to the Free Inquiry into the Miraculous Powers which are supposed to have subsisted in the Christian Church from the Earliest Ages through Several Successive Centuries.* This work, which was received with almost universal condemnation, denies the continuance of miraculous powers in the Church after the deaths of the apostles. In 1750 he attacked Sherlock in *An Examination of the Lord-Bishop of London's Discourses concerning the Use and Intent of Prophecy*, etc. His *Miscellaneous Tracts*, published in one volume (London, 1752), comprise *Dispute or Dissension between Peter and Paul at Antioch; The Variations or Inconsistencies among the Four Evangelists; Essay on the Gift of Tongues*, etc. The complete edition of Middleton's works, except the *Life of Cicero*, 5 vols., was published in London, 1755. The best edition of the *Life of Cicero* is that of London, 1848.

MIDDLETON, Thomas Fanshaw, first bishop of Calcutta; b. in Kedleston, Derbyshire, Jan. 26, 1769; d. in Calcutta, July 8, 1822. He graduated with honors from Pembroke Hall, Cambridge; was appointed curate of Gainsborough, and, after several other promotions, was made archdeacon of Huntingdon, 1812, and consecrated first incumbent of the episcopal see of Calcutta, May 8, 1814. At Calcutta he founded in 1820 the Bishops' College, for the training of missionaries and clergymen for Asia. Dr. Middleton published in 1808 *The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament* (2d ed. by Rev. James Scholefield, 1828, 5th ed., 1855). A posthumous volume of *Sermons, Charges*, etc., with *Memoir*, was issued by Bonney, London, 1824. See Le Bas: *Life of Bishop Middleton*, London, 1831, 2 vols.; and Miss Yonge: *Pioneers and Founders.*

MID'IAN (*strife*), the territory from the Elanitic Gulf to Moab and Mount Sinai, or, according to others, from the Sinaitic peninsula to the desert and the banks of the Euphrates. Moses lived among the Midianites (Exod. ii. 15–21); and on the desert they had friendly relations with the Israelites, until they had infected them with their own vices of idolatry and uncleanness; for which sins one thousand men from each tribe, by divine command, attacked the neighboring Midianites, and slew all their males (Num. xxv., xxxi.). The Midianites eventually recovered from this blow, and oppressed Israel, but were miraculously defeated by Gideon (Judg. vi.–viii.), and later were merged with the Moabites. They have no history outside of the Bible.

MIDRASH. The term "Midrash" denotes, in the abstract and general sense, "the study," "the exposition of Holy Writ." After the return from Babylon, the law was the centre of the spiritual life in Israel; and its study became the object of scientific treatment when the temple, the Jewish sanctuary, was destroyed. The "law of Moses" had not only to be adapted to the altered circumstances of life, but had also to be supplemented by more precisely determining that which was undetermined, in order to meet all individual relations and circumstances of life. This investigation and explanation of Scripture was termed *Midrash*, and was divided into the *Halachic* ("exegesis"), i.e., embracing law and practice, or doctrine in its whole extent, and *Hagadic*, i.e., embracing all other scientific products, all the efflux of free meditation, whether its subject-matter might be historical or legendary, ethical, parabolic, or speculative.

The writing down of the Midrash, i.e., of Halachoth and Hagadoth, commenced with the second century of our era, and ended in the eleventh century: since that time, history, religious philosophy, grammatical exegesis, and Cabala, became the objects of study.

Structure of the Midrashim. — A large portion of the Midrashim consists of homiletical lectures introduced by a text not contained in the Pentateuch. This was called *p'ticha*, or proëm. The most simple form of the proëm is the quotation of a verse, the relation of which to the section of the Pentateuch, or rather its application to the subject, was left to the reader or hearer to be found out. Sometimes more than one text was introduced; and the exposition was given in such a manner, that the last exposition, or its close, served as a connecting link between the introduction and the subject under discussion. Of a more exegetical character are the oldest Midrashim; such as *Genesis Rabba, Mechiltha, Sifre, Sifra.*

Lit. — 1. The three ancient Midrashim, *Mechiltha, Sifre, Sifra*, have this in common, that

they contain Halacha or Hagadah, just as the text to be treated requires it. The first two, according to their original portions, belong to Ishmael, the contemporary and opponent of Akiba (first half of the second century).

(*a*) *Mechiltha* (i.e., "measure, form") is a commentary upon parts of the Book of Exodus; as xii. 1–xxiii. 19, xxxi. 12–17, and xxxv. 1–3. It was first printed at Constantinople in 1515. The latest editions are, *Mechilta*, with notes by J. H. Weiss, Vienna, 1865, and *Mechilta de Rabbi Ismael*, with notes, etc., by M. Friedmann, Vienna, 1870. A Latin translation is found in Ugolino's *Thesaurus antiqq. sacrarum*, vol. xiv. c. 1–586.

(*b*) *Sifre*, a commentary on Numbers and Deuteronomy, printed in Venice in 1545. Latest edition entitled *Sifré debé Rab*, with notes, etc., by M. Friedmann, Vienna, 1864. Latin translation in Ugolino's *Thesaurus*, vol. xv. c. 1–996.

(*c*) *Sifra*, also *Torath cohanim* [i.e., "Codex of the Priests"], a commentary on Leviticus, first printed at Venice in 1545. Latest editions by M. L. Malbim, with an excellent commentary [*Hatora vehamitva*], Bucharest, 1860; J. H. Weiss, *Sifra*, Vienna, 1862, and Warsaw, 1866, with a commentary by Simson, of Sens. Latin translation in Ugolino's *Thesaurus*, vol. xiv. c. 587–1630.

On the three Midrashim, compare Wolf: *Bibl. Hebræa*, ii. 1349–1352, 1387–1389, iii. 1202, 1209, iv. 1025, 1030 sq.; Zunz: *Die gottesdienstlichen Vorträge*, pp. 46–48, 84 sq.; Frankel: *Hodegetica in Mischnam*, pp. 307 sq.; Weiss: *Zur Geschichte der jüdischen Tradition*, Vienna, 1876, ii. 225–239 [both written in Hebrew; Derenbourg: *Histoire de la Palestine*, pp. 393–395; Fürst: *Bibl. Judaica*, ii. 76 sq., iii. 125 sq., 126].

On *Mechiltha* and *Sifre*, see Geiger: *Urschrift und Uebersetzungen der Bibel*, pp. 434–450; *Jüdische Zeitschrift*, 1866, pp. 96–126; 1871, pp. 8–30.

On *Mechiltha*, Frankel: *Monatsschrift*, 1853, pp. 388–398; 1854, pp. 149–158, 191–196.

On *Sifra*, Frankel, l.c., 1854, pp. 387–392, 453–461; Geiger: *Zeitschrift*, 1875, pp. 50–60.

2. *Midrash Rabboth.* Under the name *Midrash Rabboth*, or *Rabboth*, ten Haggadic Midrashim are comprised, which treat (*a*) on the Pentateuch, and (*b*) the Five Megilloth (i.e., Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther).

(*a*) On the Pentateuch.

(*α*) *Bereshith Rabba*, on Genesis, divided into a hundred chapters, and composed in the sixth century. The last five chapters, also called *Vaichi Rabba*, so called from the first word *vaichi* (Gen. xlviii. 12 sq.), are more modern, probably of the eleventh century. See Zunz, pp. 174–179, 254–256; Lerner: *Anlage des Bereshith Rabba*, in *Magazin für die Wissenschaft des Judenthums* [Berlin], 1880, 157–174, 197–237; 1881, 30–48, 92–107, [130–160, 178–197]. German translation by Aug. Wünsche, in his *Bibliotheca Rabbinica*, Leipzig, 1881.

(*β*) *Shemoth Rabba*, on Exodus, in fifty-two chapters, probably of the eleventh or twelfth century. Zunz, 256–258. German translation by Wünsche, l.c.

(*γ*) *Vajjikra Rabba*, on Leviticus, in thirty-seven chapters. Middle of the seventh century. Zunz, p. 182.

(*δ*) *Bamidbar Rabba*, on Numbers, in twenty-three chapters, by two authors: the latter probably belongs to the twelfth century. Zunz, 258–262.

(*ε*) *Debarim Rabba*, on Deuteronomy, in eleven chapters. Zunz, 251–253. [German translation by Wünsche, l.c.]

(*b*) On the Five Megilloth.

(*α*) *Shir ha-Shirim Rabba*, on the Song of Songs; also called *Agadath Chasitha*. German translation by Wünsche, l.c. Compare Theodor: *Shir ha-shirim Rabba und seine Quellen*, in [Frankel-Graetz's] *Monatsschrift*, 1879, 337–344, 408–415, 455–462; 1880, 19–23; Zunz, pp. 263, 264; Saalfeld, in *Magazin für die Wissenschaft des Judenthums*, 1878, 120–125.

(*β*) *Ruth Rabba*, in eight chapters. Zunz, p. 265.

(*γ*) *Midrash Echa*, or *Megillath Echa*, and *Midrash Echa Rabbathi* [on Lamentations]. Zunz, pp. 179–181. Seventh century.

(*δ*) *Midrash Koheleth* [on Ecclesiastes]. German translation by Wünsche, Leipzig, 1880. Zunz, 265, 266.

(*ε*) *Midrash Esther*, also *Haggadath Megilla*, in six sections. German translation by Wünsche, l.c.

This entire collection was first published at Venice in 1545, fol. Convenient editions are those published at Berlin, 1866, and at Wilna, 1878. Compare Steinschneider: *Catalogus Librorum Hebræorum in Bibliotheca Bodlejana*, Berlin, 1852–60, No. 3753–3784; Wolf: *Bibl. Hebr.*, ii. 1423–1427, iii. 1215, iv. 1032 sq., 1058 sq.

3. *Pesikta*, also called *Pesikta di Rab Cahana* [b. about A.D. 330, and d. in 411], comprising a complete cycle of lectures on the pericopes of the feasts and fasts. For a long time it was only known from citations found in the Jalkut and Aruch. The latest edition is that of Buber: *Pesikta*, Lyck, 1868. Compare Zunz, 185–226; Gerger: *Jüdische Zeitschrift*, 1869, pp. 187–195; Theodor: *Zur Composition der agadischen Homilien*, in [Frankel-Graetz's] *Monatsschrift*, 1879, 97–113, 164–175, 271–278, 337–339, 455–457; [Graetz: *Geschichte der Juden*, iv. 495 sq.; Fürst: *Bibl. Jud.*, ii. 159 sq.].

Pesikta Rabbathi contains also a collection of lectures on the pericopes, and was compiled, probably, before the ninth century. The earliest edition is that of 1656; the latest, by M. Friedmann, Vienna, 1880. Zunz, 239–251.

Lekach Tob, erroneously also called *Pesikta sutarta*. The Lekach Tob was compiled by Tobia ben Eliezer, in the twelfth century, and comprises comments on the Pentateuch and Megilloth. Of the Pentateuch, only the three last books were extant; but in 1880 S. Buber published the books of Genesis and Exodus. The Midrash on the Five Megilloth is still unpublished. Compare Zunz, 293–295; Steinschneider: *Catalogus*, 7304; [Fürst: *Bibl. Jud.*, iii. p. 427].

Under the title of *Pesikta chadatha*, A. Jellinek has published a smaller Midrash for the festival days, containing quotations from Genesis Rabba, Pirke Rabbi Eliezer, the Book Jezira, in his *Beth-Midrash*, vi. 36–70.

4. *Midrash Tanchuma* (also called *Jelamdenu*, extending over the entire Pentateuch) was probably written about the ninth century, by an author who lived in Greece or Italy. It was first printed at Constantinople in 1520–22; latest edition,

Stettin, 1864, with the commentaries *Ez Josef* and *Anaf Josef*. See Zunz, 226–238; Steinschneider, 3795–3801; [Wolf: *Bibl. Hebr.*, i. 1159 sq., iii. 1166 sq., iv. 1035; Fürst: *Bibl. Jud.*, iii. 409].

5. *Jalkut*, or *Jalkut Shimoni*, i.e., a collection of Simon, who flourished in the first part of the thirteenth century. This Midrash extends over the whole Bible. Not to be interchanged with our work is the *Jalkut Rubeni* and *Jalkut Hadash*, two cabalistic works. Our Jalkut was first published at Salonichi, 1526–27. [Wolf: *Bibl. Hebr.*, i. 1129 sq., iii. 1138; Zunz, 295–303; Rapoport, in *Kerem chemed*, vii. 4 sq. (Hebrew); Fürst: *Bibl. Jud.*, iii. 327 sq.]

6. *Other Midrashim.* (*a*) Exegetical: viz.,—

(*α*) *Agadath Bereshith* [on Genesis], in eighty-three sections, Venice, 1618. Zunz, 256; Steinschneider, 3727–3729.

(*β*) Moses ha-darshan of Narbonne, of the eleventh century, wrote annotations on some books of the Bible. Raymund Martini often quotes him in his *Pugio fidei*. Zunz, 287–293; Pusey, in *Introduction to liii. Chapter of Isaiah*, vol. ii., Oxford, 1877; Neubauer: *The Book of Tobit*, Oxford, 1878, pp. vii.-ix., xx.-xxiv.

(*γ*) *Midrash Hashkem*, on the Pentateuch; probably of the tenth century. Zunz, 281. The part pertaining to Exodus was edited after a Munich manuscript by Freimann, also with the Latin title, *Vehishir, Opus continens Midrashim et Halachoth*, etc., vol. i., Leipzig, 1873.

(*δ*) *Midrash Jonah*, published Prague, 1595. Zunz. 270, 271.

(*ε*) *Midrash Tillim*, or *Sochar Tob*, on the Psalms, with the exception of Ps. xlii., xcvi.-xcviii., cxv., cxxiii., cxxxi., published at Constantinople, 1512; later editions, Lemberg, 1851, Warsaw, 1873.

(*ζ*) *Midrash Mishle*, on Proverbs, Constantinople, 1512, Stettin, 1861; also together with *ε*.

(*η*) *Midrash Shamuel*: beginning of the eleventh century, and containing excerpts from older works. Constantinople, 1517, Stettin, 1860.

(*b*) Halachic Midrashim: viz.,—

Sheeltoth [i.e., "questions"], of Rabbi Acha of Shabcha (about 750), on laws and usages, as contained in the Pentateuch. Best edition is that published at Dyhrenfurt, 1786, with the commentaries of Isaiah, Berlin. Zunz, 56, 96, 343, 354; Steinschneider, 4330.

(*c*) Historical Haggadoth: viz.,—

(*α*) *Seder Olam Rabba*, ascribed to José ben Chalaphta, about 150 A.D., and (*β*) *Seder Olam Sutta*. Both these works were edited by Meyer, with a Latin translation and notes: *Chronicon Hebræorum majus et minus*, Amsterdam, 1699. Compare Wolf: *Bibl. Hebr.*, i. 492–499, iv. 1029 sq.; Steinschneider, 5873; [Zunz, 85, 135–139; Ewald: *Göttingen Gel. Anzeigen*, 1858, pp. 1456 sq.; *Geschichte des Volkes Israel*, i. 290 sq., vii. 71; Graetz: *Gesch. der Juden*, iv. 536 sq.; Fürst: *Bibl. Jud.*, ii. 107 sq.; Pick: art. "Seder Olam," in McClintock and Strong's *Cyclop.*, s.v].

(*γ*) *Megillath Taanith*, a calendar containing the non-fast days of the second century. Comp. Schmilg: *Ueber Entstehung und historischen Werth des Siegeskalenders Megillath Taanith*, Leipzig, 1874; M. Braun. *Entstehung u. Werth der Megillath Taanit*, in [Graetz's] *Monatsschrift*, 1876, 375–384, 410–418, 445–460; [Wolf: *Bibl. Hebr.*, i. 68 sq., 384 sq., ii. 1325 sq., iii. 1195 sq., iv. 1024; Zunz, 127–128; Ewald: *Gesch. des Volkes Israel*, iv. 497 sq., vii. 402 sq.; Graetz: *Gesch. der Juden*, iii. 415–428; Fürst: *Bibl. Jud.*, i. 9; Derenbourg; *Histoire de la Palestine*, pp. 439–446, giving the text and a French translation].

(*δ*) *Pirke R. Elieser*, also *Borajtha de rabbi Elieser*, written about 808–811 in Palestine, and published at Constantinople in 1514. Latin translation by Vorstius: *Capitula R. Elieser*, Leyden, 1644; Zunz, 271–278; Steinschneider, 4008–4018; [Wolf: *Bibl. Hebr.*, i. 173 sq., iii. 110, iv. 1032; Sachs, in Frankel's *Monatsschrift*, 1851–52, pp. 277–282; Fürst: *Bibl. Jud.*, i. 232]; Friedmann: *Jüdisches Literaturblatt*, 1879, pp. 30, 34.

(*ε*) *Josippon* [or *Sefer Josef ben Gorion ha-Kohen*], in the second half of the ninth century, often printed. Best edition, with a Latin translation by Breithaupt: *Josephus Hebraicus. . . . Latine versus*, etc., Gotha, 1707. Zunz, 146–154; Steinschneider, 6033; [Fürst: *Bibl. Jud.*, ii. 111 sq.; Delitzsch: *Zur Geschichte der jüdischen Poesie*, Leipzig, 1836, pp. 37–40].

(*ζ*) *Sefer ha-Jashar*, a history from Adam to the Judges, written, perhaps, in the twelfth century, Venice, 1625. Zunz, 154–156; Steinschneider, 3581–3586.

(*η*) *Midrash Vajissu*, wars of the sons of Jacob with the Canaanites and Esau, printed in *Bet-ha-midrash*, iii. Zunz, 145.

(*θ*) *Pesach-haggada*, for the Easter festival. Zunz, 126; Steinschneider, 2671.

(*ι*) *Midrash Petirath Aaron*, and (*κ*) *Midrash Petirath Moshe*, on the last days of Aaron and Moses. Zunz, 146; Steinschneider, 3996–4000; *Bet-ha-midrash*, i., vi.

(*λ*) *Ketib Eldad ha-Dani* [i.e., "The Book of Eldad the Danite"], towards the end of the ninth century, and containing the fable of the Jews beyond the River Sambation. *Bet-ha-midrash*, ii., iii., v.; Steinschneider, 4934; Zunz, 139.

(*μ*) *Sefer Zerubbabel*. Zunz, 140; Steinschneider, 1400, 1401. [Traditions on Armillus, i.e., Romulus, the personification of the Roman hereditary enemy of Israel, and of the last great infidel king, Constantinople, 1519.]

(*ν*) *Abba Gorion* treats of the narrative as contained in the Book of Esther. Zunz, 279, printed in *Bet-ha-midrash*, i.

(*ξ*) *Megillath Antiochos* [subject, "The Wars of the Hasmoneans"]. Zunz, 134. The Hebrew was often printed (see Steinschneider, 1382–1388). The Aramaic text was first published by H. Filipowski at the end of his *Choice of Pearls*, London, 1851; then by Sluzki, Warsaw, 1863, and by Jellinek, in *Bet-ha-midrash*, vi. A new edition is in the course of preparation by Charles H. H. Wright (*The Megillath Antiochos, a Jewish Apocryphon, with the Chaldee Text, etc.*)

(*o*) *Midrash Ele Ezkerah* [so called from the first words, "These will I remember,—Ps. xlii. 5, Hebrew text] describes the martyrdom of ten eminent teachers. Zunz, 142a; Steinschneider, 3730–3732; *Bet-ha-midrash*, ii., vi.

Of a purely legendary character are:—

(*π*) *Midrash Vajjosha*, the tradition about Armillus [the Roman Antichrist]. Zunz, 282; Steinschneider, 3734–3739; *Bet-ha-midrash*, i.

(ρ) *Midrash Esreh ha-deberoth*, on the Ten Commandments. Zunz, 142d; Steinschneider, 3751, 4986s; *Bet-ha-midrash*, i.

(σ) *Chibbur Maassioth* [i.e., "story-books"]. Zunz, 130b; Steinschneider, 3869 sq. On the numerous Hebrew and Judæo-German story-books see Steinschneider, 3869–3942.

(*d*) Ethical Midrashim:—

(α) The *Alphabeth of Ben-Sira*. Zunz, 105; Steinschneider, 1363 sq.; [Pick, art. "Alphabeth of Sira," in McClintock and Strong, s. v. *Sira*].

(β) *Derech Eretz* and *Derech Eretz Sutta* [a compendium of ethics in two divisions, the former containing eleven, the latter ten chapters]. *Perek ha-shalom* [i.e., a chapter on peace; these three generally appended to the ninth volume of the Babylonian Talmud: see Pick, art. "Talmud," in McClintock and Strong's *Cyclop.*]; Zunz, 105; Steinschneider, 1636.

(γ) *Thanna de Be-Elijahu* [a *mélange* from the Bible, Talmud, and prayer-books, thrown into the form of instructions by the prophet Elijah]. Zunz, 112–117; Steinschneider, 4111, 4112.

(δ) *Midrash Themura*. Zunz, 118; Steinschneider, 3793; *Bet-ha-midrash*, i.

(*e*) Cabalistic, mystic, metaphysical, etc., Midrashim:—

(α) The *Book Jezira*, commented upon already in the tenth century. Editions, with a Latin translation, were published by Rittangel, Amsterdam, 1642, with a German translation by Meyer, Leipzig, 1830, and with an English by J. Kalisch, New York, 1877. Zunz, 165, 166; Steinschneider, 3562–3574; [Fürst: *Bibl. Jud.*, i. pp. 27 sq.]. Sabbatai Donnolo's Commentary was of late published under the title *Il commento di Sabbatai Donnolo sul libro della reazione publicato per la prima volta nel testo ebraico con note critiche e introduzione da David Castelli*, Florence, 1880.

(β) *Alphabeth of Rabbi Akiba*. Zunz, 168; Steinschneider, 3395–3401; *Bet-ha-midrash*, iii.; [Latin translation by Kircher, in his *Œdipus Æg.*, Rome, 1652–42, ii. p. 225; Bartolocci: *Bibl. Rabbinica*, iv. p. 27. See Fürst: *Bibl. Jud.*, i. 28 sq.].

(γ) *The Great and Small Halachoth*. Zunz, 166, 167; Steinschneider, 3457–3459.

(δ) *Midrash Konen* [a kind of romantic cosmology]. Zunz, 169; Steinschneider, 3743–3745; *Bet-ha-midrash*, ii.

(ε) *Sefer Raziel* [which must be distinguished from a later *Sefer Raziel haggadol*, a kind of commentary on the Jezira]. Zunz, 187; Steinschneider, 4042.

7. *Collections of Midrashim.* — Ad. Jellinek: *Bet-ha-midrash*, vol. i.–iv., Leipzig, 1853–57; v. and vi., Vienna, 1873, 1877; Ch. M. Horowitz: *Sammlung kleiner Midraschim*, part i., Frankfort-on-the-Main and Berlin, 1881.

8. *Translations of Midrashim.* — In Latin, many are found in Ugolino's *Thesaurus antiquitatum sacrarum*. In German, A. Wünsche began to publish a series of translations, under the title *Bibliotheca Rabbinica*, Leip., 1880 sqq. H. L. Strack.

MIGNE, Jacques Paul, a prominent Roman-Catholic theologian; b. at St. Flour, Cantal, France, Oct. 25, 1800; d. in Paris, Oct. 25, 1875. He was educated at the theological seminary in Orléans; became a professor at Châteaudun; was ordained priest 1824; and was curate at Puiseaux, in the diocese of Orléans. In consequence of a lively controversy with his bishop respecting his (Migne's) book upon the *Liberty of the Priests*, he betook himself to Paris in 1833, and started *L'Univers religieux*, later called simply *L'Univers*, but sold it in 1836, and went to Petit Montrouge, near Paris, where he soon built up an enormous printing-establishment, to which he gave the name *Imprimerie catholique*. From this proceeded, at low prices and with great rapidity, reprints of the works of the Greek and Latin Fathers, mediæval writers, and modern ecclesiastical authors, besides a theological encyclopædia of the most comprehensive description, comprising three different religious dictionaries. The principal of Migne's publications are, *Scripturæ sacræ cursus completus* and *Theologiæ cursus* (each 28 vols., published simultaneously from 1840 to 1845); *Collection des orateurs sacrés* (1846–48, 100 vols.); *Patrologiæ cursus completus* (Latin series, 221 vols., 1844 sqq.; 2d ed., 1878 sq.; 1st Greek series, 104 vols., 2d, 58 vols., both since 1857); and *Encyclopédie théologique* (1844–66, 171 vols.). These reprints have done much to spread the patristic and scholastic writings, but are in themselves of no critical value. They were gotten up too rapidly, and not by the right persons, for scholarly work. In the establishment of Migne, printing was only one of the trades carried on: organs, statuary, pictures, and other things found or used in churches, were manufactured there. The Archbishop of Paris, deeming that the commercial element, rather than the spiritual or the ecclesiastical, was the ruling one in Migne's business, forbade him to continue it. Migne refused to stop, and the archbishop suspended him. In February, 1868, his immense establishment, which employed three hundred operatives and many literary persons, was burnt to the ground. In this fire the entire remainders of some volumes of his series were destroyed, but of these a new edition has been prepared. See Lichtenberger: *Encyclopédie des sciences religeuses*, vol. ix. p. 163; and Vapereau: *Dictionnaire des contemporains*, ed. 1880, p. 1290.

MIKKELSEN, Hans, burgomaster of Malmöe in Skaane; accompanied Christian II. into exile, and died at Harderwick, in Guelderland, about 1532. He was the first to translate the New Testament into Danish (the Gospels from Erasmus' Latin translation, and the Epistles from Luther's German). The translation was published in 1524.

MILAN, The Church of, was, according to legend, founded by Barnabas, and occupied a similar position between the Eastern and Western churches to that Barnabas occupied between Paul and the other apostles. Ambrose, the great archbishop of Milan (374–397), acquired his literary influence chiefly by imitating Greek models; and the Liturgy which he introduced in the Milanese Church, and which was maintained in spite of the exertions of Charlemagne and Gregory VII., originated in the Orient, and deviates considerably from the Roman Liturgy. The successors of Ambrose often appeared as mediators between Rome and Byzantium in their contests of rivalry and doctrinal controversies; and especially in the Three-Chapter Controversy, in the sixth century, the Archbishop of Milan and the Patriarch of

Aquileia acted as arbiters between the Orthodox party of Rome and the Eastern Monophysites. Such a position presupposes a considerable measure of independence and power, and for several centuries the Church of Milan enjoyed both in no small degree. Ambrose was elected bishop of the people, and simply confirmed by the emperor; and in the same manner all the following archbishops of Milan were elected, down to the time of Constantius (592–600). He was a friend of Gregory the Great, and went to Rome to be ordained by him; but his suffragan bishops became so indignant at this humiliation before Rome, that they separated from him. After his death, the episcopal election again became independent of Rome, and remained so until the time of Gregory VII. In the mean time, the power of the Milanese archbishop vastly increased. From the Lombard kings, whom he crowned with the iron crown, and from the German kings, whose policy it was to prevent the large fiefs from becoming hereditary, he received extensive estates, and in the ninth and tenth centuries he was the real Duke of Lombardy. To direct an open attack against such a rival would not be prudent, and the Roman *curia* consequently chose an indirect way. The Milanese clergy generally married (even the bishops), and considered this one of the liberties of the Ambrosian Church. But when the reforms of Hildebrand began to take shape, Roman emissaries appeared in the Milanese territory, stirring up the people, the laity, against the "unholy" clergy. The party of the "Patarini" was formed, a split was produced between the flocks and their pastors, and then Rome could venture upon a plan of direct attack. In 1059, sent by Nicholas II., the famous ascetic, Petrus Damiani, cardinal of Ostia, appeared in Milan, at the head of a Roman committee, to investigate the ecclesiastical method of appointment practised in the diocese; and the result was an enormous number of accusations of simony. The people murmured at this interference from the side of Rome; but the clergy was smitten with terror, and submitted. When Nicholas II. died, in 1061, it was evident to the Milanese clergy, that their cause entirely depended upon the next papal election. Several Lombard bishops, consequently, immediately repaired to the court of the young Henry IV.; and the party succeeded in having Bishop Cadalus of Parma elected pope, and confirmed by Henry IV. as Honorius II. But, in the mean time, the other party, the Roman *curia*, with Hildebrand at its head, and under protection of the Norman ruler of Naples, had elected Alexander II. pope; and, in the contest which then issued, the latter finally came out victorious, and the spirit of independence which had hitherto characterized the Church of Milan was broken. It ought to be mentioned, though, that when, in the present century, the contest arose in Italy between the national cause and ultramontanism, the Church of Milan was the only portion of the Italian Church which espoused the national cause, and showed any readiness to make sacrifices for its sake. See ARNULF: *Gesta archiepiscoporum Mediolanensium;* and LANDULF: *Historia Mediolanensis*, in PERTZ, *Monumenta Germaniæ Historica* (*Scriptores*, viii.). REUCHLIN.

MILDMAY CONFERENCE, a missionary convention held at the Conference Hall in Mildmay Park, London, Oct. 21–25, 1878. Valuable papers and addresses were presented, discussing the progress of Christian missions in different parts of the world. The *Proceedings* were published at London, 1879. The conferences are continued from time to time.

MILE'TUS (incorrectly translated Miletum in 2 Tim. iv. 20), an ancient city on the western coast of Asia Minor, about thirty miles south of Ephesus. In 500 B.C. it was the principal Greek city in Asia, and was the birthplace or home of Thales, Anaximander, Anaximenes, and Hecatæus. From that time its importance waned before the growing fame and population of its rival Ephesus. At the present time, only a few ruins remain to attest the site which has been covered up by the silt of the Mæander River. In the New Testament, Miletus has importance as the point where Paul stopped on his return to Jerusalem from his third missionary journey. Here he took leave of the elders of Ephesus (Acts xx. 17). The statement in Acts xx. 38 implies, as Hackett says (see *Commentary on Acts*, 2d ed., p. 344), that the city was some distance from the sea; and the sea has since receded, till its site is ten miles away. The statement that Paul left Trophimus sick at Miletus (2 Tim. iv. 20) favors the view of his double imprisonment. See, on this point, HOWSON: *Life of St. Paul*, chap. xxvii.

MILICZ OF KREMSIER, the precursor of Hus; b. at Kremsier, a city near Olmütz in Moravia, in the beginning of the fourteenth century; d. at Avignon, June 29, 1374. It is not known where he made his studies, but he assumed his first office in the service of the church in 1350. In 1360 he was canon of the Cathedral of St. Vitus in Prague, archdeacon and secretary to the emperor, Charles IV., whom he accompanied to Germany. But his whole nature and character inclined towards asceticism; and in 1363 he resigned his offices, and retired to Bishop-Teinitz, a small town at the foot of the Bohemian Forest. Having returned to Prague, he began to preach to the poor in the streets, (?) and in the Bohemian language. This innovation caused, at first, considerable surprise, but soon became the means by which he reached the very hearts of his hearers To the students he continued to preach in Latin. He afterwards also learned German in order to preach in that language. One of the great practical results of his activity was the cleaning-out of "Benatki," the most notorious street of the city, and its transformation into a benevolent institution, — "Jerusalem," — in which women who had been rescued from vice were taken care of. The sight of evil prevailing both inside the church and outside of it led him to the view that Antichrist had come. Reform was necessary, but it had to be made from above, by the Pope; and in 1367 he actually repaired to Rome to confer with Urban V. He was well received, but effected nothing. Meanwhile his sincerity and energy had raised him many enemies in his home, and in 1374 they addressed themselves directly to the Papal Court at Avignon with an accusation of twelve articles. Milicz immediately went to Avignon; and the reception which was given to him shows that he would have been declared innocent of any guilt, but he died before the ver dict was given. He left several minor treatises

in Latin (*Libellus de Antichristo, Gratia Dei, Lectiones quadragesimales*), and a couple of devotional tracts in Bohemian.

LIT. — His life, written by a pupil of his, was published by Balbin, in his *Miscellanea*, 1682, book 18. Another sketch of his life and character, by MATTHIAS OF JANOW, was used by Palacky, in his History of Bohemia, and translated into German by J. P. JORDAN: *Die Vorläufer des Hussitenthums*, Leipzig, 1846. G. LECHLER.

MILITARY RELIGIOUS ORDERS. The military religious orders (so called) of the middle age grew out of organizations, formed before the crusades of pilgrims to the holy places in Jerusalem, designed to care for and protect those among them who reached the sacred city in a suffering or destitute condition. Pilgrimage to places in Palestine hallowed by the presence or by the events of the life of the Saviour, was long regarded as a high religious duty in Western Europe; and it was often, indeed, a form of penance prescribed by the Church. To the mass of the pilgrims, ill provided with the means of securing their safety or comfort, the long journey amidst populations bitterly hostile was a most formidable undertaking; and it is not to be wondered at that many of them when they reached Jerusalem were better fitted to become inmates of an hospital than worshippers at the holy shrines.

The pilgrims came from every part of Western Europe: but in those days, when a man crossed the frontier of his country, he was beyond the reach, and without the protection, of his own sovereign; so that had not the pilgrims who were feeble and destitute received aid and succor from those who were richer and stronger than they, and who had gone on the same errand, the larger portion must have perished miserably. These pilgrims were all engaged in a common duty prescribed by a common religion; and that religion taught them to help each other in this work. Out of this sentiment grew nearly twenty organized bodies or orders in the Holy Land previous to the Crusades and during its occupation by the crusaders, all of which had, from the beginning, in view the protection and succor of pilgrims; and, as a means to that end, they all sought to maintain the possession of the country in the hands of the Christians.

Of these orders the most famous in history, not only for what they did in Palestine during the Crusades but for their armed advocacy of the Church afterwards against the Mohammedans and the heathen, were the *Knights-Hospitallers of St. John*, the *Knights-Templars*, and the *Teutonic Knights*.

1. *The Order of the Knights of St John* (*Johanniteæ, Fratres hospitales S. Johannis, Hospitalarii*). — In 1048 some merchants of Amalfi in Italy (then one of the principal seats of commerce between the East and West) gained permission of the caliph of Egypt, under whose jurisdiction Jerusalem then was, to establish in that city a small chapel and a hospital attached to it for the service of pilgrims. These were placed in charge of Benedictine monks, who were called "hospital brethren." After the capture of Jerusalem by the crusaders, these monks were confirmed in their possessions by *Godfrey de Bouillon*. Large sums of money were given by him to maintain and enlarge their work; and he appointed a provençal Knight, Gerard, their prior. Besides the hospital at Jerusalem, they established hospitals under the charge of the members of the order in the principal seaports whence pilgrims embarked for the Holy Land. In 1118, owing to the dangers which threatened the new Latin kingdom of Jerusalem, the order added to its charitable work proper the services of its members as knights and soldiers in fighting against the Mussulmans. The organization of the order was so modified, that its members became bound thereafter both by monastic and by knightly vows, agreeing to aid and defend the Church, besides receiving and caring for suffering pilgrims. It was called a sovereign order, because Richard Cœur de Lion, on leaving Acre, gave to it his conquests in Palestine. It was made free from any local ecclesiastical jurisdiction, and owed obedience only and directly to the Pope; and this was characteristic of all the military religious orders. Its members were divided into three classes: (1) The Knights, or those from whom military service alone was due; (2) The chaplain, whose duties included ministrations to the sick in the hospitals; (3) Serving brethren, who were assistants to the Knights and to the clergy.

The order spread rapidly, and its riches and power from donations throughout Europe became greatly enlarged. It was organized in seven districts, or *langes* as they were called; viz., Provence, Auvergne, France, Italy, Aragon, Germany, and England. The distinctive dress of the Knights was at first a black robe, with a cross of eight points of white linen affixed to it, worn on the left breast. This was afterwards changed for a red mantle with a white cross placed upon it. Their legend was *Pro Fide* ("for the faith"). The chief officer was called "Grand Master of the Hospital at Jerusalem, and Guardian of the Poor of Jesus Christ." The Knights of St. John by their prowess added much to the military strength of the Christians in the East during the era of the Crusades. At Antioch, at Tiberias (1187), and especially at the siege of St. Jean d'Acre, they won great renown by their conduct and valor. After the capture of Jerusalem by Saladin (1189), they retired to Acre, and there carried on their special work in their hospitals until that town was taken by the Mamelukes (1291). They then took refuge in Cyprus. In 1309 they captured the Island of Rhodes, and held it as their headquarters till 1523, maintaining their position as armed defenders of the faith; their special duty at the time being to resist the advance of the Turkish power against Western Europe by way of the Mediterranean Sea. They were unable permanently to withstand this power while they occupied these islands. In 1523 they were forced to surrender the Island of Rhodes to Solyman after a siege which is among the most remarkable in history, and in which the Knights exhibited that same heroic courage and constancy which had been so conspicuous in the early days of the order in Palestine. They had held, in spite of the most formidable obstacles, this bulwark of Christendom against the advance of the infidel for two hundred and twenty years. But their work was not yet done; and they were to earn a still higher title to fame and to the gratitude of

posterity, as the armed champions of Christian civilization, by the defence against the infidel of the next advanced post of Christendom to which they were assigned, — the Island of Malta. This island was given to the order with great hesitation, by the Emperor Charles V. in 1530; and the Knights were there placed as the guardian of Christian interests in the Mediterranean, — in a position of extremest danger, threatened on one side by the mighty naval power of the Turks of the East, and on the other by that of the tributary provinces on the African coast. Not disheartened, they fortified Malta until it became impregnable when defended by their heroic valor. They had not long to wait to test the question whether they alone, unsupported by any of the Christian powers, would be able to withstand the naval power of the Turks, then in the height of its glory. In 1565, Solyman the Magnificent determined to capture the last stronghold of these defenders of the faith in the Mediterranean. He knew well the difficulties of the siege of such a place, defended by men like the Knights of St. John; for he had learned to know them thoroughly well at the siege of Rhodes. He therefore sent a fleet and army to accomplish his purpose, unexcelled in numbers and discipline by any military force which the Turks had hitherto directed against the Christians. We cannot here describe the progress of this most famous siege (see PRESCOTT, *Philip II.*, book iv. chap. iv., for a full account of it); but the result was, that the Knights, by prodigies of valor hitherto unsurpassed even by themselves, drove back the Turks, and forced them to raise the siege.

With the siege of Malta ends the heroic age of the Knights of St. John, or of Malta as they were afterwards called. The battle of Lepanto, which took place a few years after the successful defence of Malta, destroyed forever the *prestige* of the naval power of the Turks in the Mediterranean; and in this engagement the fleet of the Knights took an active part. For more than a hundred years afterwards, they aided in protecting the commerce of the Mediterranean from Turkish corsairs and pirates. But their special work was completed when the decay of the aggressive power of the Turks on that sea began. They remained in Malta, with their organization unimpaired, until the French Revolution; although their revenues were much reduced by the policy of confiscation adopted by the rulers of many of the kingdoms of Europe in which their estates were situated. Henry VIII. of England seized their property, and prohibited the continuance of the order in that country. The kings of Portugal shortly afterwards followed his example; and in France their estates were made, at the Revolution, national property. How much the order must have fallen, at the close of the eighteenth century, from its once high estate, is shown by the offer made by the last Grand Master, Hompesch, in 1797, to Paul I., the Czar of Russia, to become its head and patron. As the czar was the chief of the schismatics in Europe, and the order had been established especially to maintain the Catholic faith, this surrender is very suggestive.

In 1798 Bonaparte, on his way to Egypt, attacked and captured Malta, threatening the French Knights belonging to it with death if they resisted, as he claimed that they were fighting against the armies of their own country. In September of the same year, the island was taken from the French by the English fleet under Lord Nelson, and in the possession of that country it has ever since remained. The Knights thereupon dispersed; and their old organization has never since been revived, although certain benevolent or charitable associations claiming some affiliation with it are still to be found in certain countries of Europe, and even in this country.

2. *The Order of the Knights-Templars.* — In 1119 Hugh de Payens, a pilgrim of noble birth, joined with eight of his companions at Jerusalem in forming an association, the object of which was purely military, as distinguished from the combined military and religious purpose of the Knights of St. John; viz., to defend and protect, by armed force, pilgrims on their way to the holy shrines. Baldwin II., king of Jerusalem, gave this association, as its headquarters, a part of the sanctuary close to the temple. Its members, who were all Knights, called themselves *Fratres militiæ templi*, or *Equites templarii*. Like the other orders (the Hospitallers and the Teutonic Knights), they were at first poor, and without any fixed revenues; but, like the others, they soon became rich through the enthusiasm with which their devotion to their work inspired the faithful throughout Europe. Their costume was originally a white mantle, with a red cross affixed to it. Their banner, called *Beauseant*, bore as its motto, *Non nobis Domine, non nobis, sed tuo nomini da gloriam.* In token of their poverty and devotion, their seal represented two Knights riding on one horse. They were from the first strongly supported by the higher authorities of the Church. The Pope, Honorius II., took them under his special protection; and, by a decree pronounced in 1128 at the Council of Troyes, he confirmed them in their privileges, and directed that they should be freed from any ecclesiastical jurisdiction save his own. *St. Bernard*, at the request of the Knights, drew up their code of laws, in which a spirit of severe asceticism, characteristic of their author, prevails. He imposed upon them what he calls *eternal exile* for the honor of Christ; he forbids them to flee, even when attacked by three men, and enjoins upon them to give no quarter to their infidel enemies, etc.

The Templars gained a very high reputation for courage and devotion on all the famous battle-fields in which the crusaders met the infidel. Their organization, like that of the other orders, was in three classes: (1) The Knights proper; (2) The *Armigeri*, or Esquires, whose service was that of arms, and *famuli*, who were concerned in the general administration; and (3) Rich men, who were affiliated to the order, and who, without pronouncing the knightly vows, aided the objects of the order by their money-gifts. The order became so prosperous, that, in less than a hundred and fifty years after its foundation, it is said that there were no less than twenty thousand Knights and nine thousand commanderies, or houses, under its jurisdiction in Europe and the East. Its four provinces in the East were those of Jerusalem, Antioch, Tripoli, and Cyprus; and almost every country in Western Europe contained one, at least, of the provinces of the Templars. The Grand

Master was a sovereign prince, and in England the Master of the Temple was a baron in Parliament.

After the capture of Jerusalem (1244), the Templars retired, first to Cyprus, and afterwards (1280) to France. Unlike the Knights of St. John in similar case, their work of fighting against the infidel was now done; and when they gave up the special purpose for which they had been established, and returned to Europe, they presented the spectacle of an enormously rich and powerful corporation, owing no allegiance in the different countries in which they resided, save to the Pope; while the wealth which had been lavished upon them for a special object, that object having failed, was employed by them, according to the popular belief, only to increase their own power and dignity. They were in that position which in all history has proved the most odious to the rulers of nations, — that of possessors of enormous privileges who do not render any adequate or equivalent service for the privileges they possess.

The order of the Templars was abolished by a decree of Pope Clement V. in 1312, — a decree extorted from him by Philippe le Bel, king of France, to whom he owed the office he held. The history of the suppression of an order, which, for nearly two hundred years, had rendered such illustrious service to the Church and to the Pope, forms one of the most curious chapters in the life of the middle age. The object of the king, who was always in need of money, was, no doubt, to gain possession of the wealth of the Templars, and perhaps to provide against a possible abuse of their power in his kingdom. This is very plain; but it is important to know what pretexts were thought necessary at that time to discredit the order in public opinion, and to insure its condemnation by the Church.

On the 12th of October, 1307, the Templars throughout France, without any warning, and pursuant to the secret orders of the king, were arrested, and thrown into prison. The next day Philip issued a proclamation, explaining in a very declamatory form his reasons for so extraordinary an act. "A terrible, horrible, inconceivable form of wickedness has come to our knowledge," he says; and he then goes on to enumerate the charges against the Templars. These charges may be classified under three heads: (1) The denial of Christ; (2) Idolatry; (3) Immoral practices. Their offence, if any, was heresy; and, by the law then existing, it could be inquired into only by the ecclesiastical authority, not by that of the king. As to the charges themselves, it seems generally conceded by historians, that the Templars, during their long residence in the East, had, to a certain extent, become infected with some strange Oriental doctrines and practices. It would appear that some of them professed a belief made up of opinions and rites borrowed partly from recent Mohammedan, and partly from old Christian heresies, which substituted for the spirituality of the Christian system doctrines founded more or less upon the idea of force and materialism. This had its effect, doubtless, upon their ritual, and upon the form of their symbolic ceremonial. There seems to be no doubt, that, in the latter days of the order, the Knight, on his initiation, was required to deny Christ; but this is explained by saying that such a denial was a mere form, the motive of which was to assure the order that the candidate possessed what was then regarded as the highest quality of a member of a religious order, — the spirit of passive obedience to his superior, which was ascertained by the most severe of all tests, — his willingness to renounce his faith. The accusation that they worshipped a copper idol with a long beard, called "Baffomet," and that the priest during an idolatrous service used the word "Allah," seems absurd on the face of it; for the one vice or corruption from which Mohammedanism has been always free is the worship or adoration of idols of any kind. They were said to use disgusting practices at the initiation of a member (*Recipiens et receptus sese osculabantur in ore, in umbilico et in fine spinæ dorsi*). Strange as it may seem, this has been explained to be (supposing the practice ever to have existed) symbolical, in accordance with the opinion of the time, of humility and fraternity. It is to be remembered, in considering these charges of the immoral practices of the Templars, that, so far as they are said to rest upon their own confessions, those confessions were extorted by torture, and that they were afterwards, in the most complete manner, retracted by the heads of the order, not only on their last trial, but even at the hour when they were being burned as relapsed heretics, and, moreover, that it is quite possible that there may have been bad men and immoral men among the Templars, without involving the whole body in their crimes, and especially without making the perpetration of those crimes the recognized rule by which the order was governed in the time of Philippe le Bel.

While it is, perhaps, impossible wholly to absolve the Templars from the charges against them, there can be but one opinion in regard to the proceedings of their judges, Philip and Clement V. The condemnation of their predecessor, Boniface VIII., and the suppression of the Order of the Templars, were the price agreed to be paid by Clement V. to Philippe le Bel for his elevation to the Papacy by the direct influence of that king. The trial of the Knights is an illustration of the efforts of the Pope to evade paying the price agreed upon, and of the determination of the king to exact it. The technical offence charged against them was that of heresy; and, by law, the ecclesiastical tribunals had exclusive cognizance of it. But the king submitted the case to the officers of the Inquisition, then recently established in France, under the authority of the fourth council of the Lateran; and the familiar means of torture, and the refusal to confront the accused with witnesses employed by that tribunal, were freely used in this case. The Pope, on discovering that his own jurisdiction, specially reserved to him by the statutes creating the order, had been invaded by the king, suspended the proceedings begun by the Inquisition, and directed that the accused should be tried by a commission of cardinals appointed by him. He seems to have been willing to condemn those members who might be proved guilty of the alleged crimes, but not, on that account, to suppress the order itself. This, however, did not answer the purpose aimed at by the king. After having made public the

so-called confessions of the Knights, made under torture, or promises of pardon, he called together (1308) the three orders of the kingdom; and, by his representation of the enormities committed by the Templars, he persuaded them to tell him that it was his duty, in case the Pope hesitated to abolish the order, to do so himself, citing as a precedent the conduct of Moses, who had not waited for the permission of the high priest Aaron to destroy the golden calf. The Pope, unmoved by this exposition of the law, was called upon to meet the king at Poitiers, and there settle the question of jurisdiction. The Pope was abject and servile, but not cruel. He evaded a decision: at one time he proposed that the matter should be referred to a general council of the Church, which he proposed to call. At another he declared his intention to reserve the trial of the higher dignitaries of the order to himself; and at length, wearied by the king's importunity, he even tried to escape in disguise from Poitiers. A compromise was at last effected, by which the inquisitor's powers of trying the ordinary Knights were restored, and the chiefs of the order were sent before a commission of cardinals representing the Pope directly. This arrangement was made upon the solemn promise of the king, that, in case of the condemnation of the Templars, they might withdraw from the country, and retain the possession of their estates within it. From this time the Pope, in abject terror of the king, ceased to take any active part in the defence of the Templars. In 1310 Philip, out of patience with the non-action of the Pope, directed that a provincial council, with the Archbishop of Sens at its head, should be held in Paris. This council continued the proceedings of the Inquisition. The Templars, before it, retracted in the fullest manner the alleged confession of their crimes, insisting that it had been forced from them by torture, or the promise of release, and asserted in the fullest manner the orthodoxy of their belief and the purity of the lives of themselves and their brethren. Under the strange jurisprudence of the Inquisition, they were condemned, on this avowal and retractation, as *lapsed heretics*. Fifty-four of the most distinguished among them were burned as such in Paris; all maintaining the constancy of their faith and their innocence of any crime, as long as the flames left them the power of speech. *Jacques de Molai*, the Grand Master, was the most conspicuous of these victims in every way. He had defended the order against the charge of the hideous crimes imputed to it, with the same intrepidity which his predecessors had shown on the bloody battlefields of Palestine; and, as his life was being consumed, he summoned his murderers, Philip and Clement, to meet him within a year at the bar of God, there to answer for their crimes. But Philip was not satisfied with the sacrifice of these illustrious victims. He asked of the general council of the Church, convened at Vienne, in France, a decree formally condemning the order. There were more than three hundred bishops from different portions of Europe present at this council, and their attitude was that of passive nonresistance to the king; but they could not be brought to take any action without better evidence than confessions wrung from the accused by torture. At last the wearied Pope, striving to satisfy the king, held a secret consistory, composed of such of the cardinals and bishops as were favorable to Philip; and on their report he issued a bull, dated April 3, 1312, abolishing the order, giving as his reasons therefor, that the conduct and confessions of the Knights had, at least, laid them open to suspicion; that there were rumors of grave misconduct on their part, and that the charges against them, made with great clamor by the nobility of France, had given rise to public scandal, which could only be removed by the suppression of the order. He therefore abolished and suppressed it *provisionally*, until better informed. Hence it appears that the question whether the Templars were really guilty of the crimes imputed to them was left unsettled by the Pope, their rightful judge, and by a general council of the Church, before whom the evidence to support the charge was laid.

In the other countries of Europe in which the Templars were established, although their estates were confiscated on the suppression of the order, the Knights were not molested nor ill treated. In France their estates, or what remained of them after the king had appropriated to himself a very large share, were given to the Knights of St. John; and the same disposition of their property was made generally in the other countries in which they were established. (The principal modern authorities for the trial of the Templars are, MARTIN: *Histoire de France*, vol. 3, chap. 27; BOUTARIC: *La France sous Philippe le Bel*, chap. 5; and MICHELET: *Histoire de France*, vol. 3, p. 178.)

3. *The Teutonic Knights, or Knights of St. Mary.* — After the siege of Acre (1192), in which the German crusaders suffered severely, a hospital for their care was established at Jerusalem by one of their countrymen, *quidam Allemanus*, as Jacques de Vitry calls him. Out of this hospital grew the *Order of the Teutonic Knights*, with duties both of the soldier and the nurse. Their statutes did not differ much from those of the other orders. The members were all Germans, and greatly distinguished themselves in the later crusades. After the fall of Jerusalem (1244), their headquarters were removed to Venice. They were invited (1240) by the Duke of Poland to defend the frontiers of his country, invaded on the north and east by the heathen Prussians; and, in order to induce them to undertake the work, the emperor and the Pope granted to them whatever lands they might conquer from the heathen on the frontiers of Germany. They, as a special mark of imperial favor, were allowed to display the imperial eagle on their arms; and from them it has come to their successors and representatives, the present royal house of Prussia. Twelve years later another order, called the "Order of Christ," or "of the Sword," which had conquered the heathen territory of Livonia, was joined with them; and the orders thus united became possessed of all the territory between the Vistula and the Memel, the coast-line reaching from Narva, on the Gulf of Finland, to the south-western point of Pomerania (see maps in Freeman's *Historical Geography*). The occupation of this country was marked by very harsh and cruel treatment of the heathen by the Knights; and Christianity was presented to these wild tribes very much in the same manner as Charlemagne had adopted towards the Saxons

on the banks of the Elbe, when he gave them the alternative of baptism, or of being drowned. Still the country gradually became civilized under the rule of these Knights; and many important cities of the middle age, which carried on an extensive traffic with the rest of Europe by means of the Hanseatic League, grew up in their territory; such as Culm, Thorn, Elbing, Dantzic, Koenigsberg, and Marienberg, the headquarters of the Knights. Prussia under the Knights is said to have contained more than fifty cities and eighteen thousand towns and villages, and more than two millions of people. After nearly two centuries of rule, the power of the Knights was greatly diminished. Samogitia, the northern portion, was taken from them, and annexed to Lithuania in 1410; and in 1446, by the Treaty of Thorn, Culm and Dantzic, and a large portion of the bishopric of Ermeland, was added to Poland. The rest of Prussia (the modern province of that name, with Koenigsberg as its capital) was left to the order as a Polish fief. In 1511 Albert of Brandenburg was Grand Master. In 1525 he adopted the Reformed doctrines, and, by the advice of Luther, married. He shortly afterwards surrendered to the king of Poland the possession of the territory which the order held in fief, and received it back from the king as a fief hereditary in his own family. The direct line of descent becoming extinct in 1618, the old duchy of Prussia passed to his collateral kindred, the margraves of Brandenburg; and thus the order became virtually destroyed. It was formally abolished by Napoleon I. in 1809, after his conquest of Prussia.

The substitution of the royal or monarchical authority in Europe for that which the Pope had exercised during the middle age, gradually destroyed the military religious orders; for the original purpose and motive of their existence had then ceased. The orders of chivalry established by the different kings in Europe have, of course, nothing in common with the mediæval military orders. The modern idea is, that these distinctions are conferred upon those whose rank and achievements are in this way publicly recognized by their sovereigns.

LIT. — The fullest account of these orders is to be found in the work of the ABBÉ VERTOT: *Histoire des chevaliers hospitaliers de S. Jean de Jérusalem*, Amsterdam, 1780, 5 tomes. F. C. WOODHOUSE: *The Military Religious Orders of the Middle Ages*, London, 1879 (New York, Young & Co.), is a useful compendium. See also FALKENSTEIN: *Gesch. d. Johanniterordens*, 1867; BEDFORD: *The Regulations of the Old Hospital of the Knights of St. John at Valetta · with an Introduction explanatory of the Hospital Work of the Order*, London, 1882. C. J. STILLÉ.

MILL, John, b. at Shap, Westmoreland, about 1645; d. at Blechingdon, Oxfordshire, June 23, 1707. He was educated at Oxford; became fellow of Queen's College, November, 1669; doctor of divinity, chaplain to Charles II., and rector of Blechingdon, 1681; principal of St. Edmund's Hall, May, 1685. His title to notice here rests upon his critical edition of the Greek Testament, *Novum Testamentum Græcum, cum lectionibus variantibus MSS.*, etc., Oxford, 1707, folio. It was the issue of thirty years of labor, and contains thirty thousand various readings. The text was that of Stephens (1550). Mill lived only a fortnight after the appearance of the work. For a criticism of it, see BIBLE TEXT, p. 274.

MILL, John Stuart, b. in London, May 20, 1806; d. in Avignon, May 9, 1873; was the son of James Mill (b. April 6, 1773; d. June 23, 1836), the author of the *History of British India* and the *Analysis of the Human Mind*, and the friend and collaborator of Jeremy Bentham. Educated with great care, but in a cloistral and pedantic manner which shut him off from all the common impressions of boyhood, and trained his powers along the rules of grammar and logic, he developed a prodigious precocity; and when, in his twentieth year, he entered literature as a contributor to the leading periodicals of the day, he attracted much attention by his power of analyzing facts, his boldness in applying principles, and the conciseness and clearness with which he stated both facts and principles. In 1823 he obtained an appointment in the service of the East India Company, where he gradually rose to a very responsible position, until, in 1858, he retired on a pension at the dissolution of the company. Meanwhile he had become a world-renowned author. In 1843 he published his *System of Logic*, the third great work in the field after those of Aristotle and Hegel; in 1848, his *Principles of Political Economy*, new and vigorous both in method and materials, hotly contested on many points, but hardly superseded at any; in 1859, *On Liberty*, his most popular book, and fully deserving of its popularity; later on, *Considerations on Representative Government* (1861), *Examination of Sir William Hamilton's Philosophy* (1865), *The Subjection of Women* (1869), etc. Posthumously appeared an *Autobiography* (1873), a painful book, and *Three Essays on Religion* (1874), rather insignificant.

In the history of literature, John Stuart Mill stands as a character almost unique. He is powerful. His argumentation carries the subject like the ocean-waves the vessel. But he is entirely devoid of any charm, even of simple, natural grace; and the dignity, which never leaves him, is always stiff, and sometimes quaint. He is stimulating, and that in a most noble way; for it is the vigor of his endeavors and the greatness of his achievements which allure to imitation. He has none of that sarcasm which irritates, that allusion which excites, that insinuation which seduces. But he is not educating in the full sense of the word. If the reader happens to be unable to accept the results arrived at, he may still admire the iron knittings of the ratiocination, just as he admires the iron knittings of a suspension-bridge, or other mechanical contrivance; but that will be all. Even when he advocates the most advanced ideas, and manages the arguments with the most perfect adroitness, there is a dryness and stiffness about him which often makes an impression almost of barrenness. Generally, this peculiarity is explained as the result of his peculiar education; and, so far as he was conscious of it, he explained it so himself. But the same education, only on another basis, has often produced quite different results. It was not the education which gave him his spiritual character, but the platform on which he was placed, and from which his education prevented him ever to free

himself. His stand-point was that of his father, that of Jeremy Bentham, that of the French encyclopedists, — the baldest materialism. But all cynicism, all fantastic recklessness, all levity and frivolity, are here eliminated, and replaced by strong common sense, deep conscientiousness, and perfect sincerity. John Stuart Mill probably indicates the high-water mark of what materialism is able to yield; and for that very reason it should be noticed, that though, in his *Autobiography*, no word of reproach escapes him, there is a latent regret in his words whenever he speaks of his father, and that though, in his *Three Essays*, he rejects every specifically Christian tenet, he almost openly recognizes that there is in religion something which he personally does not understand. His more than romantic, almost mystical, relation to his wife (see Carlyle's Memoirs) also indicates a craving for something to worship, if not a direct want of religion. See his remarkable utterances concerning Christ, p. 253, Amer. ed. For biography, see his *Autobiography*, London and New York, 1873, and A. Bain: *John Stuart Mill, a Criticism, with Personal Recollections*, London, 1882. CLEMENS PETERSEN.

MILLEDOLER, Philip, D.D., b. at Rhinebeck, N.Y., Sept. 22, 1775; d. on Staten Island, Sept. 23, 1851. He was of Swiss descent; graduated at Columbia College, New-York City, 1793; pastor Nassau-street German Reformed Church, New York (1795-1800), Pine-street Presbyterian Church, Philadelphia (1800–05), Rutgers-street Presbyterian Church, New York (1805–13), Collegiate Reformed Dutch Church, New York (1813–25); professor of theology, and president of Rutgers College, New Brunswick, N.J., 1825–41. He was an excellent preacher, and particularly gifted in prayer. He was one of the founders of the American Bible Society, 1816; was moderator of the General Assembly of the Presbyterian Church at Philadelphia, 1808, and president of the General Synod of the Reformed Church in 1823. His publications were sermons and addresses, for list of which see Corwin's *Manual of the Reformed Church in America*, 3d ed., pp. 386, 387.

MILLENARIANISM, MILLENNIUM.[1] The first term designates a Christian doctrine, the main idea of which, in the early Church, was, that there will be a kingdom of peace and joy, in which Christ, after his second coming, will gather all the saints around him, and personally rule over them. It includes the visible appearance again of Christ on the earth to establish his kingdom, the destruction of Antichrist, the distinction of two resurrections, — one of the saints, for the kingdom of a thousand years; and one of the rest of the dead, for the general judgment, — perfection of happiness, and the dominion of the righteous over the unrighteous portion of the earth. It places a period of a thousand years between the second coming of Christ and the termination of this era (*æon*). The duration of the thousand years was a subordinate question. This kingdom is not the consummation of a process of evolution and development of the Church, but a special implanting of the glory of the hereafter in the imperfection of this world.

[1] Herzog treats this subject under the title *Chiliasmus* ("Chiliasm"), which is the usual German designation for Millenarianism.

The biblical authority for this doctrine is found in the prophecies of the Old Testament, as yet unfulfilled (as Gen. xii. 1 sqq., xv. 3 sqq.), or the words of our Lord (Matt. v. 4, xix. 29; Luke xiv. 12 sqq.), but especially in the prophetic visions of Daniel and Ezekiel, and in the words of Paul in 1 Cor. xv. 25 sqq. The chief authority has always been the Book of Revelation. There is nothing in the sermons of the apostles about an earthly millennium, much less in the words of Christ. When the Lord comes again, it will be to judge the world (Matt. xxv. 31 sqq.). This second coming will be preceded by apostasy, carnal security, and godlessness (Matt. xxiv. 24, 37 sqq.; Luke xviii. 8); and the Church will suffer persecution to the end of time (Matt. xxiv. 13, 21 sqq.). The tares grow up with the wheat (Matt. xiii. 30) until the close of this era, and the Lord knows of only one resurrection, of the evil and the good (John v. 28 sqq.; Matt. xxv. 31 sqq.). The belief of the apostles, that the world was near its end, did not include any millenarian expectations. There are, however, passages, which, if interpreted strictly, and exclusively according to the letter, afford some ground for the millenarian doctrine; as, for example, the sitting at the table with the patriarchs in the kingdom of heaven (Matt. viii. 11), the drinking of the fruit of the vine (Matt. xxvi. 29), and the eating of the passover in the kingdom of God (Luke xxii. 16), etc. Finally, it cannot be disputed that the Book of Revelation (xx. 4 sqq.) contains the fundamental characteristics of millenarianism. The explanation of Augustine, that the thousand years (Rev. xx. 4) had begun before his day, is ruled out by the fact that this period is put after the destruction of Antichrist (xix. 19 sqq.). Nor is the first resurrection (xx. 4), which is set over against the state of the other dead not yet resurrected (xx. 12 sqq.), to be explained of the first stage of blessedness in heaven (Hengstenberg), or of regeneration (Augustine). It can only refer to a bodily resurrection. In view of the difficulty of separating figure from real fact, we conclude that the millenarianism of the Book of Revelation is a hieroglyph whose meaning has not yet been satisfactorily solved.

The ultimate root of millenarianism is the popular notion of the Messiah current among the Jews. The prophecies of the Messiah had affirmed that a period of peace and the triumph of Israel would follow the establishment of his kingdom. The fancy of the Jewish people, misinterpreting these prophecies, revelled in dreams of an external kingdom, in which the Messiah should reign from Jerusalem, and inaugurate an era of inexpressible happiness. Some of these thoughts passed over to the Christians, who, however, made this period of the visible reign of the Messiah on earth only the prelude of a second and final stage of heavenly glory. There is a truth in millenarianism; namely, that Christianity will yet concentrate, as in a focus, in a flourishing period of the Church, the fulness of divine blessing. Its difficulties are the want of clear biblical authority, and the fall, which it affirms will take place at the end of the thousand years, from the elevated plane of Christian experience and life (Rev. xx. 7 sqq.).

History. — Three periods may be distinguished in the history of millenarianism. 1. In the period

of its rise, the millenarian doctrine was powerfully influenced by the blood-baptism of the persecutions. In the tribulation of the present, the Church took comfort in looking forward to the certainty of a speedy recompense. The Epistle of Barnabas (c. 15) is the first book having references to it. The doctrine spread from Asia Minor to the other parts of the Church, primarily among the Jewish Christians. It is found in Cerinthus (Euseb., *H.E.*, III. 28, VII. 25), in the *Testaments of the Twelve Patriarchs* (Jud., c. 25; Benjam., c. 10), and amongst the Ebionites (Jerome, *In Jes.*, lx. 1, lxvi. 20). The Shepherd of Hermas has at least faint echoes of it (i. 3). Justin Martyr (*c. Tryp.*, 80) knew of orthodox Christians who did not share the expectation of an earthly consummation of the Church, but himself believed it. In the writings of Clement of Rome, Ignatius, Polycarp, Tatian, Athenagoras, and Theophilus of Antioch, there are no references to millenarianism; but the conclusion cannot be drawn with certainty that they did not believe it. Irenæus (*Adv. Hær.*, v. 32 sqq.) and Papias based their expectation of the kingdom of a thousand years on the assertion of those who had seen the apostles. The first thing to check the tide of millenarianism was the exaggerations of Montanism. Origen, who regarded matter as the seat of evil, regarded an earthly kingdom of Christ, full of physical delights, as a Judaizing fable; while Nepos, an Egyptian bishop who opposed the view of Origen, met with stormy opposition in the churches. Methodius, bishop of Tyre (d. 311), in this, as in other points, the counterpart of Origen, defended the millenarian doctrines (*Sympos. decem virginum*, ix. 5). The last echo in the Greek Church was heard in the pamphlet of Apollinaris of Laodicea against Dionysius of Alexandria for it (Basil, *Epist.*, 263; Epiph., *Hæres.*, 77, 26). It maintained itself for a longer period in the West; and Lactantius (about 320; *Instt. divin.*, vii. 14 sqq.), and Victorinus, bishop of Pettau, portrayed the millennial kingdom in the most sensual colors. Even Jerome (*In Jes.*, i. 18) did not dare to condemn the traditional opinion. The fate of the doctrine was decided by Augustine (*De civit. Dei*, xx. 7, 9), who declared that the Church was the kingdom of God on earth. The new relations of the State to the Church had contributed to the downfall of millenarianism. The protection the Church won for itself from the State deprived the doctrine of its vitality. In the middle ages, neither catastrophes in nature, nor degeneracy within the Church, excited millennial expectations. The clergy possessed the kingdom of the thousand years in the glory of a Church triumphant over emperor and princes. The circles which were prophetic of the Reformation looked for the regeneration of the Church, not from the visible coming of Christ, but in a return to apostolic poverty and piety, or the enthronement of a righteous Pope. Peter de Oliva (*Postilla in Apocal.*, 1297) explained the second coming by the operation of the Holy Ghost in the heart.

2. The second period in the history begins with the Reformation. The growing decline of the antichristian papacy was regarded as one of the sure signs of the approach of the Lord. Others, upon the basis of the doctrine of the invisible Church, became prophets of the millennial kingdom. Innumerable natural occurrences in the skies and on the earth — constellations, comets, national changes, and the like — were regarded as indications of the end. The Reformers shared in the expectation of its proximity, but indulged in no fantastic dreams. Fanatics announced visions, and promulged prophecies; and the Anabaptists determined violently to prepare the way by establishing the new Zion at Münster (1534), with the introduction of a community of wives and goods. The Augsburg and Helvetic Confessions condemned this fanaticism, and later theologians generally referred to the thousand years as passed. Much less did the Catholic Church countenance millenarianism. The only work worth mentioning in favor of it is the *Onus ecclesiæ* of Bishop Bertholdt of Chiemsee (1524, c. 61 sqq.).

There is no name of importance among the millenarians of the sixteenth century. The most curious is that of the Anabaptist David Joris of Delft (d. 1556). Millenarian ideas were made prominent again in the seventeenth century. This was due to the religious wars in Germany, the persecutions of the Huguenots, and the Revolution in England. Ezekiel Meth in Germany, the Bohemian Brethren (e.g., Bishop Comenius in his *Lux in tenebris*, 1657; 3d ed., 1665), Professor Jurieu of Sedan in France (*L'accomplissement des prophéties*, 1686), Serarius in Holland (*Assertion du regne de mille ans; De Judœorum conversione*), Poiret (*Économie divine*, 1687), and Joseph Mede (*Clavis Apocalyp.*, 1627), Jane Leade, and Thomas Burnet (*Telluris sacra theoria*, 1680, and *De statu mortuorum et resurgentium*), in England, advocated millenarian theories. In Germany, Spener was suspected of millenarian views by his *Hoffnung künftiger besserer Zeiten*, 1693, and no doubt properly; and Joachim Lange (*Apokalyp. Licht u. Recht*, 1730), the Berleburg Bible, and the translations of Jane Leade, introduced them into pious circles.

3. The third period begins with the middle of the eighteenth century, and opens with the celebrated commentator Bengel, whose Commentary on Revelation (*Erklärte Offenbarung*, 1740) and Sermons for the People (*60 Reden fürs Volk*, 1748) made the Book of Revelation the pet study in pious, churchly circles. The theosophists Oetinger (d. 1782), Stilling (*Siegesgesch. d. christl. Religion*, 1799), Lavater, and others, indulged in similar views. In England the Irvingites (1832 sqq.) declared the proximity of the kingdom of glory. Others, at the advice of Friedrich and Chr. Hoffmann, went to Palestine to be ready for the beginning of this kingdom. In the valley of Salt Lake the Mormons set up their Zion. Bengel's scholars, Leutwein, Sander, and others, continued to pick out the signs of the times, and to solve apocalyptical arithmetic. Millenarianism was an organic part of Rothe's system (*Ethik*, 2d ed., iii. 189 sqq.), and millenarian theories have been advocated by Hofmann (*Weissagung u. Erfüllung*, ii. 372 sq.), Delitzsch (*Bibl.-proph. Theologie*, pp. 6 sqq.), Hebart (*D. zweite sichtbare Zukunft Christi*, 1850), Auberlen (*D. Proph. Daniel u. d. Offenb. Johan.*, 2d ed., 1857, pp. 372 sqq.), and Volck (*D. Chiliasmus*, Dorpat, 1869). Others, as Thiersch, J. P. Lange, Ebrard, occupy an indefinite position.

Duration of the Millenial Kingdom. — Efforts to

define the time of the beginning of the millenial kingdom and its length have been made from Hippolytus (d. 230) down to the present. The eighteenth century was fruitful in bold systems of apocalyptic chronology, of which Bengel's is the most important. Daniel and the Revelation were the main regulators for these calculations; but the Song of Solomon, astronomy, Jewish cabalistic figures, etc., were also used. The usual view among the Fathers was that the Lord would appear at the conclusion of the sixth millennium. Philastrius (*Hæres.*, 106) placed the time more definitely at 365 A.D., Hippolytus at 500, Jurieu at 1785, Bengel at 1836, Stilling at 1816, Sander at 1847. The old view was, that this kingdom, corresponding to the sabbath of the creation, would last a thousand years. Bengel distinguished two periods of a thousand years, — the one covering the kingdom of the saints on earth (Rev. xx. 1–3); the other, of the martyrs in heaven (xx. 4–6). Stilling gave up this distinction, and returned to the old view. Modern scholars, like Rothe, Ebrard, and Lange, regard the "thousand years" as a symbolical number.

Seat and Citizens of the Kingdom. — Rev. xx. leaves it indefinite whether the seat of the millennial kingdom will be heaven or earth, but the great majority of millenarians hold that it will be the earth. The Irvingites connected it with their seven congregations; the Mormons, with the Salt Lake; but the majority again agree in looking upon a renewed Jerusalem (Irenæus, etc.) as its rallying-point. The citizens of this kingdom are defined as all faithful Christians and the saints of the Old Testament (Justin, Irenæus, etc.). Poiret included Pagans like Socrates. The Ebionites, Apollinaris, and, in modern times, Serarius and Oetinger, held that even the Levitical ritual would be restored, as a "symbolical reminiscence" of the salvation accomplished by Christ. The view is widely current that the children of Israel will not only be restored to Canaan, but enjoy a period of the highest prosperity (Hofmann, Auberlen, Volck).

Nature of the Kingdom. — The descriptions of the millennial kingdom are based upon the idea that it is either the consummation, or the prophecy of the consummation. Irenæus sententiously speaks of it as a period in which the saints develop, under the sanctifying influence of the Lord, into immortality and a capacity to see God. The nobler representatives have advocated the view that it is a period of transition. The Lord will be amongst his followers. Its enjoyments have been represented as those of an ever-repeated marriage-feast (Cerinthus), of luxuriously spread tables, and the riches of Crœsus (Ebionites). Even higher natures, like Irenæus and Lactantius, did not completely cut loose from these sensual notions. But the ideal conception of the kingdom was that of a state free from idolatry, immediate perception of religious truth, the contemplation of God, and freedom from all sin and evils, such as poverty, sickness, etc. It was to be a world's sabbath, pervaded by peace, but not by apathy. Some think that a characteristic of it will be the vigorous effort to convert the heathen and Jews. Lange, however, holds this activity will precede the dawn of the kingdom. According to Bengel, there will still be rulers, marriage, agriculture, etc. According to Oetinger, a community of goods, and equality of persons, will prevail. The old Fathers (Barnabas and Lactantius) held that the earth would be free from all sin and evil. Others (Jurieu, J. P. Lange, etc.) have taken a different view, that sinners will still continue to be on the earth, but that the saints will be greatly in the preponderance, and the conflict with sin and temptation will still go on (Bengel, Oetinger, etc.). Nature will continue to be subject to change and corruption, as the new heavens and earth (2 Pet. iii. 7; Rev. xxi. 1) will follow the period of the millennial reign.

Lit. — A satisfactory work on millenarianism yet remains to be written. Corrodi: *Gesch. d. Chiliasmus* (not a full collection of materials), Frankfort, 1781, 2d ed., Zürich, 1794, 4 vols.; Lavater: *Aussichten in d. Ewigkeit*, Zürich, 1768–78, 4 parts; J. P. Lange: *D. Land d. Herrlichkeit*, Meurs, 1838; Volck: *D. Chiliasmus*, Dorpat, 1869; Koch: *D. tausendjähr. Reich*, Basel, 1872; comp. Dorner: *Doctrine of the Person of Christ.* — [English Works advocating Millenarianism. Joseph Mede: *Clavis Apocalyptica*, etc., Cambridge, 1627; T. Beverley: *The Kingdom of J. Christ entering its Succession at 1697*, etc., London, 1689; *The Universal Christian doctrine of the day of judgment, applied to the doctrine of the thousand years' kingdom of Christ (herein guided by Mr. Baxter's reply)*, London, 1691; T. Burnet: *Libb. duo posteriores, de conflagr. mundi et de fut. rerum statu*, 1689; *De statu mortuorum et resurgentium*, 1727, 2d ed., 1733; Increase Mather: *A Discourse concerning . . . the glorious kingdom of J. Christ on earth now approaching*, Boston, 1770; Samuel Hopkins: *A Treatise on the Millennium, showing from Scripture Prophecy that it is yet to come, when it will come, etc.*, Edinburgh, 1806; Bickersteth (d. 1850): *Glory of the Church, Restoration of the Jews* (in the complete edition of his works, London, 1853); Frere: *Eight Lectures on the Prophecies relative to the Last Times*, London, 1834, *The Expiration of the Times of the Gentiles*, 1848; Bonar: *Coming of the Kingdom of the Lord Jesus*, London, 1849; Cummings: *Apocalyptic Sketches*, London, 1849, *Great Tribulation* (1859), *Great Preparation* (1861), *Seventh Vial* (1870); E. B. Elliott: *Horæ Apocalypticæ* (the most elaborate work), 5th ed., 1862, 4 vols.; Craven, in Lange's *Commentary on Revelation*, chap. xx., New York, 1874; Seiss: *The Last Times and the Great Consummation*, 6th ed., Philadelphia, 1878. — Works opposing Millenarianism. R. Baxter: *The Glorious Kingdom of God*, London, 1691; G. Bush: *Treatise on the Millennium*, New York, 1832; Urwick: *Second Advent of Christ*, Dublin, 1839; David Brown: *Christ's Second Coming*, London, 1846 and often (the best work on the subject); *The Priest upon his Throne* (lectures by twelve clergymen), London, 1849 (an able treatment); Waldegrave: *New Testament Millenarianism* (Bampton Lectures), London, 1855; Carson: *The Personal Reign of Christ during the Millennium proved to be impossible*, London, 1873; Briggs: *Origin and History of Pre-Millenarianism*, in *Luth. Quart.*, April, 1879. See also the *Theologies* of Hodge and Van Oosterzee, the Commentaries on Rev. xx., etc., and *Chiliasm* by Professor G. P. Fisher, in McClintock and Strong's *Encyclop.* See art. Premillenianism.] SEMISCH.

MILLENARY PETITION (so called because

signed by nearly a thousand ministers), praying for the "reformation of certain ceremonies and abuses of the Church," was presented by the Puritan ministers to James I., on his way to London April, 1603. An *Answer* was presented by the University of Oxford, for which it received the thanks of Cambridge. The Hampton-Court Conference (see CONFERENCE, III.), with its incidental issue, our Authorized Version, was the unexpected and momentous result of the Petition.

MILLENNIUM. See MILLENARIANISM.

MILLER, Hugh, geologist; b. at Cromarty, on the north-east coast of Scotland, Oct. 10, 1802; d. by his own hand, in a fit of insanity, at Portobello, near Edinburgh, Dec. 26, 1856. Born in humble life, he yet was carefully though not classically educated. In 1819 he was apprenticed to a stone-mason, and followed that trade until 1836, when he received a band-appointment at Cromarty. His *Letters to Lord Brougham* on the Auchterarder Case brought him into notice, and led to his appointment, in 1840, to the editorship of a newly-founded Free Church paper, *The Witness*, published at Edinburgh. In its columns (1841) appeared *The Old Red Sandstone*, which gave him immediate rank as a geologist and author. By his *Footprints of the Creator* (1849) and *Testimony of the Rocks* (1857) he popularized his favorite science, and defended revelation. His denial of the universality of the Deluge, and of the literal meaning of the word "day" in the first chapter of Genesis, occasioned much adverse criticism. His bold position on these subjects led some even to question his piety. See BAYNE: *Life of Hugh Miller*, Boston, 1871, 2 vols.

MILLER, Samuel, D.D., LL.D., b. near Dover, Del., Oct. 31, 1769; d. at Princeton, N.J.; Jan. 7, 1850. He was graduated at the University of Pennsylvania, 1789; associate pastor of the First Presbyterian Church, New-York City, 1793–1813; first professor of ecclesiastical history and church government in the Theological Seminary at Princeton, N.J., 1813–49. Dr. Miller was a stanch Calvinist and Presbyterian. He entered heartily into the defence of his positions, and was particularly prominent in the discussions which led to the disruption of the Presbyterian Church in 1837. Personally he was a model of a Christian gentleman. He wrote, besides minor publications, *A Brief Retrospect of the Eighteenth Century*, New York, 1803, 2 vols., 2d ed., 1805, 3 vols., reprinted, London, 1805, 3 vols.; *Constitution and Order of the Christian Ministry*, 1807, with *Continuation*, 1809; *Memoirs of Rev. John Rodgers, D.D.*, 1809; *Clerical Manners and Habits*, Philadelphia, 1827; *Office of Ruling Elder*, New York, 1831; *Infant Baptism*, 1834; *Presbyterianism the Truly Primitive and Apostolical Constitution of the Church of Christ*, Philadelphia, 1835; *The Primitive and Apostolic Order of Christ vindicated*, 1840; *Thoughts on Public Prayer*, 1849; and *Life of Jonathan Edwards*, in SPARKS'S *American Biography*. See his *Life*, by his son, Samuel Miller, Philadelphia, 1869, 2 vols.

MILLER, William, b. in Pittsfield, Mass., Feb. 15, 1782; d. in Low Hampton, Washington County, N.Y., Dec. 20, 1849. Limited in his educational advantages, and a farmer by occupation, he yet pretended to interpret prophecy. In 1831 he announced the coming of Christ, and the destruction of the earth in 1843. He gathered, it is said, some forty thousand followers, who were called Millerites. He was esteemed by many as an humble Christian and an honest reasoner. See his life by WHITE, Battle Creek, Mich., 1875.

MILLERITES. See ADVENTISTS. Vol. III., 2581.

MILLS AMONG THE HEBREWS. The Hebrews, like other peoples of antiquity, did not originally grind their corn on mills, but beat it in mortars (Num. xi. 8); and, even after the introduction of hand-mills, they continued to present their offerings of first-fruits thus prepared (Lev. ii. 14, xxiii. 14). The hand-mill used was that still common throughout the East. It consisted of two circular pieces of stone, from forty-four to forty-eight centimetres in circumference, and about ten centimetres thick. The "nether" millstone was fastened to the ground; but the upper one, the "rider," could be made to revolve by means of a wooden handle placed vertically near its edge. As only so much corn was ground at a time as was necessary for one day, the mill was an absolutely indispensable piece of furniture in every house, and none was allowed to take it as a pledge (Deut. xxiv. 6). It was generally worked by the women of the house; in large families, by the female slaves (Isa. xlvii. 2; Matt. xxiv. 41). Occasionally, also, male slaves, or prisoners, were used (Judg. xvi. 21). The work was difficult and tedious, but the sound of the mill in the early morning indicated a peaceful and thrifty household (Jer. xxv. 10). In later times a larger kind of mill, worked by asses, came into use; which is referred to in Matt. xviii. 6. RÜETSCHI.

MILLS, Samuel John, one of the earliest promoters of the modern movement of foreign missions in the United States; the son of a clergyman; b. April 21, 1783, at Torringford, Conn.; d. June 16, 1818, at sea, off the coast of Africa. He entered Williams College, 1806. His mind had been deeply interested in the work of sending the gospel to heathen lands; and, while a student at college, he met with several of his fellow-students, under the shadow of a large haystack, to consult and pray with them over this question. In 1809 he entered Andover Seminary, where, together with Newell, Nott, Hall, and Judson, he held consultations on the subject of missions, in which they were all alike interested. In June, 1810, Mills, Judson, Nott, and Newell presented an address to the general association of Massachusetts Proper at Bradford, calling its attention to the claims of the heathen world. Between 1812 and 1815, Mills made two tours to the south-west as far as New Orleans, engaged in distributing and selling Bibles, and organizing Bible societies. Ordained at Newburyport, June 21, 1815, he spent the next several years in the Middle States, and was connected with the Presbyterian Church. The suggestion of the American Bible Society came from him, as well as the project of the United Foreign Missionary Society, — an association in which the Presbyterian, Dutch Reformed, and Associate Reformed churches united. In 1816 he suggested to the synod of New York and New Jersey the plan of educating negroes for carrying the gospel to Africa. In 1817 the Colonization Society, which had recently been organized, sent him and Rev. Mr. Burgess as their agents to explore Sierra Leone and Western Afri-

ca. Mr Mills reached his destination, but on the return journey died, and, like Adoniram Judson, was buried in the sea. His name will always be indelibly associated with the history of foreign missionary endeavor in the United States, as one of those to whose early enthusiasm it owed its first impulse. See GARDINER SPRING: *Memoirs of the Rev. Samuel Mills*, New York, 1820; and ANDERSON: *History of Missions of the American Board of Foreign Missions in India*, Boston, 1874.

MILMAN, Henry Hart, D.D., church historian; b. in London, Feb. 10, 1791; d. at Sunninghill, near Ascot, Sept. 24, 1868. His father, Sir Francis, was physician to George III. He was educated at Oxford, where he took the Newdigate prize for poetry by his *Apollo Belvedere*, 1812; and became fellow of Brasenose College, 1815; was ordained a priest, 1816, and appointed vicar of St. Mary's, Reading, where he remained, until, in 1835, he became rector of St. Margaret's, Westminster, and canon of Westminster. In November, 1849, he was promoted to the deanery of St. Paul's, London. From 1821 to 1831 he was professor of poetry at Oxford; in 1827, Bampton Lecturer, choosing as his subject, *The Character and Conduct of the Apostles considered as an Evidence of Christianity.* In theology he was a liberal, belonging to the Broad Church School. He was the author of many works. His earliest publications were poems: *Fazio*, a tragedy, Lond., 1815, 2d ed., 1816 (acted without his consent, and to the scandal of his parishioners, first at Bath, and then, on Feb. 5, 1818, at Covent Garden, London); *Samor, Lord of the Bright City*, 1818, 2d ed., same year; *The Fall of Jerusalem* (his most admired poem), 1820; *The Martyr of Antioch*, 1822; *Belshazzar*, 1822; *Anne Boleyn*, 1826; *Nala and Damayanti, and other Poems translated from the Sanscrit*, Oxford, 1834. A collected edition of his *Poetical and Dramatic Works* appeared, London, 1839, 3 vols. His poetry attracted considerable attention in its day, but is now forgotten, with the exception of a few hymns, especially two, *When our heads are bowed with woe*, and *Ride on, ride on, in majesty.* But, if he disappointed the expectations of his contemporaries as a poet, he more than justified their praises as an historian. As such he published *The History of Jews*, 1829, 3 vols., 2d ed., 1830, often since, republished in America (it made a great stir, especially because of its so-called rationalism in dealing with the miraculous element; and portions were suppressed. The author was denounced, as by Rev. J. J. Blunt in his Hulsean Lectures for 1832, on the *Principles for the proper Understanding of the Mosaic Writings.* After a time the excitement ceased; and at present the History is considered as an interesting performance, but defective in needful learning: a new edition, partly re-written, and greatly improved throughout, was issued 1862); *The History of Christianity from the Birth of Christ to the Abolition of Paganism in the Roman Empire*, 1840, 3 vols., revised edition, 1866 (this marked a decided advance: the facts were better marshalled, and the subject was better mastered); *History of Latin Christianity, including that of the Popes to the Pontificate of Nicholas V.* (A. D. 1455), 1854–56, 6 vols., 2d ed. revised, 1858 (this is one of the best ecclesiastical histories in the English language, based upon ample knowledge, written in a picturesque style, sympathetic, yet outspoken in its judgments). A complete edition of his *Historical Works* appeared 1866–67 15 vols. 8vo. Dean Milman edited the works of Horace, illustrated, 1849, and also Gibbon's *Decline and Fall of the Roman Empire*, 1838–39, 12 vols., 2d ed., 1846, 6 vols., revised and enlarged by Dr. William Smith, 1854, 8 vols. (this is now the standard edition of Gibbon, republished, New York, 1880, 6 vols.). Two posthumous volumes of Milman's are *Annals of St. Paul's Cathedral*, 1868, and *Savonarola, Erasmus, and other Essays*, 1870. But this long list of volumes constitutes only a partial enumeration of his labors. He took part in religious discussions; and, true to his theological leanings, he advocated "the abolition of subscription to the Articles, and proposed subscription to the Liturgy instead."

MILNER, the name of two distinguished brothers and church historians.—I. **Joseph** was b. Jan. 2, 1744, in Leeds; d. Nov. 15, 1797, in Hull. By the early death of his father he was left without means, but was enabled, by the kindness of friends, to pass from the Latin School at Leeds to Catherine Hall, Cambridge, where he secured the chancellor's medal for the classics in 1766. The death of his principal friend, and the exhaustion of his means, forced him to quit the university. He became head master of the Latin grammar-school at Hull, vespers' lecturer in the principal church, and vicar of Trinity Church just before his death. In 1770 he underwent a radical spiritual change, and became so powerful a preacher of repentance as to draw upon himself the *sobriquet* of "Methodist." He, however, overcame all prejudice, and must be regarded as one of the earliest movers in the so-called "Evangelical Movement." Among his published works are *Gibbon's Account of Christianity considered*, 1781; *Some Remarkable Passages in the Life of William Howard*, 1785; *Essays on the Influence of the Holy Spirit*, 1789; two volumes of *Sermons*, 1801, 1808; and especially a Church History, for which see below.—II. **Isaac** was b. in Leeds, Jan. 11, 1751; d. in London, April 1, 1820. At the death of his father he was put to work in a woollen-factory, but, with the aid of his brother, became sizar in Queen's College, Cambridge, 1770. Here he rose to the highest academic honors,—fellow-professor of experimental philosophy, 1783, master of Queen's College, 1788, and twice vice-chancellor. In 1780 he was elected member of the Royal Society, and in 1791 appointed Dean of Carlisle. He shared the religious tendencies of his brother, and became one of the founders of the Evangelical party. Two volumes of his sermons were published in 1820. He died in the home of his friend Wilberforce.

The great literary work of the two brothers was *The History of the Church of Christ;* the three first volumes of which, extending down to the thirteenth century, were by Joseph (1794 sqq.). Vols. iv. and v. were by Isaac (1803–09). A new edition of the whole work appeared in 1816, and a revised edition by Dr. Grantham in 1847. The work was translated into German in 1803, 2d ed., 1849. Joseph Milner wished to present the history of the Church from a practical religious stand-point. He got the idea from John Newton's little book, *Review of Ecclesiastic His-*

tory, 1769. In his Introduction he defines the Christian Church as the "succession of pious persons;" that is, those whose lives were ordered according to the laws of the New Testament. A church history is, therefore, according to this idea, nothing more than a history of these pious people. In the first three centuries, Ignatius and Cyprian appear to him as the two great characters: Augustine stands out pre-eminent in the next two. The third volume covers the period between the sixth and thirteenth centuries. He dwells with peculiar delight upon Bernard of Clairvaux, Anselm, and the Waldenses. The history gives an intelligent and appreciative account of the German Reformation; and Isaac Milner was the first to lay bare before the English the greatness of Luther's personality and work. The book has no critical merits as an independent investigation of the sources; but it did most excellent service in illustrating the power of Christianity, as embodied in its great representatives of all ages, and thus stimulating the age in which it was written to an imitation of their devotion and enthusiasm. By portraying the Christian life of the Church, the brothers filled a gap. For a long time, their work remained the most popular manual on church history, until a German master [Neander], in the same spirit, but with a more comprehensive plan and with greater scholarship, worked over the materials. Joseph's complete works were edited by Isaac Milner, 1810, 8 vols., and again, 1827, 9 vols. For his life, see the biography by Isaac in vol. i. of the *Sermons*, 1801; and also MARY MILNER: *The Life of Isaac Milner*, 1842. C. SCHOELL.

MILNOR, James, D.D., b. in Philadelphia, June 20, 1773; d. in New-York City, April 8, 1844. He was admitted to the bar 1794; in 1810 he sat in the House of Representatives, and opposed the war of 1812. In 1814 he entered the Protestant-Episcopal ministry; and from 1816 till his death was rector of St. George's, New York. He published only a few sermons and addresses, but made a deep impression upon his time by his constant and enthusiastic support of every good cause. He was a leader of the Low-Church party. See J. S. STONE: *Memoirs of the Life of James Milnor*, New York, 1848, abridged, 1855.

MILTIADES, a contemporary of Tatian, was, like Justin, a converted philosopher, and made for himself a great name in the Christian Church, in the latter part of the second century, by his writings against Paganism and various heresies, especially Montanism. He is first mentioned by an unknown, anti-Montanistic writer from Asia Minor, of whose work Eusebius gives some extracts (*Hist. Eccl.*, v. 16), as having written a work against the Montanists on the theme that a prophet should not be allowed to speak while in an ecstatic state of mind; then by a Roman writer attacking the Artemonites (EUSEBIUS: *Hist. Eccl.*, v. 28); and finally by TERTULLIAN: *Adv. Valentin.*, 5. But of his works nothing has come down to us. See DERLING: *Diss. de Miltiade*, Helmstedt, 1746; SCHWEGLER: *Montanismus*, Tübingen, 1841.

MILTIADES, Pope. See MELCHIADES.

MILTITZ. See LUTHER.

MILTON, John, the English poet, was b. in London, Dec. 9. 1608; d. in London, Nov. 8, 1674. His father, who abandoned the Roman-Catholic communion, became a copying lawyer, and retired with an independence. Milton's education was strict; but he cultivated a love of music, and became an accomplished organist. He attended St. Paul's School, London; entered Christ College, Cambridge, 1625, and, in spite of an intervening rustication, took the master's degree in 1632. He had been set apart for the ministry, but, on leaving Cambridge, retired to his father's home in Horton, Buckinghamshire, where he spent six years in study, and wrote his first important poetical works, *L'Allegro*, *Il Penseroso*, *Arcades*, *Lycidas*, *Comus*, etc. In 1638 he travelled in Italy, his poetical gifts and elegant Latinity winning for him triumphs, and his religious opinions involving him in danger. Returning to London in 1639, he became tutor to his two nephews; but he soon became involved in the controversies between the Episcopalians and Presbyterians, and wrote (1641), *Of Reformation, touching Church Discipline in England, and the Causes that hitherto have hindered it*; *Apology for Smectymnuus*, etc. He espoused the Presbyterian cause against the Episcopal, whose cry was, "No bishop, no king." In these writings he betrays fine eloquence and an accurate knowledge of antiquity, but often resorts to biting sarcasm, and, after the manner of the age, descends to rude personalities. He was married in 1643 to a royalist lady, Mary Powell, who, after four weeks, returned to her parents, where she remained, in spite of her husband's appeals. This experience led Milton to write the *Doctrine and Discipline of Divorce*, etc. (1645), and *The Judgment of Martin Bucer touching Divorce* (1645), in which he advocated the propriety of divorce when the two parties were uncongenial to one another. In 1645 his wife returned to him. She died in 1652. In 1644 Milton published his famous work, *Areopagitica; a Speech for the Liberty of Unlicensed Printing.*

Milton took an intense interest in the political agitations of the time, and left no doubt of his position, in *Tenure of Kings and Magistrates* (1649). The same year he was appointed secretary for foreign tongues. Other works bearing upon the political controversies appeared from his pen: *Eikonoklastes* (1649), against the *Eikon Basilike*, which advocated the cause of the royal martyr, Charles I.; *Defensio pro populo anglicano* (1651), against the learned Salmasius of Leyden, who had asserted the inviolability of kings. Having long suffered from weak eyes, he was warned by his friends against undertaking this work. But as he nobly says, "I did not balance whether my duty should be preferred to my eyes." And indeed this second work cost Milton his eyesight. His enemies saw in this affliction a judgment of God. He himself bore it with wonderful patience and resignation. He continued to hold his public office. He began the work of the day with the reading of the Scriptures. In 1656 he was married a second time, to Catharine Woodcock, who died in fifteen months; and in 1663 he was married again, to Elizabeth Minshull. In 1665 he finished his *Paradise Lost.* It was published in 1667 [the author receiving five pounds in hand, with the promise of the same sum for every edition of fifteen hundred sold. Three editions had been disposed of by 1678, and in 1681 his widow re-

linquished all further claims for eight pounds]. In 1671 appeared his *Samson Agonistes*, which reflects his feelings of disappointment and broken powers; and the *Paradise Regained*, which falls far below the earlier work, to which it was designed to be a companion. Milton also wrote a History of Britain (3 vols.), a Latin Grammar (1669), etc., and, *Of True Religion, Heresie, Schism, Toleration and what best Means may be used against the Growth of Popery* (1673). He here asserts that all are heretics who do not draw their religion from the Bible, and urges tolerance for all Protestants, but denies it to the Catholics. He also wrote a system of Christian doctrine (*Doctrina Christiana*), which was found in manuscript in 1823 [and translated and edited by Bishop Sumner, 1825]. He here approaches very close to Arianism.

Milton was, by his rejection of scholasticism, by his severe biblical and yet free method of thought, by his tolerant spirit, and by his union of ethics and religion, a herald and prophet of modern times. He was a Protestant individualist and idealist. The three daughters left to him by his first wife caused him much trouble. [He himself was somewhat overbearing; yet his manners were urbane, and his conversation delightful. He is the greatest religious poet of modern times, and second only to Shakespeare among all English poets. His prose is even more poetic than his poetry, and sounds like the majestic swell of an organ.]

Lit. — The most important of Milton's poetical works are found in the German translation of Böttger, and some of the prose works by Bernhardi, Berlin, 1874. The best English life is by Masson, 1859–80, 6 vols.; new edition, London, 1881, sqq. German lives by Liebert (Hamburg, 1860), A. Stern (Leipzig, 1877–79). [Milton's prose works were first collected by Toland, 1697–98, 3 vols.; the latest and most complete edition in Bohn's Library, 1848–53, 5 vols. The best edition of the poetical works is by Mitford, 8 vols., London, 1851. Other lives by Toland, Todd, Symmons, Dr. Johnson, Macaulay (in *Essays*), Mitford (London, 1853), Keightley (London, 1855), Taine's *English Literature*. For complete list of literature down to 1858, see Allibone's *Dictionary*.] R. EIBACH.

MINIMS, The Order of, was founded by St. Francis of Paula, in 1453, and confirmed by Alexander VI., under the name of *Minimi Fratres* ("The Least among Brethren"), an expression of the humility of the members. In the beginning of the eighteenth century the order numbered about 450 converts, and the brethren penetrated even into the Indies. In the present century, however, the order has completely fallen into decay; and the female branch, which was established in Spain in 1492, and thence passed into France, has ceased to exist. See Louis Doui d'Attichy: *Histoire générale de l'ordre des Minimes*.

MINING OPERATIONS OF THE HEBREWS. See Metals.

MINISTER, MINISTRY. See Clergy.

MINISTERIAL EDUCATION. See Education, Ministerial.

MINISTERIUM, a body in the Lutheran Church, composed solely of ordained ministers, to which is intrusted the examination, licensure, and ordination of candidates, and also trials for clerical heresy, and on appeal from a church council for lay heresy.

MINOR CANONS are "priests," in collegiate churches, next in rank to the canons and prebendaries, but not of the chapter, who are responsible for the performance of the daily service. The stipend of a minor canon is, in England, fixed by law at a hundred and fifty pounds per annum. The office may be held by a vicar.

MINOR PROPHETS, The ("brief in words, mighty in meaning"), are twelve in number; viz., Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. In the Hebrew canon they constitute only one book. They are called the "Lesser, or Minor Prophets," because their prophecies were briefer, not because they were less important, than those of the four Greater Prophets (Isaiah, Jeremiah, Ezekiel, and Daniel). All these writings together do not equal in length those of Isaiah. Yet Hosea exercised the prophetic office longer than any other prophet; and the study of the Minor Prophets by the Greater is evident from these facts, — that Isaiah adopted a prophecy of Micah (Isa. ii. 2–5; cf. Mic. iv. 1–5); Jeremiah employed verses of Obadiah to denounce anew the punishment of Edom (Jer. xlix. 16; cf. Obad. 3); and a prophecy of Joel was expanded by Ezekiel (Ezek. xxxviii. 22; cf. Joel iii. 2). The first five of the Minor Prophets antedate the earliest of the Greater Prophets, while Malachi post-dates them: so the twelve began and closed the cycle of written prophecy which stretched from the ninth to the fifth century B.C. They are arranged in three groups chronologically, but there is some question as to the order among themselves. Thus the prophets of the pre-Assyrian and Assyrian time (Hosea to Nahum) come first; those of the Chaldæan period (Habakkuk and Zephaniah) come next; and the post-exilian prophets (Haggai, Zechariah, and Malachi) come last. It is noteworthy, however, that the Septuagint puts the first six thus: Hosea, Amos, Micah, Joel, Obadiah, and Jonah. In regard to their contents, they may be said, in general, to present peculiar difficulties, arising, in part, from the obscurity of their allusions; but, on the other hand, they yield to no other portion of Scripture in attractiveness. Nothing elsewhere excels in vividness the description Joel gives of a plague of locusts; no such indignant protest, earnest expostulation, and terrible denunciation, are contained in such small compass as in Malachi; the "burdens" of Zechariah equal in interest the "burdens" of Isaiah; while the swift changes of Hosea from righteous anger to divine love are as characteristic as any thing in Holy Writ. The story of Jonah is as familiar as a nursery tale, while it is a truthful account of a thrilling episode. Nahum's eloquence moves with the rapidity of the chariots whose motion it so graphically describes. Obadiah and Habakkuk are sublime in their poetry and their moral earnestness. To the Christian these Minor Prophets are particularly interesting, because the gospel was preached, and the glory of the latter day proclaimed, by them. And nowhere else are there clearer prophecies of New-Testament events; so that, to learn where Christ was born, the scribes

unrolled the scroll to Micah (Matt. ii. 6; cf. Mic. v. 2); John the Baptist was the Elijah whom Malachi had foretold (Matt. xi. 14; cf. Mal. iv. 5); the piercing of the Saviour's side was predicted by Zechariah (John xix. 37; cf. Zech. xii. 10); and the outpouring of the Holy Spirit on Pentecost was a fulfilment of Joel's prophecy (Acts ii. 16; cf. Joel ii. 28).

LIT. — For a detailed examination of each prophet, with copious literature, see the separate articles in this Encyclopædia: for an elaborate *Introduction to the Minor Prophets*, see Professor Charles Elliott, D.D., in LANGE: *The Minor Prophets* (New York, 1876, pp. 3–49), and the literature there given, from which the subjoined list is partly taken. The following are a few of the best commentaries upon the Minor Prophets as a whole. — 1. In Latin. By CALVIN, 1559 (best ed. Brunsv., 1863 sqq., Eng. trans., Edinb., 1846–49, 5 vols.); GROTIUS, 1644; COCCEIUS, 1652; CALOVIUS, 1677; J. H. MICHAELIS, 1720; CLERICUS, 1731; DATHE, 1773; E. F. C. ROSENMÜLLER, 1788. — 2 In French. By CALMET (R. C.), 1707; REUSS (Prot.), 1875. — 3. In German. By LUTHER, 1526 sqq.; EICHHORN, 1816; HITZIG, 1838 (4th ed. by Steiner, 1881); EWALD, 1840–41 (2d ed. 1867–68, 3 vols.; Eng. trans., 1876–81, 5 vols.); UMBREIT, 1845; SCHEGG (R. C.), 1854; KEIL, 1866 (Eng. trans., 1868, 2 vols.); LANGE, 1868–76 (by Schmoller, Kleinert, and Lange; Eng. trans. of Schmoller and Kleinert in Lange series, ed. Dr. Schaff, 1875). — 4. In English. By TRAPP, 1654; NEWCOME, 1785; HENDERSON, 1845 (rep., Andover, 1866); PUSEY, 1860–77; COWLES, 1867; LANGE, 1875 (ed. Dr. Schaff, original Com. on Haggai, Zechariah, and Malachi, by McCurdy, Chambers, and Packard respectively); WOLFENDALE, 1879 (homiletical). SAMUEL M. JACKSON.

MINORITES. See FRANCISCANS.

MINUCIUS FELIX, Marcus, author of the dialogue *Octavius*, which, in spite of its lack of originality, and profound theological intuition, occupies a prominent place among the ancient apologies of the Latin Church, both on account of its genuine enthusiasm and elegant form, and on account of the clear and pointed manner in which it presents and refutes all the various objections to Christianity at that time circulating among educated Pagans. Of the personal life of the author we only know that he was a successful lawyer in Rome when he was converted to Christianity: even the date of his great work is somewhat doubtful. Formerly critics generally agreed in placing Minucius between Tertullian and Cyprian. Certain parts of *Octavius* seem to be based on Tertullian's *Apologeticus*, and certain parts of Cyprian's *De idolorum vanitate* are evidently borrowed from *Octavius*. Now, as the *Apologeticus* was written in 197, and the *De idolorum vanitate* in 247, *Octavius* must have been written in the first decades of the third century. In 1762, however, in an epistle *Ad Gerhardum Meermann*, J. D. Van Hoven drew attention to the fact that the general state of Christianity, and the specific Pagan objections to it, such as represented in *Octavius*, do not correspond to a period so late as the first decades of the third century; and, in course of time, more and more scholars adopted the view that Minucius preceded Tertullian, and wrote his *Octavius* in the reign of Marcus Aurelius. In 1868, finally, A. Ebert produced almost conclusive evidence in favor of this view by showing that there exists a direct relation between *Octavius* and Cicero's *De natura deorum*, while all the corresponding passages of *The Apologeticus* seem to have been derived from *Octavius*. Of the work of Minucius, there exists only one manuscript, which was presented by Leo X. to Francis I. It was first published by Faustus Sabæus, Rome, 1543, afterwards often; best by Halm, in *Corp. Script. Eccl. Lat.*, ii., Vienna, 1867. [There are translations into English in REEVE: *Apologies of Justin Martyr*, ii., and in vol. 2 of the *Writings of Cyprian*, in the Ante-Nicene Library, Edinburgh, 1873. See also P. FÉLICE: *Étude sur l'Octavius de Minucius Félix*, Blois, 1880; R. KÜHN: *Der Octavius d. Minucius Felix*, Leipzig, 1882.] MANGOLD.

MIRACLE-PLAYS. See RELIGIOUS DRAMAS.

MIRACLES. Ancient theology defined a miracle as an act performed by suspending the laws of nature. But the laws of nature cannot be suspended. They continue acting, even in the very moment when a higher power succeeds in overcoming them. I throw a stone up in the air: the force I must use in order to make the stone ascend, and the immediate descent of the stone as soon as that force is used up, prove that the law of gravitation was not suspended, but simply overcome. It will be better, therefore, to consider miracles as phenomena truly belonging to the natural sphere, but resulting from a cause superior to nature.[1]

There is a question of principle here, Can such phenomena occur? And there is also a question of history, Have they ever occurred? But, before entering upon the examination of these two questions, we wish to draw attention to certain facts in the history of the world which have a direct bearing upon the subject.

First, Nature exists, but how? Does she exist by virtue of her own laws? That would be to say that she was her own cause, or, in other terms, that she is eternal. But it would also be to say that she is immutable, or, in other terms, to deny the possibility of any progress in the natural sphere; for a progress eternally commenced is also eternally terminated, and is no progress: so that, if science can show that any progress has taken place in the development of nature, that progress proves that nature is not eternal. Nature exists, then, not by force of her own essence, but on account of a power superior to herself and her laws.

Next, in the very lap of nature moves along the life of organic beings, obeying laws infinitely higher than those to which inorganic matter is subject. Geology declares that there was a time when no organisms were found on our globe, and fixes, so to speak, the date at which organic life first made its appearance. Whence did it come? From the very forces of nature? Science says, No. "It is a fact as sure as the law of gravitation, that life can come only from life," was said before the most learned assembly in the world, and by its president.[2] The first living cell, then,

[1] The reader will notice that we do not speak at all here of those internal miracles which the Holy Spirit works in the human soul.

[2] Sir William Thomson's discourse at the opening of the British Association at Edinburgh, 1871.

which was ever found on earth, whence did it come? Was it brought hither on the wings of an aerolite, as the president hinted? No. Such an hypothesis cannot be seriously maintained, as it only removes the difficulty a little farther away, without contributing any thing to its solution. The presence of organic life on earth is a second fact which testifies to the existence of a cause superior to nature and natural laws.

Finally, in the midst of organic life there sprang up, at a given moment, intelligent life, the life of freedom. What was its cause? Moral obligation and the feeling of responsibility, the two distinctive characteristics of a free and intelligent being, are phenomena foreign to the world of organic forces, vegetable or animal. In the animal kingdom the individual is only the irresponsible organ and the momentary bearer of the species, obeying its instinct as its supreme law. The free being, on the contrary, can not only resist its natural inclinations, but even sacrifice them in the name of a higher law, — that of duty. In him an order of things appears absolutely superior to that of organic life, as this latter is absolutely superior to that of matter pure and simple. If life can come only from a living cause, in the same way freedom can come only from a free cause: but such a cause does not belong to the realm of natural forces; it belongs to an entirely new sphere, — the spiritual.

These three facts in the history of the universe reveal to us the intervention, at three different points in the development of the world, of a cause not only foreign to, but also superior to, nature. The question then arises, whether this supreme cause has forever exhausted its power of action by bringing forth its most brilliant effect, the free and intelligent human being, or whether it may be supposed still to manifest itself at proper occasions; which is only another form for that question of principle mentioned above.

The objection to the possibility of miracles is this: when once the development of the creation was completed, and the actual order of things definitively established, the Creator could not again interfere with his work, without acknowledging that his work was incomplete, and he himself imperfect. It must be remembered, however, that the culminating point of the development of nature is a free and intelligent spirit, man. There are, then, two free beings face to face with each other, — man and God; and any further intervention of God in the realm of nature, in which he has established man, must depend upon the future relation between those two free beings. If man takes the course which will lead him to the realization of the divine idea, God can confine himself to simply allowing the human race to develop in history, under the guidance of his Spirit, those multitudinous germs which he has planted in it. But if man, on account of his freedom, takes another course, and starts an abnormal development, leading to his own ruin, and frustrating the divine purpose of the creation, God must either destroy that lost creature, and replace him with another, or do something to draw him away from his bad course. In the latter case, the door is opened for divine intervention, even in the form of miracles; and no acknowledgment, from the side of God, of the imperfection either of his work or of himself, is thereby implied. On the contrary, that which makes his renewed intervention necessary, the human freedom, will still continue the most beautiful expression of the perfection of his work.

As the question is here of a problem of freedom, reasoning *a priori* can give no answer. Experience must be called in to explain; and thus the question of principle becomes a question of history. How has man used his freedom? And how has God used his?

With respect to man, history speaks very clearly. While the animal remains true to the law of its nature, and never falls below itself, man has always a feeling that he has not reached his true standard. He often degrades himself, sinking, not only below himself, but even below the animal; and a feeling of guilt and corruption always pursues him, even though he be one of the best representatives of the race.

With respect to God, history speaks no less distinctly; showing that God has deemed it more worthy of himself to save the fallen race than to destroy it, and replace it with a new. At the very moment when the sin of mankind had reached its acme, and was about to end in complete social dissolution, a reverse movement was started among one of the smallest and one of the most obscure nations, and soon felt as a spiritual elevation, destined to regenerate the whole race. The vital principle of that movement of restoration was a man who lived in a filial communion, never troubled, with the invisible Creator, and submitted his will to the divine will with a fidelity never shaken, either by the allurements of enjoyment, or the miseries of suffering.

This phenomenon, to which, as all agree, no other phenomenon in the moral world can be compared, is the great miracle placed in the centre of the history of the world.[1] From that fundamental miracle proceed, like radiant beams, all the particular miracles which illustrate the life of the Saviour and his apostles; and to that refer, as preparations for the often-predicted and long-expected, all the miracles of the history of the ancient people of God.

The life of Jesus lies before us in four narratives, nearly contemporary with the events they relate. The trustworthiness of those narratives depends principally upon their spiritual character, their holy simplicity, their sublime sobriety, which becomes so much the more striking when compared with the fictitious air and turgid style of the so-called apocryphal Gospels, composed in the first half of the second century. There are, however, two other features, which, when combined, testify most impressively to the truth of the narratives, — their perfect harmony with respect to all that is essential, and their independence with respect to a great number of details, in which they not only differ from each other, but even contradict each other. Finally, it must be remembered that at least the first three Gospels are simply the oral reports of the apostles put into writing, — reports, which, put into circulation immediately after the first Pentecost, very soon, and under the very eyes of their authors, assumed that fixed character which they have retained

[1] See PHILIP SCHAFF: *The Person of Christ*, N.Y., 1880.

ever since. See the first four verses of the Gospel of Luke.

At the moment when the events of the life of Jesus were told by the apostles, and written down by the evangelists, thousands of persons who had been witnesses to the ministry of Jesus were still alive; and they would immediately have been changed into so many contradicters of the truth of that which was related, had it not been incontestable, — the more easily so, as they lived in the midst of a community so utterly hostile to the gospel as were the Jewish people. Or how could the preaching of the apostles have vindicated itself in the face of a general denial of the facts on which it was based? The apostles told that a blind man had been cured at Bethsaida; that a demoniac had been cured in the synagogue of Capernaum, and a leper in the neighborhood of the city; that a young man, the son of a widow, had been raised from the dead at Nain. . . . These cities still existed. The inhabitants who had been present at the event were still living. When, under such circumstances, the apostles and evangelists dared to tell and repeat publicly such events, they must have reckoned upon the general recognition of the truth of the events.

But was it not in many cases easy for the apostles, it has been said, to fall into delusions, and take ordinary facts for prodigies? There were so many elements of the supernatural in the life of Jesus, that those who witnessed it might easily be led to consider as miraculous something which in reality was quite natural? Yes; but then, beside them stood Jesus, with his absolute veracity. The imagination of the apostles might have been led astray: but in such a case Jesus would never have failed to correct their conception; he never did. At this point, however, he confirms, instead of correcting, their conception. Before them, and before the whole people, he appeals to the works which his Father has given him to do; and he publicly reproaches the cities of Bethsaida, Chorazin, Capernaum, in which he had staid, that they were not converted, though they had seen so many miracles, — yea, for that very reason he deems them more culpable than Tyre and Sidon (Matt. xi. 20).

Critics have ceased, of late, to deny the extraornary character of many of the events of the life of Jesus; since, as Reuss says with good reason, "If in the acts of Jesus there were nothing surpassing every-day experience, his history would thereby only become so much the more incomprehensible." But an attempt has been made to reduce the extraordinary cures which Jesus accomplished every day to the peculiar influence which an exquisite character always exercises over diseased nerves (Renan, Keim). Recourse has been had to the idea of relative miracles; that is, effects of natural but still unknown causes. Such explanations, however, would be suitable only on the condition that the persons cured by Jesus had in each case been present; but the daughter of the Canaanite woman lived in the interior of the country when her mother spoke with Jesus in the vicinity of Sidon; and the nobleman's son lay dying on his couch at Capernaum, when, at a distance of many miles, Jesus said to his father, "Thy son liveth" (Matt. xv. 22; John iv. 50). Without laying any stress on the fact that Jesus wrought other miracles than his cures, it will suffice to analyze one single case of his miraculous curing, in order to shew the insufficiency of the above explanations. When the Pharisees accuse Jesus of blasphemy, because he says to the palsy-stricken man, "Thy sins are forgiven thee," he answers them, "Which is the easier to say, Thy sins are forgiven thee, or, Rise and walk?" Now, it is, of course, infinitely easier to ascertain the effect of the latter words; and consequently Jesus adds, "But, that you may know that the Son of man hath power on earth to forgive sins, I say unto thee, Arise and walk." The dramatic form of this scene, which was evidently taken from life, and has been preserved identical in all the three narratives, proves that Jesus felt absolutely sure that he could cure the sick man who lay stretched on his couch, before the eyes of all present, immediately and completely. But could he have felt so if he had had nothing at his disposal but some natural and even unknown power? Certainly not: a merely psychological effect always depends, to a great extent, upon the disposition of the sick. And let it not be overlooked, that, in speaking as he does, he risks his whole position. If the sick man had not risen in perfect health from his couch, Jesus would, by his own words, have been convicted of lying and blaspheming, and his Messianic claims would have shrunk into an empty pretension.

The true character of the miracles of our Gospels appears in an equally striking light when comparing them with the fictitious miracles of the apocryphal Gospels. Those Roman standards which bend before Mary and her son, that dyer's vat from which the infant Jesus draws up clothes of whatever color he likes, that water spilt on the stairs, and brought back in a napkin, etc., — that is what man can invent: mere exhibitions of magical power, without any relation to the moral attributes of God. Quite otherwise with the miracles of our Gospels. They combine all the features of a divine character. Omnipotence never acts unless in the service of holiness and love. And is it not singular, that though afterwards, and with such models before her eyes, the church proved so awkward in inventing miracles, it should have been possible, earlier, and without any models, to invent them in a manner so sublime, and so fully in harmony with the nature of God?

Indeed, the reality of the miracles of Jesus, in the full sense of that word, must, to the eyes of wise criticism, be a historical fact beyond doubt. But then the question arises, Why did Jesus divide his daily work between an activity of that kind and the labor of teaching? For it is evident from the reports of our Gospels, that, as Ewald has it, the working of miracles was, almost to the very end of his life, "his every-day task."

It might be said that the miracles of Jesus were the simple and spontaneous effect of his sympathy with human misery, just as the alms naturally results from the meeting between the rich and the poor. It would, however, be a misunderstanding of the true significance of the miracles of Jesus to explain them in that way. However great may have been his sympathy with human sufferings, he wrought his miracles, not from that impulse, but because he was the Sav-

iour. His miracles belong to his office as Saviour. Otherwise he would not have cured some blind people and some lepers, raised three persons from the dead, etc.: he would have destroyed all blindness, all leprosy, death itself, forever.

Nor can it for a moment be maintained, that, by his supernatural acts, Jesus thought of producing, or, so to speak, compelling faith. He has never ascribed to miracles the power of conversion. On the contrary, "If they hear not Moses and the prophets," he said of the Jews (Luke xvi. 31), "neither will they be persuaded, if one rise from the dead." He refused those signs in the heavens which the Pharisees demanded of him; and, indeed, the true faith is not an effect of a surprise of the senses, but of the awakening of the conscience and the contrition of the heart. It is the consciousness of sin which leads men to Jesus.

For what purpose, then, were the miracles wrought? Jesus calls them signs; and so they were, — external manifestations destined to make the weaker spirits understand the moral work he had come to accomplish in the race (comp. John vi. 26, 27). As his teaching was a miracle in words, so his miracles were a teaching in acts. By this means he revealed himself as one who had the power of curing the spiritually blind and mute, the spiritual leper and palsy-stricken, — as one who had the power of delivering souls from Satan, and freeing them from the eternal death which threatened them. Each group of his miracles illustrates a special side of that work of spiritual deliverance which he had come to accomplish. But this is not all. When he extends his miraculous power to nature proper, — stilling the storm, multiplying the loaves, etc., — he reveals himself, not only as the curer of the moral miseries of humanity, but also as the future restorer of nature itself, and proves that he has the power of establishing perfect harmony between the whole universe and a sanctified humanity. Thus the miracles serve, not to produce faith in carnal hearts, but to make manifest to souls disposed to believe, or already believing, the riches of the treasure which have been offered them in the person of Jesus.

With respect to the manner in which Jesus wrought his miracles, two quite different points of view may be observed in his own words on the subject. On one occasion it is the Father who accomplishes the work on the demand of Jesus (John xi. 41, 42): at another the miraculous power seems to be inherent in his personality (Luke viii. 46). In order to establish perfect harmony between these two points of view, which appear to be fully reconciled to each other in the consciousness of Jesus, it would be necessary to penetrate into the inscrutable mystery of the miracle. But we have, at least, an analogy in the spiritual miracles which are wrought before our own eyes: on the one side it is the spirit of God which seizes and converts the soul; on the other it is the work of the words of the preacher.

The miracles of the apostles stand in the same relation to those of Jesus as the miracles of Joshua to those of Moses, or the miracles of Elisha to those of Elijah: they are a continuation and a complement. Without going into details, we may simply remark, that, on this point, it becomes absolutely impossible to speak of legends, as Paul himself appeals to the miracles he has wrought, and does so in writing to the very persons before whose eyes he wrought them (2 Cor. xii. 12; Rom. xv. 18, 19). Therefore, if anybody chooses to doubt the reality of the miracles ascribed in Acts to Peter in founding the church among the Jews, and to Paul in founding the church among the Gentiles, he must begin by wiping out those two declarations of the apostle Paul.

The miracles recorded in the Old Testament have accompanied the whole series of revelations by which the way has been prepared for the act of salvation, just as the miracles of Jesus and the apostles have signalized the accomplishment of that act and the foundation of the church. But the latter, as, indeed, the whole apparition of Jesus, would be much more extraordinary, not to say completely incomprehensible, if they had entered history *ex abrupto*, without any preparation or announcement.

There is an objection often made to the miracles of biblical history, — that no miracles are wrought now; and that objection is generally substantiated by the alleged observation, that miracles are most frequent in the most distant periods of history, but become more and more scarce as we approach the epochs of a higher civilization, and disappear altogether in modern times before a fuller comprehension of the action of natural laws. But here two remarks are to be made. First, miracles serve only as an accompaniment to the work of God for the salvation of the human race. That work was completed by Jesus and his apostles, and what is now left to be done is simply the individual appropriation of God's work. But for that purpose no miracle is necessary, or, rather, the miracle now retreats into the private personal sphere. Second, the alleged decrease in the series of miracles is absolutely false. In the most ancient epoch of the history of mankind (from Adam to Moses, comprising about twenty-five hundred years), biblical history does not record one single miracle, properly speaking; for the divine apparitions accorded to the patriarchs belong to another category. The first miraculous acts in the domain of nature are the signs given to Moses at the moment he entered upon his office, — illustrations of the name Jehovah, expressions of the absolute monotheism founded by him. Then six or seven centuries elapse, and no miracle occurs; but it re-appears at the moment when the existence of monotheism is seriously threatened by the invasion of the grossest paganism, in the times of Elijah and Elisha. Again two or three centuries roll on without any miracle, until the period of the Babylonian captivity, when the reign of God seemed completely wiped off from the face of the earth, and the truth of monotheism had to be vindicated in the most striking manner against the victorious power of paganism: it was the time of Daniel. Finally, an interval of four centuries separates this third epoch of miracles from the fourth, which is also the last, the most striking, and belonging to the full dawn of history, — the epoch of Jesus and his apostles. If we now suppose that miracles are nothing but legendary fictions, why, then, are they concentrated on certain decisive points, instead of being scattered uniformly

over the whole surface of biblical history? and why are they most numerous in that epoch which is nearest to modern times?

In spite of the very much which is said to the contrary, the biblical miracles are, nevertheless, according to all laws of historical criticism, true realities. They form the brilliant connection between the first creation which we contemplate, and the second and much more magnificent creation which we expect. They proclaim the eternal omnipotence of the creative spirit over matter created: but they do not occur incidentally, at any moment; they belong, as Weiss has said, to a special history, to a superior history, which runs through ordinary history from beginning to end, —to the history of salvation, which, having begun spiritually here on earth, shall find its consummation in the renovation of the universe (Matt. xix. 28). A glimpse of that truth reaches us, as if through an open eye, from that most glorious of all miracles, the resurrection of Jesus, which surpasses all other events of the kind, not so much because it took place without any human mediation, as because it laid the foundation of the general resurrection, and forms the actual commencement of the final glorification of nature (1 Cor. xv. 20–26). F. GODET.

MIRACLES, Historical View of. Miracles are such events in external nature or in history as cannot be wrought by natural forces or human means, but only by the immediate exercise of higher, divine powers. This definition excludes from present examination, (1) the creation, because it relates to the world as already in existence; and (2) all spiritual miracles, as they are not in *external* nature. The older theologians distinguished between miracles of nature and of grace, meaning, by the former, miracles in the usual sense, and, by the latter, spiritual miracles; also, between miracles of power and of foreknowledge, understanding among the latter inspiration respecting the future. Only miracles of power come in here for mention. Of such the Bible gives account in each stage of revelation. Sometimes they are entirely independent of human or natural agency, e.g., voices from heaven; but usually they are manifestations of divine power through some creation. Both classes, however, show how an omnipotent, holy, and especially a gracious God works in his chosen people for the benefit of the whole human family, through their salvation.

Miracle in the Bible. — The usual Old-Testament terms for miracles are: (1) מוֹפְתִים [from אפת, that which is *distorted*]; (2) מִפְלָאוֹת, *strange*; (3) אוֹתוֹת, *signs*; (4) גְּבוּרוֹת יְהוָה, *mighty deeds of Jehovah*; (5) מַעֲשֵׂי, *great deeds*. The usual New-Testament terms are τέρατα and σημεῖα. The first of these latter expressions corresponds to מוֹפְתִים, and refers to the first effect of such an exhibition of power; the second, to אוֹתוֹת, and refers to the meaning of the act. To גְּבוּרוֹת corresponds δυνάμεις, which points directly to the divine powers at work in the miracle itself, and its instrument. It is, however, a fair question whether the men and writers of the Bible had any such definite conception of a miracle as we have. There is no term in the Old Testament which exactly corresponds to our "Nature," as something of independent existence; but Nature was to them the theatre of the constant operations of God. It is incontestable, that the Bible describes victories, plagues, and extraordinary harvests as if they were miraculous; whereas we should attribute them to what we call "natural causes." But, however this may be, there is a distinction made between the ordinary course of God's providence and extraordinary actions of God, which are denominated signs: so, although the conception of a miracle may not have been clear, there was still the idea of it.

Miracle in the Early Church. — The Christian theologian and apologist strongly emphasized the miraculous in proof of the divine origin of Christianity, and claimed its continuance in the church. So Irenæus boasts of the wide spread of the gift of miracles among Christians. But at a later period the great difference between the unusual events happening in the church, which were still in the line of natural powers, and the really miraculous events in the apostolic age, was recognized by the church teachers: and Augustine particularly calls attention to it as a wise providential arrangement; since, in consequence of the wide spread of Christianity, there was no further need of the miraculous to awaken faith, and the commonness of miracles would weaken their impressiveness (*De civ. Dei*, 22, 8; *De utilit. cred.*, 16; *De vera Relig.*, 25). Augustine, however, held firmly to the belief in the existence of miraculous powers, and that on the ground of personal experience. Later still, when Catholicism had settled its idea of "saintship," miracles were a prerequisite to canonization. At the same time, the possibility of similar actions being performed by heathens and atheists, through demoniac agency, was granted. By distinguishing between the latter and the genuine divine miracles, the ethical value of both was determined. Far higher than the miracle which affected the body, such men as Augustine and Origen put that which affected the soul, — the miracle of grace, whereby the soul was healed, and its eyes opened.

With the apologetic use of miracles began the discussion as to their nature. Origen explains the possibility of the operation of God in external nature by supposing it in accordance with the higher, ideal divine order, but at the same time depreciates the value and importance of the phenomenal world. Augustine says that a "miracle is not contrary to nature, but to what we know of nature" (*De civ. Dei*, 21, 8; *Contra Faust*, 26, 3). As the context in these quotations respectively shows ("the will of the creator is the nature of each created thing," and, "for whatever is done by Him who appoints all natural order and measure and proportion, must be natural in every case"), Augustine conceives of "nature" as entirely under the control of God. God can, therefore, do in it precisely as he pleases.

Miracle among the Schoolmen. — The schoolmen more sharply define a miracle in relation to nature. Thus Thomas Aquinas: "A miracle is something out of the order of nature" (*Summ.*, p. 1, qu. 110, art. 4). But they do not advance substantially beyond Augustine and Origen in determining whether and how far such a divine action conflicts with the laws of nature. Albertus Magnus denies that God can do any thing against

nature, but asserts that God has implanted the possibility of miracles in the very nature of things; cf. Neander [Torrey's trans., vol. iv. 470 sqq.]. This is the most peculiar idea which the schoolmen contributed to the subject. They emphasize the ethical importance of miracles. They also distinguish between miracles and wonders; attributing the latter to human or demoniacal use of natural powers, either unknown, or used in strange, unexpected ways. The belief in the existence of such powers led to their search, and hence the rise of magic.

Luther's Treatment of the Miracle. — Luther loved to think of the apparently chance events of our lives as being wrought by angelic ministrations, both good or bad. He set no limits to this angelic agency; yet he recognized an order in nature, according to which God worked in producing these results. He saw a greater miracle in the growth of the wheat than in the feeding of the five thousand. He assigned to the miracles of Holy Writ their place in the development of the Christian revelation; but, now that Christ has come, he asserted that miracles were no more needed, and therefore maintained that papal miracles were either fraudulent or devilish. Like Origen and Augustine, he put spiritual miracles far above the physical.

The Older Protestant Theologians have nothing especial to contribute to the doctrine of miracles. They merely define a miracle in the scholastic manner, and advance no farther the solution of the problem how an event which is contrary to the visible can yet be in accordance with the invisible order of nature. To the boast of the Roman Church to be the true church, because it still possessed miraculous powers, they replied, that the time of miracles was past, that those claimed by the Roman Church were false, and that the Protestant Church had greater miracles in its amazing success.

The *Socinians* and *Arminians* were equally strong in maintaining that God revealed himself in nature by means of supernatural works. Grotius, the great Arminian theologian, made the miraculous the corner-stone of his defence of the divine origin of Christianity.

But opposition to this extreme emphasis of the miraculous set in, partly from anti-Christian philosophical, and partly from so-called "rational," considerations. *Leibnitz* has a place for miracles in his system of philosophy. He defines them as events inexplicable by natural causes. He affirms that the laws of nature are not necessary and eternal, like logical and metaphysical truths; rather, God can for his own purposes exempt the creature from the operation of these laws, and do something which natural laws of themselves never could do. Finally he puts the miraculous in the divine plan, and makes it part of the pre-established harmony. But he fails to assign to the miraculous its part in the development of God in history.

Spinoza, on the other hand, made a profound and comprehensive philosophical attack upon the possibility of miracles (*Tract. theol. polit.*, cap. vi.). He declared that nature with her laws, and the contents of the will, intelligence, and nature of God, are identical: hence God cannot work contrary to the laws of nature, because that would be working against himself. He therefore denies any interference on God's part with nature.

The *English Deists* attacked the belief in miracles in another way. They separated God so far from all human and mundane affairs, that a revelation and a miracle are alike unthinkable. It was, however, *Hume* who gave the most momentous and destructive blow at miracles, when, from the stand-point of the empirical philosophy, he contended that there was not sufficient evidence to *prove* a miracle. Bearing in mind the uniformity of nature's operations and the commonness of deception, unintentional and intentional, it will be perceived, he said, that the only persons who can give valid testimony to a miracle are those who have never deceived or been deceived. But the persons who are brought forward to testify do not belong to that category. Therefore miracles remain unproved.

In Germany, the early Rationalists followed the English Deists in separating God from the world, and declared that such a union as a miracle implied was detracting to both. On the principles of Kant (*Relig. innerh. d. Grenzen*, etc. 2. Stück, end), that it was culpable moral superstition to grant authority to the law of duty written upon our hearts, only when it is attested by miracles, the Rationalists declared that a belief in miracles wrought the most serious mischief to true virtue, and impaired the sanctity of the moral law. While willing to grant abstractly that miracles were possible, since they might be wrought by powers, and in accordance with laws in nature, of which we know nought, as a matter of fact the Rationalists believed such powers were never exercised.

Schleiermacher, later on, endeavored to do away with the miraculous, in the interest, however, of piety and religion. In his *Christliche Glaube*, § 14, he first of all contests the apologetic value of miracles. He argues, that although it is true, that, because of the subjective inclination of his religious nature, man expects peculiar and more decided effects upon nature with each new stage of development of his religious life, still, piety never truly produced the necessity.

The modern opponents of miracles claim that the advance of science has rendered belief in them impossible, but they limit their attention to the material phenomena which science has brought them. They also fall back upon Hume's idea, and insist, that since miracles are contrary to all human experience, while human fallibility and liability to deception is part of universal experience, therefore miracles cannot be proved on human testimony.

Spinoza sought to explain the recorded miracle by natural causes; the Deists would treat them as allegories; the Naturalists hesitated not to declare the record a mixture of self-deception and fraud; the Rationalists claimed the so-called miracle-workers had not intended these actions should be described as miracles, but the recorders, influenced by the spirit of their times, had put them in that shape; and finally the idea found currency that they were myths. See MYTHICAL THEORY.

In the *modern believing school* of Twesten, Nitzsch, and others, miracles are accepted and defended as part of the divine order of things. At the same time, they are assigned to a different

position in Christian apologetics; not being made the principal argument, as by Grotius. These believing theologians lay due stress upon the scientific determination of the uniformity of natural operations, but maintain that there still is room for miracles as part of the order of divine revelation. But the question remains, how far the true idea of a miracle enters at all into their conception.

There are scholars who deny miracles in general, and yet make an apparent exception in the case of Jesus, who, as they say, by reason of his lofty moral character, possessed extraordinary power over natural forces. On the other hand, many who defend miracles seem really to put them on the level of natural events; because the higher law, according to which, as they claim, miracles proceed, is itself a law of nature. But in truth there are miracles which cannot be explained upon the ground of laws inherent in nature: they are only explicable on the supposition of a divine direct action upon nature. It must be allowed that our spiritual nature is acted upon by the personal God, and that in this way God revealed himself in Bible times, agreeably to the spiritual requirements of the age.

Before the last word can be spoken upon miracles, some definite idea must be attached to the phrase "natural laws." It will require a more comprehensive treatment of the subject than the scientists are inclined to give it, before such an idea can be defined; for much more than material nature must be studied.

From what has been said, it will be perceived why miracles can no longer form the foundation, or even the starting-point, of the Christian apology. No matter how well attested these biblical miracles may be, they will not be believed by those who have no Christian faith. Miracles form part of Christianity, and must be taken along with it.

LIT. — JULIUS MÜLLER: *Disputatio de miraculorum Jesu Christi natura et necessitate*, 1839, 1841; JULIUS KÖSTLIN: *De miraculorum, quæ Christus et primi ejus discipuli fecerunt, natura et ratione*, Breslau, 1860; [WARDLAW: *On Miracles*, Edinburgh, 1852; TRENCH: *Miracles of our Lord*, London, 1846, 12th ed., 1884 (often reprinted); BUSHNELL: *Nature and the Supernatural*, New York, 1858; MCCOSH: *The Supernatural in Relation to the Natural*, London, 1862; MOZLEY: *Eight Lectures on Miracles*, Bampton Lectures of 1865, London, 1865, 6th ed., 1883, reprint from 3d ed., New York, 1878; G. P. FISHER: *Supernatural Origin of Christianity*, New York, 1865, enlarged ed., 1877, pp. 471–514; DUKE OF ARGYLL: *Reign of Law*, London, 1866; BELCHER: *Our Lord's Miracles of Healing considered*, Introd. by Archbishop Trench, London, 1872; STEINMEYER: *Miracles of our Lord*, Eng. trans., Edinburgh, 1875; W. M. TAYLOR: *The Gospel Miracles in their Relations to Christ and Christianity*, New York, 1880. On ecclesiastical miracles, see especially, CARDINAL NEWMAN: *Two Essays on Biblical and on Ecclesiastical Miracles*, London, 1843, 3d ed., 1873. See, also, A. R. WALLACE: *On Miracles and Modern Spiritualism*, London, 1876, new ed., 1881]. JULIUS KÖSTLIN.

MIRANDULA, Giovanni Pico della, b. at Mirandula, Feb 24, 1463; d. in Florence, Nov. 17, 1494. In 1477 he entered the university of Bologna to study canon law; and from 1479 to 1486 he visited all the great universities of Europe, studying theology and philosophy, Plato and Aristotle, the Cabala, and Averrhoes. In 1487 he repaired to Rome, and issued nine hundred theses, referring to every branch of knowledge (*De omni re scibili*, afterwards published under the title *Conclusiones philosophicæ, cabalisticæ, et theologicæ*), challenging all the scholars of Europe to come to Rome and dispute with him. The motive of this vain-glorious bravado of the young man of twenty-four years was not simply to flaunt his own erudition, which, however, was immense. He had the idea, that, as truth is one, science must also be one; that it must be possible to establish a unity, not only between the different spheres of truth, religion, and philosophy, but also between the individual forms of science, — Plato and Aristotle. For this idea he labored with great enthusiasm and energy, but without being equal to the task. His theses are often very confused. They aroused the suspicion of the *curia*, and the disputation was interdicted. Disgusted, Mirandula left Rome. He first visited France, and then settled at Florence as a conspicuous member of the circle which gathered around Lorenzo di Medici. In 1493 he was relieved by a papal breve from the odor of heresy which hovered about him. His *Heptaplus*, a work on the creation, and *De Ente et Uno*, an attempt of reconciling Plato and Aristotle, caused no offence. The latter part of his life was chiefly devoted to ascetic practices. His estates of Mirandula and Concordia he transferred to his nephew, and his personal property he gave to the poor. The most complete edition of his works is that of Basel, 1601. See DREYDORFT: *Das System des Mirandula*, Marburg, 1858; W. H. PATER: *Studies in the History of the Renaissance*, London and New York, 1873. CLEMENS PETERSEN.

MISERERE (*have mercy*) denotes a musical prayer, with text from the Fifty-first and Fifty-seventh Psalms. At occasions of penitence, at funerals, and at the services during Passion Week, it forms part of the Liturgy of the Roman-Catholic Church. Besides its regular Gregorian melody, it has been set to music by a number of the greatest composers. The most impressive melody, however, is that by Gregorio Allegri (1590–1640), always used in the Sistine Chapel in Rome on Thursday and Friday of Passion Week.

MISHNA (*doctrine*) is the text to which the Gemara is the commentary; and both together form the Talmud. See TALMUD.

MISSA. See MASS.

MISSA. — Missa Catechumenorum and **Missa Fidelium** denote the two parts of the divine service of the primitive church, from the latter of which, the celebration of the Eucharist, the catechumens were excluded. — **Missa Præsanctificatorum.** As consecrations were considered feasts, they were forbidden throughout Lent, except on Saturday and Sunday, and, in the Roman Church, also on Good Friday and Easter Eve. Hence those who wished to take the communion on those days received previously consecrated, pre-sanctified elements. — **Missa Sicca**, a mass without any consecration or communion, is not heard of until the thirteenth century.

MISSAL (*Liber Missalis*, or *Missale*), an office-book of the Roman-Catholic Church; contains the Liturgy of the mass. The earliest appearance of this kind of books, the *Libri Sacramentorum*, or *Sacramentaria*, dates back to the time of Gelasius I.; the latest development, to the sixteenth century, when, on the instance of the Council of Trent, a complete revision was undertaken. Editions of the Missal in the original Latin have often been published, e.g., Paris, 1739, and Berlin, 1841; and *The Roman Missal for the use of the laity, containing the masses appointed to be said throughout the year*, appeared in London [n.d.]. See also E. F. Robertson: *The Roman Liturgy and Devout Catholic's Companion*, Edinburgh, 1792; and art. Mass.

MISSION, among Roman Catholics and Ritualists, is a term for revival meetings, wherein the priest preaches upon the most vital and stirring themes. By direct address, animated music, and fervent prayers, interest is awakened in spiritual things. Such services have been greatly blessed.

MISSION, Inner. See Inner Mission.

MISSION-SCHOOLS. (1) Institutions for the training of missionaries; several in Germany and Switzerland (Barmen, Bremen, Berlin, Basel). They are usual in connection with the chief mission stations in foreign lands. (2) Schools in poor districts in city or town, supported by gifts; designed to reach with the gospel an outlying class. In connection are various benevolent agencies.

MISSIONS, Protestant, among the Heathen. I. *INTRODUCTORY.* — Christianity is through and through a missionary religion. The missionary spirit of the New Testament struck its roots in the Old Testament (against Max Müller: *Lecture on Missions*, delivered in Westminster Abbey, Dec. 3, 1873); so that in this respect, also, Christ came to fulfil. The missionary spirit is one of the essential features of the gospel. All men stand in need of salvation. God will have all men to be saved, and come to a knowledge of the truth. The gospel must therefore be proclaimed to all nations. This great truth Christ embodied in his last command (Matt. xxviii. 19). But more than this: missionary activity is the vital law of the Christian Church; and the outgoings of the missionary spirit have a healthful and strengthening effect upon the Church itself, as the history of the past hundred years plainly shows.

The most intense and burning missionary spirit existed in the apostolic age. In this period of its first love, the whole Church was a missionary organization; and, although the number of the missionaries was not large, their enthusiasm was all-controlling, and the co-operation of the congregations was vigorous. The missionaries followed the public roads which God himself had laid out, and occupied the stations which his hand had indicated. In this divine preparation lies one of the main reasons for the relative importance of the results of missionary activity. At the close of the first century there were, perhaps, 200,000 Christians; at the close of the third, 6,000,000, or one twentieth part of the entire population of the Roman Empire. (See Warneck: *D. apostol. u. d. moderne Mission*, pp. 47 sqq.) The Christianization of the Roman and Greek world was not accomplished till after Christianity had been made the State religion, and until the close of the fifth century. National Christianity has been characterized as a misfortune. In some respects it undoubtedly was. But we must not forget that Christ's last command was to "make disciples of all the *nations*" (Matt. xxviii. 19; compare Matt. xxiv. 14, Luke xxiv. 47, Rom. xi. 25). Nor may we forget that the Christianization of the nations is not attainable without a certain measure of co-operation on the part of the national powers. The truth of this statement is confirmed by the history of modern missionary effort, as in the case of Madagascar, and will be confirmed when the emperor of Japan or of China accepts Christianity, or the British Government in India forsakes its attitude of neutrality in matters of religion; which they will do as soon as the percentage of Christians in these lands becomes sufficiently large to make it safe and politic. The conversion of individuals comes first, and is preparatory; but the Christianization of peoples as such follows properly and necessarily. There are three stages in the history of missionary effort: (1) The despatch of missionaries and the conversion of detached individuals; (2) The organization of the native forces and (3) The conversion of the masses.

Without going into a description of the missions of the apostolic age and of the middle ages, it is sufficient to say, with regard to the latter, that, while the methods they used for the Christianization of the heathen nations were largely mechanical, they did not lack men of apostolic fervor. On the other hand, they had to deal with rude and barbarous nations; while the missions of early Christianity were among cultivated peoples. Nor may we forget that the standard of spiritual knowledge is far higher to-day than it was in the middle ages. The false conception of the nature of the Church is to blame, if we find armies following the steps of the missionaries, and proselyting orders of monks and princes taking the place of congregations filled with the spirit, and prosecuting the work, of missions.

By the thirteenth or fourteenth century, missionary activity in the Church had ceased. All Europe, except Lapland and a part of Spain, was nominally Christian. On the other hand, Mohammedanism had made spoil of the Christian congregations of Western Asia and Northern Africa. An extensive missionary field still existed when the Reformation was effected.

II. *HISTORY.* 1. The Period of the Reformation — The discovery of America in 1492 was the occasion for renewed missionary activity in the Roman-Catholic Church, which again fell into the errors of the Church of the middle ages. In his *Ecclesiastes sive de ratione concionandi*, Erasmus at once sharply criticised this method of evangelization, and strongly urged upon his contemporaries the duty of carrying on missions. Luther with great emphasis denounced the worldly methods of prosecuting missions, but did not, as Plitt (*Kurze Gesch. d. lutherischen Mission*) and others affirm, definitely urge the despatch of missionaries to the heathen. Nowhere can a fair inference be drawn, from his writings or sermons, that the thought of a mission to the heathen was in his mind. In spite of Ostertag, Plitt, and Kalkar, who agree in asserting that Luther employed

every opportunity that a text afforded him of urging the destitution of the heathen and Turks, and the despatch of preachers to them, we must affirm that the great Reformer failed to appreciate the missionary obligations of the Church. [See art, JEWS, MISSIONS AMONGST THE.] What is true of Luther may also be said of Calvin, who, in his comment on the great missionary commandment (Matt. xxviii. 19), does not speak a word about the present duty of the Church to the heathen. The Reformers were powerful missionaries within the limits of the Church; but, of missions to the heathen world, they did not think.

This defect has been explained on the ground of the heathenism in the Church, which was sufficient to engage all the thought and energies of the Reformers. A better explanation is to be found, so far as Luther is concerned, in his eschatalogical views. He regarded the world as near its dissolution; and therefore he exclaims, "Let the Turks believe and live as they choose, just as the Pope and other false Christians are allowed to live." It was his energetic purpose to save "the Turks, Heathen, and Jews" within the bounds of Christian lands. Another important consideration, not to be forgotten, is, that the Protestant churches were not brought into direct contact with the heathen world, while the Roman-Catholic churches were. Spain and Portugal at that time had the hegemony of the seas until the latter part of the sixteenth century, and the Jesuits developed an immense missionary activity.

From this review of the period of the Reformation we draw two inferences: (1) A church may have a vigorous spiritual life, and yet not prosecute missionary activity; and (2) A church may be active in missionary operations, and yet spiritually dead. This history further teaches, that there are two conditions of true missionary activity, — spiritual vitality and geographical openings. The latter were not offered to the Protestantism of the Reformation period. The time had not yet come for Protestant missions. This is proved by two enterprises in the sixteenth century, — the mission to the Lapps, inaugurated by Gustav Vasa of Sweden in 1559, which did not bring forth fruit till much later; and the colony established by Durand de Villegaignon in Brazil, 1555. This movement of French Protestants was commended by Coligny. Villegaignon even wrote to Calvin for Reformed preachers. Two ministers, 12 other Swiss, and 300 Frenchmen went out. But Villegaignon, who had in the mean time returned to the Roman-Catholic Church, drove them out of the colony. The majority returned to Europe on a miserable vessel; and, of the five that remained, three suffered death for their faith.

2. THE SEVENTEENTH CENTURY. — The state of affairs was far more unfavorable for Protestant missions in the seventeenth century than it had been in the period of the Reformation. Especially was this true in Germany. [It can hardly be said to be true of England and the Netherlands.] The Thirty-Years' War, and the unfruitful theological conflicts about orthodoxy in Germany, kept out all thoughts of practical missionary work. In spite of this, however, a star shines out here and there from the dark heavens. Seven jurists of Lübeck bound themselves to obedience to the missionary mandate, and more especially to promote the revival of the Christian churches of the East. One of them, Peter Heiling, actually went forth in 1632 from Paris to Abyssinia, where he arrived in 1634 or 1635, and translated the New Testament into the Amchar language. The first to make a stirring appeal to the German Church was Ernst von Welz, who in 1664 published two works. The one bore the title, *A Christian and Cordial Call to all Orthodox Christians of the Augsburg Confession, concerning a Special Society by which, with Divine Help, our Evangelical Religion may be diffused.* The other bore a similar title. In the former, three questions were proposed: (1) Is it right for us Christians to monopolize the gospel? (2) Is it right that we have so many students of theology among us, and do not urge them to labor in other parts of the vineyard? (3) Is it right that we spend so much money in luxuries upon ourselves, and hitherto have not thought of contributing any thing for the diffusion of the gospel? Welz wrote still another tractate, in which he urges the establishment at every university of a faculty of missions (*Collegium de propaganda fide*), and the instruction of the students in three departments, — Oriental languages, the methods of converting the heathen, and geography. But these appeals went unheeded; and, after receiving ordination at Zwolle in Holland, he set apart 36,000 marks ($9,000) for missions, and went to Dutch Guinea, where he soon died. Welz's pure motives, enthusiasm, and sacrifice of his property, assure him a permanent place in the history of missions.

Hawemann (*Christianismi Luminaria Magna*, p. 588), Dannhauer, Christian Scriver, and Spener in earnest words reminded the Church of Germany of its duty to the heathen; but Ursinus, who declared the project of Welz visionary, was followed by the Church as a whole. The great Leibnitz, however, was moved with missionary ideas, designated (partly in a scientific interest) China as a suitable field whither Lutheran missionaries ought to go, and even incorporated these thoughts in the constitution of the Berlin Academy of Sciences (July, 1700).

In the seventeenth century the hegemony of the seas passed into the hands of England, Holland, and Denmark. Thus a door was opened to heathen peoples. The Dutch, who deprived the Portuguese of nearly all their East Indian colonies, developed a decided missionary activity. One of the avowed aims of the East Indian *Handelsmaatschappij*, chartered in 1602, was the conversion of the heathen. The history of these early Dutch missions has not been sufficiently explored; but we know that unevangelical means were soon employed, as in Ceylon, where the Dutch governor made the tenure of even the lowest governmental positions, and even the governmental protection, conditional upon signing the Helvetic Confession. Thousands pressed to baptism, which was denied to no one who could repeat the Lord's Prayer and the Ten Commandments. By the close of the seventeenth century, 300,000 — yea, according to Brown, by 1722, 424,392 — Singalese had been baptized. The same measures were employed in Java, where 100,000 received baptism. Professor Walæus of Leyden sought by his missionary institute (founded in

1622, which collapsed after the despatch of twelve students) to develop a real missionary interest, as also did Heurnius, in his *Admonitio de legatione ad Indos capessenda* (1618), and Hoverbeek of Utrecht, by various writings, — *Summa controversiarum cum gentilibus, Judaeis, Muhammedanis et Papistis*, 1659; *De convertendis et convincendis Judaeis*, 1665, etc. There were some faithful workers on the mission-fields, but the result of the missions was only a nominal Christianity. The Dutch also carried on a mission for a while in Brazil, where the West Indian Company (founded 1621) established a trading-port. Moritz of Nassau-Siegen, who went out as governor in 1636, sent back for eight ministers, who were to divide their time between the colonists and the natives. Two of these (Doriflarius and Davilus) translated the Catechism; and some Indians were baptized, and schools planted. But the missionary operations came to a close by the cessation of the colony in 1667.

In England the political and religious controversies of the seventeenth century were the occasion of the first missionary operations among the Indians of North America. The Puritans who emigrated to New England made some effort in this direction. [The charter granted by Charles I. to the Massachusetts Company in 1628 expressed the hope that "the colony would win the natives of the country to the knowledge and obedience of the true God and Saviour of mankind;" and the colonial seal bore the impression of an Indian, with a label in his mouth bearing the words, "Come over and help us." In 1646 the Massachusetts Legislature passed an act encouraging missions among the Indians.] The pious John Eliot (see ELIOT) devoted (1646) his life to this work (see Fritschel: *Gesch. d. christl. Missionen Nordamerikas im 17. u. 18. Jahrh.*), and gave to the Indian the first translation of the New Testament. His example was followed by others, among whom the Mayhews have an honorable prominence. These were the first missions to be carried on by Protestants in the true spirit of the gospel, and of permanent value. Sermons were preached, and instruction given, in the Indian languages, congregations organized, and natives trained for the ministry. Up to 1680, 14 well-organized congregations had been established, with 1,100 members. In 1644 a petition was handed to the Long Parliament by seventy clergymen, asking that something be done for the diffusion of the gospel in America and the West Indies. In 1648 Parliament sent a circular to the churches, calling for gifts to missions. One result of this movement was the organization of the Society for the Propagation of the Gospel in New England, of whose history, however, hardly any thing is known. It was presumably the mother of the Society for the Propagation of the Gospel in Foreign Parts, established in 1701, with which the Society for Promoting Christian Knowledge, established in 1698, stood in close relations. Both these societies, however, during the first century of their existence, were more concerned for the colonists than for the heathen.

Cromwell made a bold proposition in regard to missions. He proposed that a society (*Congregatio de propaganda fide*) should be formed, with seven directors and four secretaries, drawing their salaries from the State, and the world divided into four districts. Although this plan was not executed, it attests the awaking interest in the spread of the gospel. The same may be said of several individual enterprises: such as the departure of Oxenbridge, a Puritan clergyman, to Surinam; the translation of the Gospels into Malay by Professor Hyde of Oxford, and of Grotius' *Truth of the Christian Religion* into Arabic by Pococke; and the appeal of Humphrey Prideaux to Dr. Tenison, archbishop of Canterbury, to found an institute for the training of missionaries.

Denmark manifested no missionary concern in this century. It had established colonies in the East Indies in 1620, and in the West Indies in 1672, and was exceedingly zealous in the interests of orthodoxy of doctrine. In this it resembled Germany, and followed Germany in forgetting to send the gospel to the heathen. Its orthodoxy was a barren tree. It remained for the pietistic circles, in contrast to the strict orthodox circles in the Lutheran Church in Germany, to arouse it to a sense of its duty to the heathen.

3. THE EIGHTEENTH CENTURY. — The beginning of the eighteenth century was an epoch in the history of Protestant missions. In 1705 Lütken, the court preacher at Copenhagen, who had for seventeen years been in Berlin, and stood in friendly relations with Spener, and carried on a correspondence with Francke, was appointed by the Danish king, Frederick IV., to secure foreign missionaries. Two pietists, Ziegenbalg and Plütschau, students of theology, were recommended to him, and through him to the Danish king, and sent to Tranquebar, India. The king provided for their support, and in 1714 a Danish *Collegium de cursu evangelii promovendi* was organized. But, in spite of these things, the affairs of the Tranquebar mission were conducted from Halle; and the main leader was August Hermann Francke. This godly man seems to have gotten his first missionary impulse from Leibnitz (see Kramer: *Life of Francke*), and was the author of that remarkable missionary tractate, *Pharus missionis evangelicæ*, in which he urges Frederick of Prussia to take up the work of converting the heathen, especially the Chinese. As the principal representative of the pietistic movement, next to Spener, and as the founder of the Orphan House at Halle, he was providentially fitted to induce a spirit of devotion in young missionaries, and to develop a missionary constituency at home. Without Francke, the Danish mission would soon have collapsed. He was the first to edit, from 1710 on, regular missionary reports. In one word, Halle was the centre of the Tranquebar mission; and the first real missionary hymn, that of Bogatzky, was written under this influence, — *Wach auf, du Geist der ersten Zeugen.* On the other hand, the orthodox party looked with suspicion upon the movement; the Wittenberg faculty calling the missionaries "false prophets;" and others, even Neumeister, the author of *Jesus nimmt d. Sünder an*, declaring missions to be unnecessary.

The Tranquebar mission continued to do efficient work until the close of the century, when rationalism at home undermined its roots. The English missionary societies, and, later, the Leipzig society, became its heirs. Its most prominent workers were Ziegenbalg and Schwartz, and the

visible results were the conversion of 40,000 souls. (See Germann: *Ziegenbalg und Plütschau*, and the art. SCHWARTZ.)

Denmark also directed its attention to Lapland and Greenland. The self-denying Thomas von Westen made three missionary tours to Lapland (1716–22). Hans Egede is the real apostle of Greenland, where he spent fifteen years with his family. At the close of this period he returned to Copenhagen to train missionaries. In this latter enterprise he was not successful; but there were others to take up his labors, — the United Brethren of Herrnhut, to whose missions we now turn.

In 1731 Zinzendorf visited Copenhagen, and was induced by what he saw to carry out the missionary thoughts a previous visit to Ziegenbalg and Halle had started. A negro returned with him to Herrnhut, and begged the Brethren to send the gospel to his fellows in St. Thomas. Members of the community at once offered themselves for Greenland and the West Indies. On Aug. 21, 1732, Dober and David Nitzschmann, each with eighteen marks for travelling expenses, started for St. Thomas; and in January, 1733, Matthew and Christian Stach, for Greenland. The first Greenlander, Cajarnak, was baptized March 30, 1739. Other missionaries were rapidly despatched, — to St. Croix, 1734 (where ten in a short time became victims to the climate); Surinam, 1735; Guinea and Cape Colony, 1737; the Indians of North America, 1740; Jamaica, 1754; Antigua, 1756; Barbadoes, 1765; Labrador, 1770; St. Kitt's, 1777; Mosquito Coast, 1848; Australia, 1849; the Himalayan region, 1853; Demerara, 1878. Up to 1750, or in twenty years, the United Brethren of Herrnhut had established more missions than the combined Protestant Church in two hundred years. The salvation of the heathen lay, day and night, upon the heart of Zinzendorf. Herrnhut became the salt of the earth, and remains to this day the missionary church *par excellence*. (See Römer: *D. Missionswerk d. evang. Brüdergemeinde*, 2d ed., 1881.) The Moravian missionaries started out with the motto, "Venture in faith." They were uneducated, but their humility and fidelity gradually overcame all the prejudices against "the illiterate laymen." They were enjoined to practise rigid economy, and to labor with their hands. They were to use only spiritual means, and to aim at the conversion of individuals. The United Brethren have sent out (up to April, 1882) 2,212 missionaries (male and female), of whom 604 are still laboring, 327 of whom are men (*Rückblick auf unsere 150 jährige Missionsarbeit*, Herrnhut, 1882). In 1882 the 150th anniversary of Moravian missions was appropriately celebrated in Herrnhut, and all the various Moravian churches of Germany and the United States. See THOMPSON: *Moravian Missions*, N.Y., 1882.

Unfortunately, the example of the Moravians was not at once followed by the rest of the Protestant Church. The responsibility for this neglect lies with the rationalism and the deism which undermined the faith of England and Germany. In rationalistic soil, missions have not flourished, and never will. Germany was more active in this century than other countries, and no other country can show such noble workers as Francke and Zinzendorf. In Holland, the duty of missionary effort was forgotten. In England, the Society for the Propagation of the Gospel in Foreign Parts was founded in 1701, but it dragged on a sluggish existence till the opening of this century. It did very little for the Indians and negroes of America. The Society for Promoting Christian Knowledge did somewhat better. Collections were taken up for it at court, and George I. showed his interest by writing a cordial letter to Ziegenbalg and Gründler (Sherring: *History of Protestant Missions in India*, pp. 9, 13). In Edinburgh, a Scotch Society for Promoting Christian Knowledge was founded in 1709, and also a Corporation for the Propagation of the Gospel in New England. They sent a few missionaries to the Indians, and amongst those sent by the former society was the godly and devoted David Brainerd. [Jonathan Edwards also labored among the Stockbridge Indians.] With the grand opportunities afforded by its Colonies, and domination on the seas, England did next to nothing, during the eighteenth century, for missions. The reason is to be found in the low state of religion and the influence of the deistic movement. Never were such elegant moral sermons preached, and never had immorality reached so high a point. It was with the dawn of a new era of faith in England, at the close of the century, that the missionary spirit of the nineteenth century was begotten.

4. THE NINETEENTH CENTURY. — The great religious revival, starting with the labors of the Wesleys and Whitefield, gave the impulse to recent modern missions. God was opening the doors to the nations, and the period had dawned which he had chosen for the missionary era. Not only had Cook's voyages and discoveries aroused an intense interest in the lands and peoples across the sea, but the missionary societies found in them an argument to which they could appeal. Since that time, down to Stanley's journeys in the Dark Continent, missions and geographical discovery have stood in closest connection; and we may say, with Livingstone, "The close of the geographical discovery is the beginning of the missionary enterprise." To this consideration we must add the remarkable progress in inventions, and the facilities of commerce, such as the world had never dreamed of before. Finally, the national conscience of England began to be aroused. The charter of the East-India Company, as given by William in 1698, and renewed by Anne in 1702, stipulated that there should be a minister at every military station and factory, and that he should learn the native language, and devote some of his time to the instruction of the natives in the Christian religion. But, unfortunately, the chaplains to India did not concern themselves with the natives; nor would the officials of the company have tolerated it. The first storm against the corruption of the East India Company rose in 1783. In 1793 Parliament passed laws requiring it to institute measures which would result in the gradual uplifting of the religious and moral condition of the native population. But the project of sending out missionaries was even then declared to be the most extravagant, mad, useless, and dangerous project that had ever been conceived. The more intemperate, however, the company became, and the more reckless their treatment of the missionaries,

the more determined became the conflict at home, until, in 1813, the door was finally opened to missionary operations in India by a parliamentary decree. (See INDIA.) The new missionary interest of England was communicated to Germany; although at first *all the official organs of the Church assumed a hostile attitude to missions*, so that not the Church as a body, but detached Christian circles, took up the matter. Independent societies were formed, which may be regarded as a substitute for the orders of the Roman-Catholic Church, and may be looked upon, unless all signs are deceptive, as a divine preparation for the ecclesiastical organization of the future. We now turn to the history of the foundation of the several missionary societies, and, first of all, to England. This history forms one of the most refreshing episodes in the annals of the Protestant Church; for it is animated with enthusiastic faith, fraternal love, a childlike spirit of joy, heroic courage, pious prayerfulness, and a holy spirit of self-sacrifice.

English Societies. — The Baptist Society for Propagating the Gospel amongst the Heathen was formed in Kettering, Oct. 2, 1792, by a small company, including Andrew Fuller and William Carey the cobbler, to whose suggestion the meeting is mainly to be ascribed. Carey had previously published his *Inquiry into the Obligation of Christians to use Means for the Conversion of the Heathen;* and on May 31, 1792, preached his famous missionary sermon at Nottingham on Isa. liv. 2, in which he urged the convention to expect great things and to attempt great things. Carey himself was the first missionary of this society, and Fuller its first and most energetic secretary. Carey went to India, and was soon joined by Marshman, Ward, and other laborers. In 1809 the first translation of the Bible into Bengalee was accomplished, and printed at the Baptist printing-press at Serampore. In 1814 this society employed 14 European and 28 native missionaries, and had 500 Indian converts. It undertook new missions in Ceylon in 1812; Jamaica, 1813; Western Africa, 1840; China, 1859; and Japan. *Statistics for 1881:* Missionaries supported by the Board, 95; pastors of self-supporting churches, 61; evangelists, 258; members, 38,397; income, £60,275. Its offices are 19 Castle Street, London, E.C.; organ, *The Missionary Herald.* (See Underhill: *Christian Missions in the East and West in Connection with the Baptist Missionary Society*, and the arts. CAREY, MARSHMAN, etc.) The General Baptists organized their missionary society in 1817, and now employ 6 missionaries in India; organ, *Missionary Observer.*

The London Missionary Society was formed Sept. 21, 1795. On the three following days, six solemn services were held in the churches of London. It comprised dissenters of the various denominations, as well as members of the Established Church, and had among its incorporators laymen, as well as clergymen. Soon after its organization, the society passed under the control of the Independents. The South Sea Islands were settled upon as the first field of operations; and 29 men were sent out, among whom 4 were ministers. The ship "Duff" was purchased; and on March 4, 1797, she dropped anchor off Tahiti. After many vicissitudes, this mission was carried on to a glorious success, under the leadership of John Williams. (See FIJI ISLANDS, FRIENDLY ISLANDS, WILLIAMS, etc.) The society established other stations in Southern Africa in 1798 (see LIVINGSTONE, etc.), India in 1805, China in 1807 (see MORRISON, etc.), British Guinea and the West Indies, 1821, Madagascar, 1818 (see MADAGASCAR), and many of the Polynesian islands. *Statistics for 1882:* English missionaries, 142; native ordained ministers, 369; native preachers, 4,826; church-members, 99,382; boys' schools, 1,458; scholars, 69,418; girls' schools, 331; scholars, 12,751; income, £116,012; organ, *The Chronicle of the London Missionary Society.* Its offices are in Blomfield Street, London.

The Society for Missions to Africa and the East was founded April 12, 1799, by ministers of the Church of England. The movement was earnestly supported by Wilberforce. In 1812 it changed its name to the Church Missionary Society for Africa and the East. By 1825 it had sent out 96 missionaries, of whom 28 were German, and 32 English clergymen: the rest were laymen. In 1815 it founded the Missionary Seminary at Islington, which had, up to 1878, sent forth 420 missionaries. Fourteen of the society's missionaries have reached the honor of episcopal consecration, among whom is one native, Dr. Crowther. It established stations in Western Africa (Rio Pongas and Sierra Leone) in 1804; India, 1814; New Zealand, 1814; Ceylon, 1818; British America, 1823; Eastern Africa, 1843; China, 1845; Mauritius, 1856; Japan, 1869; Persia, 1875; Victoria Nyanza, 1876. The Sierra Leone Church, with its more than 5,000 communicants, is now self-supporting. *Statistics for 1882:* European (male) missionaries, 230; native, 230; native lay-helpers, 2,569 male, 461 female; native communicants, 36,326; schools, 1,617; scholars, 68,647; income, £221,136; organ, *The Church Missionary Intelligencer and Record.* Its offices are in Salisbury Square, London. This society, by its tolerant and fraternal Christian spirit, has the confidence and hearty moral support of all Christian denominations.

The Society for the Propagation of the Gospel in Foreign Parts (S. P. G.), founded in 1701, began a new life in the early part of this century. It has become more and more the representative of the High-Church party and principles, and prosecutes the work of establishing new bishoprics with great zeal. Feeling itself to be the representative of the Church *par excellence*, it has entered territory already sufficiently occupied by other societies, and has thereby caused not a little trouble. It lays great stress upon the organization of bishoprics. It has opened stations in India (1818), Ceylon, South Africa (1820), the West Indies, Australia, and New Zealand (1839), Borneo (1849), British Columbia (1859), China (1874), Japan (1873), etc.; and has even intruded into Madagascar (1864) and the Fiji Islands (1879). The report of the society does not give separate statistics. The society, perhaps, has 20,000 native communicants, under the care of 250 missionaries; income in 1881, £134,979; organ, *The Mission Field.* Its offices are 19 Delahey Street, Westminster.

The Universities' Mission to Central Africa stands in close connection with the S. P. G., and was founded in 1860. Bishop Mackenzie was con-

secrated first bishop on Jan. 1, 1861, and was succeeded at his death by Dr. Steere. In 1881 this mission had 5 priests and 8 deacons in its employ. (See Rowley: *Twenty Years in Central Africa, being the Story of the Universities' Mission*, London, 1881.)

Other independent missionary societies connected with the Church of England are, The South-American Missionary Society, founded in 1844, which had in 1881 an income of £13,678, and prosecutes work in the Falklands, Terra del Fuego, Argentine Republic, Brazil, Chili, Peru, etc.; organ, *The South-American Missionary Magazine*. Its offices are at 11 Sergeants' Inn, London. The Moslem Missionary Society was founded in 1861. Its secretary seems to be its only missionary.

The Methodists have, from the beginning of their history, had an intense missionary spirit. Thomas Coke, in 1786, was the first director of their foreign missions; and the Methodists established during his lifetime stations in the West Indies and Western Africa. He died in 1814, on his way to Ceylon, whither he was going to establish a third mission. The Wesleyan Methodist Missionary Society was formed after his death in 1817, and opened stations in Southern Africa, 1815, India, 1817, the South Seas (Australia, New Zealand, Fiji Islands), 1822, China, 1831, and also in France, Germany, Italy, Spain, and Malta. Its work in Canada and British America has been taken up by the Canada Wesleyan Society, which also has a mission in Japan. The missions in the South Sea Islands are now likewise independent of the mother-society. *Statistics for 1882 (including Europe, India, China, Africa, West Indies)*: Missionaries and assistant missionaries, 531; other helpers, 10,191; church-members, 89,349; income in 1881, £152,935; organ, *The Wesleyan Missionary Notices*. Its offices are 66 Paternoster Row, London.

The Welsh Calvinist Methodist Society (1840) has a successful mission in India, with 66 congregations and 2,055 church-members in 1881. The Primitive Methodist Missionary Society was founded in 1843. The United Methodist Free Churches Missionary Society (1856) has stations in the West Indies, China, and Africa, with 16 missionaries and 5,000 communicants. The Methodist New Connection Missionary Society (1860?) has a mission in China; employed (in 1882) 5 European missionaries, 52 local preachers, and numbered 1,131 communicants; income, £4,829. Its office is 4 London-House Yard, London.

The Foreign Mission Society of the Presbyterian Church in England, founded in 1855, has stations in India, China (1856), and Formosa (1865). In 1882 it had 2,570 communicants, and employed 17 clerical and 4 medical missionaries; income, £14,028; organ, *The Messenger and Missionary Record of the Presbyterian Church in England*. Its offices are 7 East India Avenue, London. The Irish Presbyterian Foreign Missionary Society began its existence in 1840; has stations in India, China, and Spain, and in 1882 employed 10 European missionaries, and numbered about 300 native communicants; income, £9,984. The Friends' Foreign Mission Society (1865) prosecutes missionary work in India, Syria, and especially Madagascar (3,250 church-members). The China Inland Mission (1865), employing 70 missionaries, and numbering 1,000 communicants, and the Congo (or Livingstone) Inland Mission, employing 14 missionaries, are undenominational. In addition to these organizations, there are a number of efficient ladies' associations in England.

Scotch Societies. — The Glasgow and the Scottish Missionary Societies were founded in 1796, and sent missionaries to Sierra Leone, Cape Colony, India, and Jamaica. It was not till 1824 that Dr. Inglis succeeded in bringing the Established Church as a body to prosecute missions. Its first missionary was Dr. Duff (see DUFF), who went to India, and was soon followed by Wilson, Mitchell, and others. These missionaries addressed themselves more particularly to the work of education. At the Disruption, in 1843, two societies ensued. The missionaries in India, however, united with the Free Church; but the missionary property went to the Established Church. The latter soon sent fresh missionaries to India (1845), and has established stations in Eastern Africa (1876) and China (1877). In close connection with it stands the Ladies' Association for the Advancement of Female Education in India. The organ of the Established Church's missions is *The Church of Scotland Home and Foreign Missionary Record*. Much more extensive has been the work of the Free Church. Besides its Indian stations, it has established missions in Southern Africa, among the Kafirs (1844) and Zulus (1867), in the New Hebrides (1848), Syria (1872), Lake Nyassa, Africa (Livingstonia mission) (1881). *Statistics for 1882:* Ordained European missionaries, 38; ordained native missionaries, 11; medical missionaries, 9; other European helpers, 26; native, 313; communicants, 4,271; income, £29,587. The Ladies' Society for Female Education in India and South Africa is connected with the Free Church; organ, *The Free Church of Scotland Monthly Record*. Its offices are in Edinburgh. The United Presbyterian Church of Scotland began operations among the heathen in 1835, and has missions in the West Indies (Jamaica and Trinidad), Kaffraria, Spain, India, China, and Japan. *Statistics for 1882:* Ordained European missionaries, 47; ordained native missionaries, 16; European medical missionaries, 5; native helpers, 320; European zenana agents and teachers, 17; communicants, 10,215; day schools, 182; pupils, 10,651; income in 1881, £33,816; organ, *The Missionary Record of the United Presbyterian Church*.

American Societies. — The churches of North America, as has already been noticed, were interested, in the eighteenth century, in the work of carrying the gospel to the Indians. It is characteristic that the modern missionary movement in the United States started in an institution of learning, — Andover Seminary. The first and main mover was Samuel J. Mills (see art.), who was deeply interested in missionary subjects while a student at Williams College. At Andover Seminary, he, together with Hall, Judson, Newell, and Nott, formed a missionary society, and with three of them presented to the Association of Massachusetts Proper, convened at Bradford, an appeal in behalf of missions. The result was the founding, on June 29, 1810, of the American Board of Commissioners for Foreign Missions. This organization at first proposed a union with the

London Missionary Society, but the idea was abandoned; and in 1812 the first missionaries were sent to India,—Judson, Rice, etc. The former became a Baptist, and went to Burmah. The mission was ultimately established in Bombay (1813) and Ceylon (1816). The Board began its mission to the Indians in 1818; in the Sandwich Islands, 1820; in Palestine, by the despatch of Pliny Fisk and Levi Parsons, in 1818; Turkey, 1822; Zululand, 1835; South China, 1847; Micronesia, 1852; North China, 1854; Japan, 1869; Spain and Mexico, 1872; Austria, 1873; Central Africa, 1880. *Statistics for 1882:* American ordained missionaries, 164; American assistants, male and female, 392; native pastors, 148; native preachers, 438; church-members, 19,755 (exclusive of the Sandwich Islands); high schools and seminaries, 63; schools, 847; whole number of pupils, 36,865; income, $459,700, of which $110,000, was from women's societies. The Hawaiian Evangelical Association of the Sandwich Islands carries on an independent mission in the Micronesian Islands, with (in 1880) 40 stations and 2,904 adherents. Since 1869 the Woman's Board of Missions has co-operated with the American Board. Its organ is *Life and Light for Woman.* The American Missionary Association of the Congregational Church carries on operations among the Indians, negroes, and Chinese in America, and the negroes in Western Africa. It employs 84 missionaries and 180 teachers in the South, and 8 missionaries and 5 teachers in Africa; organ, *The American Missionary.* Down to the year 1837, the Presbyterian Church as a whole supported the American Board. At the division of the church at that time, the Old-School body constituted a separate Presbyterian Board. The New-School body continued to support the American Board until the re-union of the two branches of the Presbyterian Church in 1870; so that it is now completely under the control of the Congregational Church. Organ, *The Missionary Herald.* Its main offices are at 1 Somerset Street, Boston.

The Baptists, at their General Convention in Philadelphia (1814), constituted the Baptist Missionary Union, but in 1845, when the Baptists of the South withdrew, changed the name to the American Baptist Missionary Union. The occasion of the organization of the Baptist Society was the change of views, on the subject of baptism, which Judson and Rice had experienced on their way to India. It has established stations in Burmah, 1813; among the Karens in 1828 (see art.); Assam, 1837; India (among the Telugus), 1840; Siam, 1833; China, 1843; Japan, 1872; Africa (among the Bassos), 1880. *Statistics in 1882:* American missionaries, 181; native ordained preachers, 190, and unordained assistants, 473; church-members, 46,017; income, $352,000. The society also prosecutes missionary work in Sweden, Germany, France, Spain, and Greece, with 94,879 church-members. Organ, *Baptist Missionary Magazine.* Its principal offices are in Boston. There are three women's Baptist missionary societies, with headquarters at Boston, Chicago, and San Francisco; organ, *The Helping Hand,* Boston.

The Freewill Baptists began missionary operations in 1833, and carry on a mission in India, with 6 American missionaries, and 16 native ordained and lay preachers (1882). A Woman's Society co-operates with the main society, and issues a bi-monthly, *The Missionary Helper.* The Southern Baptists, who withdrew in 1845, on account of the slavery question, carry on missions in Western Africa and China, with 7 missionaries. The Seventh-day Baptists (1842) have a mission in China. The Baptist Church of Canada began missionary operations in 1866, and supports 4 missionaries among the Telugus of India, and numbers 500 communicants.

The two branches of the Presbyterian Church in the North, at the re-union in 1870, united in the support of the Board of Foreign Missions of the Presbyterian Church in the United States, which has its headquarters at 23 Centre Street, New York. It conducts missions in Syria (begun by the American Board in 1818), Persia and India (begun by the American Board in 1836), Siam (1840, and among the Laos, 1867), Liberia and Gaboon in Western Africa (1842), China (1844), Japan (1859), the United States of Colombia, Chili, and Brazil (1856–59), Mexico (1872), and among ten tribes of Indians. *Statistics for 1882:* 140 American missionaries; 84 ordained native, and 128 licentiate native, preachers; 240 American, and 607 native, female missionaries; 16,484 communicants, and 20,064 scholars in its schools; income, $583,124; organ, *The Foreign Missionary.* There co-operated with this society 7 women's missionary societies, whose contributions, 1870–71, amounted to $7,327; in 1881–82, to $178,180.

The Presbyterian Church South formed its missionary society in 1862, and conducts missions among the Indians, in Mexico, Brazil, Italy, Greece, and China. *Statistics for 1882:* Ordained American missionaries, 20; female assistants, 26; medical missionary, 1; native preachers, 13; other native helpers, 34; day schools, 20; scholars, 500; communicants, 1,505; income in 1881, $69,309, $10,984 of which came from ladies' missionary associations; organ, *The Missionary.*

The Board of Foreign Missions of the United Presbyterian Church of North America has established stations in Egypt (1854) and India (1855). *Statistics for 1882:* American missionaries, 13; female missionaries, 21; ordained native missionaries, 8; other helpers, 189; communicants, 1,565; schools, 75; scholars, 2,367; income in 1881, $77,872. Its offices are 136 North 18th Street, Philadelphia.

The Reformed Presbyterians in the United States began missionary operations in 1859, and have 6 missionaries in Syria.

The Board of Foreign Missions of the Reformed Church in America was constituted as a separate body in 1858, and established stations in in China (1844), India (1854), and Japan (1859). *Statistics for 1882:* American ordained missionaries, 16; assistant missionaries, 24; native ordained ministers, 13; other native helpers, 147; day schools, 95; scholars, 2,340; communicants, 2,625; income in 1881, $72,960, of which $14,808 came through the Woman's Board; organ, *The Sower and Mission Monthly.* Its offices are in Vesey Street, New York.

The German Reformed Church is represented by 1 missionary in India; and, since 1880, supports 1 missionary in Japan.

The Cumberland Presbyterian Church began

missionary operations in 1876, and has 7 ordained missionaries among the Indians and in Japan.

The Presbyterian Church in Canada has missionary stations in the West Indies, India, Formosa, and the New Hebrides, and employs 14 missionaries.

The Missionary Society of the Methodist-Episcopal Church North came into existence in 1819, and has established stations in Liberia (1833), Montevideo and Buenos Ayres (1836), China (1847), Germany (1849), Scandinavia (1853), India (1856), Japan (1872), Mexico (1873). *Statistics of 1881:* American (male) missionaries, 99; native ordained preachers, 218; native unordained preachers, 463; employed by the Woman's Board, 39 American and 199 native helpers; church-members, 28,127; day schools, 331; day scholars, 11,161; theological seminaries, 8; income, $327,-327. (See J. M. Reid: *Missions and Missionary Society of the Methodist-Episcopal Church*, New York.) Its offices are at 805 Broadway, New York.

The Methodist-Episcopal Church South constituted a missionary society in 1845, and has stations among the Indians and in China (1848), Mexico (1873), Brazil (1876). *Statistics for 1882:* 15 American ordained missionaries; 60 native ministers, and about 2,500 communicants; income in 1881, $103,741. Its offices are in Nashville, Tenn.

The United-Brethren Church organized a missionary society in 1853, and sustains missions in Germany and Africa.

The Evangelical Association prosecutes missionary work in Japan, with 4 missionaries, and in Germany. In Japan, according to Rev. Dr. Hartzler's report (Aug. 21, 1882), the mission had 51 native members, 3 regular preaching places, 4 Sunday schools with 15 officers and teachers and 117 scholars, and 2 day schools with 72 scholars. The secretary of the Board of Missions in this country is Rev. Dr. Wiest.

The Methodist Church of Canada (1824) has missions among the Indians and in the Bermudas and Japan; employs 32 missionaries, and has 3,600 communicants.

The Board of Missions of the Protestant-Episcopal Church in the United States was constituted in 1821, and prosecutes missionary operations in Greece, Mexico, Western Africa, China, Japan, and Hayti. *Statistics for 1881:* Native communicants, 2,304; income, $193,265. Its offices are in the Bible House, New York; organ, *The Spirit of Missions*.

The Disciples of Christ prosecute missionary labors in India, Turkey, and Australia.

The Lutheran Church has thus far done little for the spread of the gospel in foreign lands. The General Synod has 4 missionaries in India and Western Africa; the General Council, 3 in India; the Synodal Conference none.

Continental European Societies. — Under the unfruitful sway of rationalism, the Danish and Halle mission dried up; and the Moravians must attribute the conservation of their missions to their freedom from rationalism. The missionary revival did not begin till thirty years ago. In 1880 they were laboring at 99 stations, with 143 (male) missionaries, and had 24,439 native communicants.

Before the organization of any of the modern German societies, Father Jänicke founded with prayer a mission school in Berlin, which flourished till Jänicke's death, in 1827, and furnished nearly 80 missionaries to the English societies. Income, 366,864 marks, more than half of which came from foreign lands.

The real mother of the German societies was the Basel Society for the Promotion of Pure Doctrine and Piety, founded in 1780 (*Die deutsche Gesellschaft zur Bevörderung reiner Lehre und wahrer Gottseligkeit*), which, under England's lead, soon took a deep interest in missions, and through its secretaries, Blumhardt and Spittler, established the Basel Missionary School in 1815. This institution at first only contemplated the training of missionaries, but in 1822 determined to establish stations. This is the real date of the Basel Missionary Society, which has sent missionaries to Persia (abandoned in 1835), West Africa, India, and China, and labors with increasing success. Both Lutheran and Reformed clergymen are employed. This is still the most important among the German societies, and employed in 1880 115 missionaries, and had 6,739 communicants; income, 682,168 marks; organ, *Der evangelische Heidenbote*. The Berlin Missionary Society was formed in 1824, in response to a call of ten men (Neander, Tholuck, Bethmann-Hollweg, Von Gerlach, etc.). It sent out its first missionaries in 1834 to South Africa, where in 1880 it had 58 missionaries and 4,187 communicants. Quite recently it has opened a mission in China. Income, 256,940 marks; organ, *Berliner M.-Berichte*.

The Rhenish Society (*Die rheinische Miss.-Gesellschaft*) was formed at Elberfeld in 1828 (there having been a small society at Barmen since 1818), including Elberfeld, Barmen, Cologne, etc. It sent out 4 missionaries to South Africa in 1829, and since to Borneo (1834), China (1846), Sumatra (1862), and in 1880 had 60 missionaries and 7,000 communicants; income, 304,779 marks; organ, *Berichte der rhein. Mission.-Gesellschaft*.

The North German society (*Die norddeutsche Missionsgesellschaft*) was formed in 1836, established a missionary institute in Hamburg, 1837, sent missionaries to New Zealand, 1842, and Western Africa, 1847, where the mission has been carried on at a terrible sacrifice of life, one-half the laborers succumbing to fever. In 1880 it had 11 missionaries and 250 communicants, with an income of 66,143 marks; organ, *Monatsblatt der norddeutschen M.-Gesellschaft*. Strict (Lutheran) confessionalism led to the formation of this society, as well as to the formation of the Evangelical Lutheran Missionary Society of Dresden, removed to Leipzig in 1846 (*Die evang.-lutherische Miss.-Gesellschaft*). A missionary association had been formed in 1819, at Dresden, to support the Basel society. It declared itself independent in 1836, after having established a missionary institute in 1832. The late Dr. Graul, who became director in 1844, by his energy, grasp of the subject, and missionary enthusiasm, won the support of a large Lutheran constituency for the society. After a passing work in Australia, it became heir in 1840 to as much of the old Danish and Halle mission among the Tamils as the English had not already inherited, and has now 21 missionaries among them, and

4,500 communicants. This is its only mission. Income in 1880, 222,000 marks; organ, *Das evang.-luth. Missionsblatt.*

The year 1836 was fruitful in the formation of German missionary societies. Gossner, who dissented from his Berlin brethren in demanding a higher literary standard for the missionaries, and who held that they ought to follow the example of Paul in working with their hands, at the age of sixty-three began an independent activity. Without any ostentation, he trained young artisans, until, within ten years, 80 missionaries were settled in Australia, India, North America, and Western Africa, who had graduated from his tuition. Gossner was every thing in his society, and pulled harder on the prayer-bell than on the alms-bell (*mehr die Bet.- als die Bettelglocke*). In the second decennium he sent out 58 missionaries. At his death, in 1858, the management of this society, called the "Gossner Society," was put in the hands of a committee. It now carries on operations on the Ganges, and very successfully among the Kohls. *Statistics for 1880:* Missionaries, 21; communicants, 8,000; income, 166,929 marks; organ, *Die Biene auf dem Missionsfelde.* (See Dalton: *Johannes Gossner.*)

The Hermannsburg Society (*Die Hermannsburger-Mission*) likewise owes its origin and peculiarities to the genius and enthusiasm of one man, the pastor at Hermannsburg, Ludwig Harms (see art.). Harms had early begun to co-operate with the North German Society; but, on the impulse of repeated applications from the sons of peasants for missionary training, he erected a missionary institute in 1849, and, four years subsequently, sent out 12 pupils and 8 colonists to Southern Africa. The ship for their voyage was constructed by the people of Hermannsburg (an inland town) themselves. It was Harms's plan to station missionaries in groups, and to colonize towns, among the heathen. Hermannsburg, in Southern Africa, is one of the results. *Statistics in 1880:* 90 missionaries, stationed in Africa, India, Australia, and New Zealand; communicants, 2,000; income, 288,386 marks; organ, *Hermannsburger Missionsblatt.*

The Pilgrim Mission of St. Chrischona at Basel is a missionary institute founded in 1848, and trains up missionaries for the Mohammedans and Oriental churches. In 1877 a German missionary institute was founded in Schleswig-Holstein, which in 1880 despatched 2 missionaries to India; income, 23,000 marks. The Knak Ladies' Missionary Society (1850) has charge of a foundling and orphan house in Hong Kong. The Ladies' Society for Female Education in the East (1842) has sent out 18 female laborers to India, Palestine, and South Africa. The Jerusalem Union, founded in 1845, limits its activity to Bethlehem in Palestine. The Kaiserswerth Deaconnesses Institute has 50 sisters laboring in hospitals, orphan-asylums, and schools in the East.

In 1797 the *Nederlandsche Zendelinggenootschap vor voortplanting en bevordering van het christendom bijzonder onder de heidenen* was organized at Rotterdam. The principal mover was Van der Kemp. The first missionary was despatched in 1813, in the person of J. Kam, who has been called the "Apostle of the Moluccas." In 1810 a missionary seminary was founded in Berkel, which was removed to Rotterdam in 1821. The society has confined its operations to the Celebes, Amboyna, and Java, and has to-day 16 missionaries and 20,000 communicants; organ, *Maandberigt van het Ned. Zendelingg.* The other Dutch societies employ about 30 missionaries in the Dutch colonies, but have not been very efficient. Among these organizations are *De Doopgezinde vereeniging tot bevordering der Evangelieverbreidung in de Ned. overzeesche bezittingen* (1848), *Het Java-Comité* (1854), *De Utrechtsche Zendelingsvereeniging* (1859), etc. It is computed that the Molucca Christians number 40,000, but there is not much vital Christianity among them. In spite of the large number of Dutch missionary societies, it must be said that Holland, which has been made rich by her colonies, has done her Christian duty by them only in a very small degree.

In France, the *Société des Missions évangéliques* was organized by the various French Protestant denominations in 1824, and has 23 missionaries in South Africa, Senegambia, and Tahiti, and 4,000 communicants; income, 220,000 francs; organ, *Journal des Missions évangéliques.* In Denmark, the *Danske Missions Selskap* was formed in 1821, and supported the Basel society till 1864, when it established an independent mission in India, and put itself in connection with the clergy of Greenland. There are, perhaps, 7,000 communicants connected with the Danish missions to Greenland. In Norway, the *Norske Missions Selskap zu Stavangar* was organized in 1842, and has 15 missionaries laboring in Zululand (100 communicants) and Madagascar (1,200 communicants). In Sweden, the *Swenska Missions-Sällskapet* was formed in 1835. In 1876 it was turned over to the State Church of Sweden, which supports some missionaries in Zululand and among the Tamils in India. An independent society, the *Evangeliska Fosterlands Stiftelsen*, was formed in 1856, and has missionaries in Abyssinia. In all, Sweden supports about 12 missionaries. A missionary society was organized in Finland, 1859, and has stations in Ovamboland, Africa.

The following table of statistics may be regarded as approximately correct, and, if any thing, rather an underestimate. The statistics do not include women's societies as separate organizations.

Countries.	Missionary Societies.	Missionaries (male from Europe and America).	Communicants.	Christians.	Income.
Great Britain . .	21	1,500	345,000	1,200,000	$4,000,000
North America .	25	700	100,000	350,000	2,500,000
Germany and Switzerland .	9	525	59,000	165,000	600,000
Other European States	16	100	28,300	165,700	250,000
Total . . .	71	2,825	532,300	1,880,700	$7,350,000

From the above survey, it becomes apparent that ours is a missionary age, and that missionary activity has increased as the century has progressed. Missions are a matter of voluntary associations. This may be regarded as providential, and perhaps preparatory for the Church of the

future. The churches that are independent of the State are by far the most active in the cause of missions, and just because they have been called upon to support their home organization by their own gifts. The methods of carrying on missionary operations are, on the whole, consentient. All Protestant societies are agreed that spiritual agencies must be employed; and in this they greatly diverge from the Roman-Catholic Church. Missions are everywhere the mother of the school, and at least 12,000 schools owe their origin and support to foreign missionary societies. During the century, 230 translations of the Bible have been made, at least 70 of which were in languages theretofore absolutely without a literature. The literary services of missionaries to mission-lands have been simply immense. (See Warneck: *D. gegenseitigen Beziehungen zwischen d. modernen Mission und Kultur.*) There is a general agreement that the native churches should be brought up as soon as possible to self-support and independence. At present there are no less than 25,000 native helpers, of whom at least 1,500 are ordained ministers or evangelists. The London Missionary Society had, in 1882, 369 native ordained missionaries; the American Board, 148 native pastors, 438 native preachers and catechists, and 1,055 native school-teachers; and the Presbyterian Board (North), 84 native ordained pastors, 128 licentiates, and 607 lay-helpers. Recently, industrial missions, which combine preaching with practical instruction in the arts of civilized life, have been organized in Central Africa. The medical missions are also doing a grand work.

III. *SURVEY OF THE MISSION FIELD.*[1] *North America.* — The missions in Greenland began with the labors of Egede in 1721, and the Moravians in 1733. Few heathen remain; but the Christians are still on a low plane of Christian living, and not till within the past ten years have serious attempts been made to train a native ministry. In Labrador, the Moravians established a mission in 1771, and 1,260 Christians are the reward of their toilsome labors. In British America and Canada, the Church Missionary Society is the most active, and has five dioceses, — Athabasca, Saskatchewan, Manitoba, Moosonee, and Metlakatla. It began its work in 1820, and has 11,500 communicants connected with its missions. In 1839 the Wesleyan Missionary Society entered the same field. Its work is now carried on by the Methodist Church of Canada.

In the United States, there are three classes who properly come under the head of missionary subjects, — the Indians, Chinese, and Mormons. The negroes (see art.) do not properly belong here, as they are American citizens. John Eliot, the Mayhews, David Brainerd, and others labored with fidelity and success among the Indians. At the present time the different tribes are apportioned to different denominations, which have the sole right of prosecuting religious work amongst them. There are, perhaps, 25,000 Indian communicants in the different churches. For the missions among the Chinese and Mormons, see those articles.

In the West Indies, the unexampled cruelty of the Spaniards exterminated the aborigines, and substituted in their place African slaves. In 1838 England gave freedom to the slaves in her colonies, and the example has been recently followed by Spain. The population of the West Indies is 4,412,700, of whom 2,061,000 are under the crown of Spain. Here, again, the Moravians were the first to begin missionary operations (1732). They now number, on eight islands, 36,800 Christians. The Methodists followed in 1786, at Antigua, and have to-day 41,000 communicants. The Baptists came next, in 1813, and have in Jamaica 23,000, and the rest of the islands 5,160, church-members. The Society for the Propagation of the Gospel also carries on a very important work in five dioceses. It has given birth to an independent West Indies' Missionary association, which has sent some missionaries to Western Africa. The London Missionary Society, the American Missionary Society, the United Presbyterian Church of Scotland, and the Episcopal Church of the United States, also have missions in the West Indies. Mexico was opened to the Protestant churches after the expulsion of the French in 1867, and is now occupied by the Protestant-Episcopal, Methodist-Episcopal, Congregational, and Presbyterian (Northern and Southern) churches of the United States. The labors of the missionaries have been richly rewarded (see art. MEXICO). In Central America, the Society for the Propagation of the Gospel, and the Methodists, have stations in Honduras (4,000 Christians), and the Moravians on the Mosquito Coast (1,080 Christians). The most hopeful missionary fields in South America are Brazil and Chili.

The Islands of the Pacific Ocean. — Here we see a remarkable change in the condition of the natives. The American Board began its mission on the Sandwich Islands. The London Society in 1797 sent missionaries to Tahiti and the Friendly Islands. The work in Tahiti has passed over to the French Church, which has more than 6,000 communicants. The apostle of many of the groups of the South Sea Islands was John Williams. (See WILLIAMS.) The Wesleyan Church is the predominant one on the Samoan, Tonga, and Fiji Islands, where a most remarkable revolution has taken place, transforming cannibals into church-going and school-attending peoples. (See FIJI ISLANDS.) On the New Caledonian, New Hebrides, and Queen Charlotte Islands, the London, several Presbyterian, Methodist, and Dutch societies, and the S. P. G., are laboring. The rude populations of the New Hebrides have at last become accessible. One of them, Eromanga, is famous as the scene of the martyrdoms of Williams and the two Gordons. In 1881 a memorial church was dedicated on the island, and three sons of the murderer of Williams were present. Aneytium is wholly evangelized. The Methodists of Sydney entered New Britain in 1874, with some helpers from the Tonga and Fiji Islands. Four evangelists have been murdered, but converts have been made. To New Guinea two missionaries from the Gossner Institute were despatched in 1855, but in 1871 the London Society began the active prosecution of work. (See Murray: *Forty Years' Mission-Work in*

[1] This part of the German article has been more abridged than the other parts, as the information is given, even at greater length, under special heads; e.g., CHINA, JAPAN, TURKEY, FIJI ISLANDS, etc.

Polynesia and New Guinea, London, 1876.) Missions in New Zealand were begun by the Church of England in 1814, which was followed by the Wesleyans in 1822. (See NEW ZEALAND.) The aborigines of Australia are being cared for by the Moravian, the Hermannsburg, Presbyterian, and other societies. It is a laborious and discouraging work; but about 1,000 have been won to Christianity, and in 1881 the missionary schools among them received the prize from the Australian Government.

Asia. — Beginning with the Indian Archipelago, we find that very little has been done on Java (only 4,000 Christians) and Borneo, where four missionaries and three of their wives were murdered in 1859. The work at Sumatra, which has been carried on for twenty years by the Rhenish Society is more hopeful; and 6,000 Christians are gathered into 14 congregations. An especially effective work has been carried on, since 1826, on the Celebes, where nearly the whole of the population is under Christian influence. On the way to India we touch upon Ceylon, with a population of 2,500,000. The Buddhists here are in the majority. The Dutch Government Christians, which once numbered 300,000, have pretty much all disappeared. The two Church-of-England societies, the Baptists, Wesleyans, and the American Board, number about 25,000 native Christians. It is on the Island of Ceylon that the exclusive bishop of Colombo (S. P. G.) has his diocese.

In India we tread upon the most important and most vigorously cultivated mission-field of the day. More than 650 missionaries, belonging to 35 societies, divide the territory between them. Recently the number of native Christians has grown very rapidly. Fifty-eight translations of the Bible into its languages have been made. Schools have been planted, until they have an attendance of 150,000. Female workers are beginning to make their influence tell in the zenanas; and year by year the number of native preachers and teachers is increasing. (See art. INDIA.)

In Siam, the American Baptists and Presbyterians have missions; the former (in 1882) with 500 communicants, the latter with 295 (including the Laos).

China, in which the London Missionary Society began its mission in 1807, is one of the most important as well as populous empires of the globe. It has now Christian churches, with 20,000 communicants, and 16 hospitals manned by devoted American and English medical missionaries. Japan, which was opened to commerce by the United States, has been the scene of missionary operations from 1859. The Americans (Hepburn, Verbeck) were the first to occupy the ground. Hopeful as this field has been and is, through the enterprise of the Japanese Government in adopting the ways of European civilization, there is much danger ahead from the spread of materialistic (Darwinism, etc.) views by American teachers at the universities. (See arts. CHINA and JAPAN.)

In the Mohammedan lands of Western Asia and Turkey, the missionaries have, in spite of guaranties of religious freedom, been obliged to confine themselves more or less closely to the remainder of the old Christian sects. The American Board is the most active in the countries of Islam, and is followed by the Church Missionary Society and the Presbyterians. In Persia, where Henry Martyn died (1812), the gospel has a firm foothold at Ispahan, Teheran, Tebriz, and Oroomiah. (See art. PERSIA). The missions in Syria (see art.) have been very successful, although but few Mohammedans thus far have been baptized. The missions of the American Board in Turkey are likewise in a very prosperous condition. The Armenians contribute the largest number of converts. Robert College at Constantinople, as the Presbyterian College at Beyrut, etc., stands a shining lighthouse, shedding light over a large area. (See TURKEY.)

Africa. — In Northern Africa, missionary operations are carried on with some success by the United Presbyterians among the Copts in Egypt, and by Miss Whately in Cairo. The first extensive African mission-field stretches along the western coast, from Senegal to Gaboon, from which the Baptists and the Congo inland mission are penetrating towards the Livingstone, or Middle Congo River. More than 200 French, American, German, English, and native missionaries, belonging to 15 societies, are laboring here, amongst peoples deeply sunk in heathenism, and exposed to a deadly climate. They have a population of 90,000 under their immediate care. Sierra Leone, populated in the early part of the century by freed negroes, is now an independent diocese. The Episcopal Church has 18,860 under its care; the Wesleyans, 17,098; Lady Huntingdon's Connection, 2,717, etc. (For Liberia, see special article.) On the Gold Coast, Wesleyan, Basel, and North German missionaries are laboring, the first with 6,038 communicants. The Wesleyans also hold Yoruba, with 1,236 communicants. The Niger mission (begun 1857) has been successful in training up an efficient corps of native workers, at the head of which stands the colored Bishop Crowther. The Bihé mission was begun by the American Board in 1880.

In Cape Colony, including Kaffraria, by the government census of 1875 there were 175,963 colored Protestant Christians. The Church Missionary and the Wesleyan societies have been the most active in this district. The states north of Cape Colony (Orange, Transvaal, Basutoland) were first opened up by Moffat (see his *Missionary Labors and Scenes in South Africa*, and J. E. Carlyle: *South Africa and its Mission Fields*, London, 1878) and Livingstone Different American and European societies have entered into this territory. For the remarkable history of missionary operations in Madagascar, see the special article. Eastern Africa was opened up by Livingstone; and the Church Missionary (1876), London (1878), and the Universities' Mission societies have occupied stations at Zanzibar, and are pressing towards the great lakes in the heart of Africa; thus following the footsteps, and answering the appeals, of the great African travellers, Livingstone and Stanley. Central Africa at the present is the most interesting African missionary-field. The Scotch have two stations on Lake Nyassa, and the Church of England at Blantyre on the Shiré River. The London Society, after severe sacrifices, are firmly established on Lake Tanganyika, and the Church Missionary Society, after still severer trials, on Victoria Nyanza

We close this hasty survey with the following table from Behm and Wagner, 1880:—

Countries.	Population of the World.	Protestants.	Christians.
Europe	315,929,000	75,124,000	297,300,000
Asia	834,707,000	430,000 (?)	11,926,000
Africa	205,679,000	740,000 (?)	3,560,000
America . . .	95,577,000	37,380,000	75,735,000
South Seas . . .	4,031,000	1,544,000	2,020,000
Total . . .	1,455,923,000	115,218,000	390,541,000

The whole number of Christians (not communicants) connected with the missionary fields may safely be calculated at 2,000,000. This seems a small number compared with the un-Christian population of the world. But we must remember, that we are still in the first stage of the modern missionary movement. The work hitherto done has been preparatory. Another age will reap the harvest. We must remember again, that the law of the progress of the kingdom of Christ is the law of the mustard-seed's growth now, as much as ever before. And once more we must remember, that numbers do not exhaust the results of modern missionary activity. The gospel has had a wonderful power in civilizing and educating the heathen nations, which cannot be embodied in figures. On the other hand, we must be on our guard against an ideal conception of the results of missions. The most of the Christians are still weak, and in the first stages of Christian experience and morality. It will take time to build up independent native churches.

Lit. — Important works have already been mentioned in the course of the article. The literature of missions is so large, that it is not possible to give here more than a few works of a general character, or more recent publication. Special works will be found in the lists of literature, under the names of countries (as Japan, Fiji Islands) and missionaries (as Duff, Livingstone). Marshall: *Christian Missions, their Agents and Results*, 2 vols., 2d ed., London, 1863; Rufus Anderson: *Foreign Missions, their Relations and Claims* (New York, 1869), *History of the Missions of the A. B. C. F. M. in the Sandwich Islands* (Boston, 1870), *To the Oriental Churches* (2 vols., Boston, 1872), and *In India* (Boston, 1874); Miss West: *Romance of Missions, or, Life and Labor in the Land of Ararat*, New York, 1875; Miss Yonge: *Pioneers and Founders in the Mission Field*, London, 1878; Kalkar: *Gesch. d. christlichen Mission unter d. Heiden* (from the Swedish, a good survey), Gütersloh, 1879; T. Smith: *Mediæval Missions*, Edinburgh, 1880; Christlieb: *Foreign Missions* (an excellent survey of the mission-field), Boston, 1880; Robert Young: *Modern Missions*, London, 1881, new and revised ed., 1882; Mrs. Pitman: *Heroines of the Mission Field*, New York, 1881; T. E. Burkhardt: *Kleine Missionsbibliothek*, 2d ed., Bielefeld, 1881, 4 vols.; Dobbins: *Foreign Missionary Manual;* Dorchester: *The Problem of Religious Progress*, New York, 1881; Thomas Laurie: *Contributions of our Foreign Missions to Science and Human Well-Being* (the Ely vol.), Boston, 1881; Bainbridge: *Around the World Tour of Christian Missions*, Boston, 1882; the *Reports* of the Liverpool, Allahabad, and other missionary conferences, especially the London (Mildmay Park) Conference of 1878, London, 1879; A. C. Thompson: *Moravian Missions*, New York, 1882; G. Warneck: *Missionsstunden* (Gütersloh, I., 1878, II., 1884), *Modern Missions and Culture* (Edinburgh, 1883), *Outline History of Prot. Missions* (1884); G. Smith: *Short History of Christ. Missions*, 1884; M. A. Sherring: *History of Prot. Missions in India*, new ed. by E. Storrow, London, 1884; W. Carlisle: *Mission Life in Jamaica*, 1884; G. Warneck: *Protestantische Beleuchtung der römischen Angriffe auf die evangelische Heidenmission*, Gütersloh, 1884–85, 2 parts. Also Newcomb's *Cyclopedia of Missions*, New York, 1856, 2d ed., 1860; Grundemann's *Allgemeine Missionsatlas*, Gotha, 1867, and *Kleiner Missionsatlas*, Calw, 1883, 2d ed., 1886. For further information and Lit. see under Brahmanism, Buddhism, India, Jews, Missions amongst the, Propaganda. GUSTAV WARNECK.

MITE, the rendering, in the Authorized and Revised Versions, of λεπτόν, a very small coin of bronze or copper, equal in value to a little more than one mill, but in Christ's time to only half a mill.

MITRE is used in the Old-Testament version as the name of the head-dress of the Jewish high priest, and generally as the name of a peculiar head-dress worn on solemn occasions by the pope, the bishops, the abbots, and other prelates of the Roman-Catholic Church. It consists of a ring or coronet, from which arise, in front and back, two tall, tongue-shaped flaps, referring to the "cloven-tongues" of the first Pentecost. It seems to have originated in Rome; but no certain mention of it is found before the ninth century: in the fourteenth it was generally used throughout the West. It is always made of costly materials, embroidered, and often studded with precious stones.

MIXED MARRIAGES. See Marriage.

MIXED MULTITUDE, the happy expression in the Authorized Version for the riff-raff who followed the Israelites out of Egypt (Exod. xii. 38), and, later, the returning exiles from Babylon (Neh. xiii. 3). They may have been, in some cases, allied to true Israelite families.

MIZ'PAH, or **MIZ'PEH** (*watch-tower*), was the name of several places in Palestine. — I. The **Mizpeh** of Gilead (Judg. xi. 29), probably identical with Ramath-mizpeh (Josh. xiii. 26) and Ramoth-gilead (1 Kings iv. 13), is generally identified with the modern Jebel Osh'a, "Mount of Hosea," three miles north-west of Ramoth-gilead. Here Jacob and Laban set up a heap of stones as a landmark between them (Gen. xxxi. 23, 25, 48, 52), and here Jephthah was met by his daughter (Judg. xi. 34). — II. The **Mizpah** of Benjamin (Josh. xviii. 26) is generally identified with the modern Neby Samwil, situated on a peak three thousand and six feet above the level of the sea, and affording one of the most extensive views to be obtained in Southern Palestine. Here Saul was elected king (1 Sam. x. 17–21), and here Gedaliah was murdered (2 Kings xxv. 23, 25).

MO'AB, the land of the Moabites, was situated along the eastern shore of the Dead Sea and the lower course of the Jordan. Rising more than three thousand feet above the level of the sea and the river, it is mountainous throughout, but well watered and fertile. Not only cattle were

raised there in olden times (2 Kings iii. 4), but also corn and fruit and wine were produced; and in times of scarcity the Israelites looked to Moab for supply (Ruth i. 1, 2; comp. Jer. xlviii. 7 sqq., where the richness of Moab is spoken of). In Isa. xv. 1–6 several cities are mentioned, — Heshbon, Medeba, Dibon, Ar of Moab on the Arnon (at one time the capital of the country), Rabbath-Moab, Kir-Moab, Luhith, and Zoar.

Both with respect to descent and with respect to language, the Moabites were closely related to the Israelites on the one side, and the Edomites on the other. Chemosh was the name of their national god (1 Kings xi. 7, 33; 2 Kings xxiii. 13), whence they were often called "the people of Chemosh" (Num. xxi. 29; Jer. xlviii. 46). He was worshipped with human sacrifices (Amos ii. 1), especially with sacrifices of children (2 Kings iii. 27). Besides him, also Baal-peor was worshipped in the time of Moses (Num. xxv. 3, 5; Deut. iv. 3; comp. Hos. ix. 10; Ps. cvi. 28); but it is uncertain whether he gave his name to the mountain Peor, or whether he assumed his surname from that mountain as the principal seat of his worship. The rites of his worship were extremely licentious. It is probable, however, as Jerome states in his Commentary on Isa. xv. 2, that Chemosh and Baal-peor were, like Baal and Moloch, simply two different conceptions of the same divinity. However that may be, the Moabitic worship belonged to the lowest stage of the Chaldæan-Canaanitic religion. Chemosh is designated as an abomination (1 Kings xi. 7; 2 Kings xxiii. 13). The people themselves were addicted to the basest sensuality. Of the valor and warlike fortitude of the Edomites, there is not the least trace among them.

The Emim, the original inhabitants of the country, were subjugated by Chedorlaomer in the time of Abraham (Gen. xiv. 5); and as, after that time, they seem to have been gradually dying out, the Moabites may not have experienced any great difficulties when settling in the country. It proved more difficult for them to maintain themselves there. In the territory north of the Arnon, the best part of the country, they were subdued by the Amorites under Sihon (Num. xxi. 28); and, after the arrival of Israel on the stage, they underwent the same fate in the territory south of the Arnon (Num. xxxii. 34 sqq.). It is impossible, however, to define the character and the degree of the dependency in which they lived. They had their own kings. They were among Saul's enemies. By David they were punished with great severity (2 Sam. viii. 2). The Psalmist says, "Moab is my wash-pot" (Ps. lx. 8, cviii. 9). When the separation into two kingdoms took place, Moab followed Israel, and King Mesha paid a tribute of a hundred thousand lambs and as many rams (2 Kings iii. 4). For the revolt against Nebuchadnezzar the Moabites were very zealous; but, when he approached to take revenge, they joined him, and could look on in peace while Jerusalem was besieged and taken. After that time, nothing more is heard of them. From Ez. ix. 1 and Neh. xiii. 1, it is even not certain that they existed any more; and when Josephus (*Arch.*, XIII. 15, 4, and I. 11, 5) speaks of Heshbon as a Moabitic city, and of the Moabites as a great nation, he does so simply on account of the descent of the population of the Moabite territory. The country belonged to the empire of the Nabatæans until 105 A.D., when it was conquered by the Romans, and the name of its capital, Rabbath-Moab, was changed into Areopolis. In the fifth century, a bishop of Areopolis is mentioned. At the time of Abulfeda, the name of Kerak, or Karrak, occurs for the southern part of Moab, and that of Belca for the northern. At present, all the old cities are in ruins, the country is much depopulated, and the inhabitants have become somewhat brutalized. The whole region was explored by Seetzen, 1806, Burckhardt, 1812, De Saulcy (*Voyage autour de la mer morte*), 1853, Tristram (*Land of Moab*), 1873, and Conder (*Heth and Moab*), 1885.

One of the very few remnants of Moabite civilization which have come down to us, and without comparison the most interesting one, is the so-called "Moabite stone," a slab of black basalt 3 feet and 8½ inches high, 2 feet and 3½ inches wide, and 1 foot and 1.78 inches thick, covered with an inscription of thirty-four lines in Hebrew-Phœnician characters. It was discovered in 1868 by Mr. Klein, of the British Missionary Society, near the walls of the old Dibon. The stone is now in the Museum of the Louvre in Paris.

[The inscription has been read by Dr. Ginsburg, M. Ganneau, and Professor Schlottmann. The latter's translation is as follows: —

"I Mesa, son of Chamos-nadab, the king of Moab [son of] Yabni. My father ruled over Moab [. . years], and I ruled after my father. And I made this high place of sacrifice to Chamos in Korcha, a high place of deliverance, for he saved me from all [who fought against Moab].

"Omri, king of Israel, allied himself with all his (Moab's) haters, and they oppressed Moab [many days]: then Chamos was irritated [against him and against] his land, and let it go over [into the hand of his haters], and they oppressed Moab very sore.

"In my days spoke Ch[amos], I will therefore look upon him and his house, and Israel shall perish in eternal ruin. And Omri took possession of the town of Medeba, and sat therein [and they oppressed Moab, he and] his son, forty years. [Then] Chamos looked upon Moab in my days.

"And I built Baal Meon, and made therein walls and mounds. And I went to take the town of Kirjathaim, and the men of Gad [lived] in the district [of Kirjathaim] from days of their grandfathers, and the king of Israel built Kirjathaim. And I fought against the town and took it, and I strangled all the people that were in the city [as a sacrifice] to Chamos, the god of Moab."

(Here follows a lacuna: at the end of it the words, "before the face of Chamos in Kirjathaim." Probably stood here, just as in lines 17, 18 of the stone, a notice of the change of an Israelitish to a Moabite sanctuary.)

"And I destroyed the High Place of Jehovah, and dedicated it before the face of Chamos in Kirjathaim. And I allowed to dwell therein the men of . . . and the men of . . .

"And Chamos said to me, 'Go up. Take [the town of] Nebo against Israel . .' and I went up during the night, and fought against it from the dawn to midday, and I took it . . . and I saw it quite . . ."

(In the rest of this part, more than two lines, there are, besides isolated letters only legible through the gaps, the names of God separated from each other.)

"to Astar Chamos . . . Jehovah . . . before the face of Chamos."

(It may safely be presumed that mention was made here of the restoration of heathen in the room of the Israelitish worship.)

"And the king of Israel built Jahaz, and sat therein, while he fought against me, and Chamos drove

him before my sight. And I took from Moab two hundred men, fully told. And I beleaguered Jahaz and took it, in addition to Dibon.

"I built Korcha, the wall toward the forest, and the wall . . . and I built her gates, and I built her towers, and I built the king's house; and I made store-places for the mountain water in the midst of the town. And there were no cisterns within the town, in Korcha, and I said to all the people, 'Make [you] every man a cistern in his house."

(Here follows a sentence with difficult expressions at the beginning, and a gap in the middle. The following is conjectural): —

"And I hung up the prohibition for Korcha [against association with the] people of Israel.

"I built Aroer, and I made the streets in Arnon. I built Beth Bamoth for [it was destroyed]. I built Bezer, for men of Dibon compelled it, fifty of them, for all Dibon was subject; and I filled [with inhabitants] Bikrân which I added to the land. And I built . . . the temple of Diblathaim, and the temple of Baal Meon, and brought thither Ch[amos]."

(After a hiatus are the words): —

". . . the land. . . And Horonaim . . . dwelt therein." . . .

(Probably there followed the name of an Edomite parent tribe or clan. Then again, after a gap): —

"Chamos said to me, 'Come. Fight against Horonaim and' [take it]."

The last gap comprises more than two lines, of which only a few letters can be read.]

This inscription, if genuine, is the oldest Shemitic inscription existing. Besides the Moabite stone, some Moabite pottery has been found. It is mostly in the museum of Berlin; but its genuineness is still more doubtful than that of the stone, as the manufacture of antiquities has become quite a flourishing industry of late in many Asiatic cities.

Lit. — Clermant-Ganneau: *La stèle de Mesa*, Paris, 1870; C. D. Ginsburg: *The Moabite Stone*, London, 1870; Schottmann: *Die Siegesäule Mesa's*, Halle, 1870; Nöldeke: *Die Inschrift des Königs Mesa*, Kiel, 1870; Hitzig: *Die Inschrift des Mesha*, Heidelb., 1870; Kämpf: *Das Denkmal Mesas*, Prague, 1870; Levy: *Mesadenkmal*, Breslau, 1871; Kautzsch and Socin: *Die Echtheit d. moabitischen Alterth.*, Strassb., 1876; Koch: *Moabitisch oder Selimisch?* Stuttg., 1876. FR. W. SCHULTZ.

MODALISM denotes the doctrine, first set forth by Sabellius, that the Father, the Son, and the Holy Spirit were not three distinct personalities, but only three different modes of manifestation. See Christology, Monarchianism, Sabellianism, Trinity.

MODERATES, the name given to a party in the Established Kirk of Scotland during the eighteenth century, because of its laxity in doctrine. Their principal members were Hugh Blair and Principal Robertson. In general they preached morals rather than doctrines. Opposition to them resulted in the formation of the Secession and Relief synods, and the final resultant is the Free Church. See Scotland, Church of.

MODERATOR, the presiding officer of Presbyterian courts (session, presbytery, synod, general assembly). To moderate a call is to preside over the election of a minister. Perpetual moderators for presbyteries were proposed at the introduction of episcopacy into Scotland. For list of moderators in the Presbyterian Church in the United States of America, see *Minutes of General Assembly*, yearly issue.

MOFFAT, Mary (Smith), the heroic wife of the famous missionary, Rev. Dr. Moffat; b. at New Windsor, near Manchester, Eng., May 24, 1795; d. July 10, 1871. She was educated at the Moravian school at Fairfield, near her home, and had her thoughts in early life turned towards the foreign field. She became betrothed to Mr. Moffat ere the latter left for South Africa (October, 1816), and in 1819 followed him thither, and was married to him in Cape Town; and in January, 1820, the couple started upon their joint missionary work, which was pursued for fifty years with extraordinary fidelity and zeal. Their daughter Mary married Dr. David Livingstone. Besides her, they had eight children, of whom two died in infancy. Mrs. Moffat was a woman of rare character. See John S. Moffat: *Lives of Robert and Mary Moffat*, London and N.Y., 1885.

MOGILAS, Peter, b. towards the close of the sixteenth century; d. 1647; descended from the princely family of Moldavia, and began his career in the army, but entered, in 1625, the Pechersky monastery in Kieff, and was elected its archimandrite in 1628, and metropolitan of Kieff in 1632. He drew up the orthodox confession of the Catholic and Apostolic Eastern Church, which, having been revised by the synods of Kieff (1641) and Jassy (1643), was signed by the four Eastern patriarchs, and sanctioned for the whole Eastern Church by the synod of Jerusalem (1672). The language of the first draft, whether Greek or Russian, is uncertain. The Greek text of the Confession, which is a peculiar medley, showing the transition from Old to New Greek, was first published by Panagiotta, interpreter at the Porte, Amsterdam, 1662; the Russian, by the patriarch Adrian, Moscow, 1696. [See Schaff: *Creeds of Christendom*, i. 58.] The work itself was the result of the commotion which the Reformation produced even in the Eastern Church; and is directed at once against the Roman-Catholic Church, laboring in St. Petersburg through the Jesuits, and the Protestant churches, which found a channel for their influence through Cyril Lucar. Mogilas also published a catechism and a Russian chronicle, and founded a Russian academy at Kieff.

Lit. — Hottinger: *Analecta hist. theol. dissert.*, vii.; Zeltner: *Breviar. controvers. cum. eccl. Gr. et Ruthen.*, pp. 17, 18; [Mouravieff: *History of the Church of Russia*, translated by Blackmore, Oxford, 1842; Schaff: *Creeds of Christendom*, ii. 275–400]. GASS.

MOHAMMED, MOHAMMEDANISM. I. Life of Mohammed. — Mohammed, or Mohammad (i.e., the praised, the illustrious), often misspelled Mahomet, was b. about 570 at Mecca; d. June 8, 632, at Medina, and was buried on the spot where he died, which is now enclosed by a mosque. He was the only child of a poor widow, his father, Abdallah, having died before (according to others, a few months after) his birth. He belonged to the heathen family of the Hâshim, which claimed lineal descent from Ishmael, and was related to the Korashites, the hereditary guardians of the sacred Kaaba. He was nursed by a Bedouin woman of the desert, and suffered much of headache and feverish convulsions. In his sixth year he lost his mother, and was taken care of by his uncle, Abu Tâlib, who had two wives and ten children. He accompanied him on a commercial journey through the desert, Pal-

estine, and Syria. He made a scanty living as an attendant on caravans, and by watching sheep and goats. He said, God never calls a prophet who has not been a shepherd before, and appealed to the examples of Moses and David. In his twenty-fifth year he married a rich widow, Chadijah, fifteen years older than himself. He took charge of her caravans, made several journeys, and was faithful to her. She bore him six children, but they all died except Fâtima. He also adopted Alî, who became famous in the history of Islâm. On his commercial journeys he became acquainted with Jews and Christians, and acquired an imperfect knowledge of their traditions. He spent much time in retirement, fasting, and prayer. He was subject to epileptic fits, in which he fell on the ground like a drunken man, and snorted like a camel. He could not read; and his knowledge of the Bible history was derived from hearsay and apocryphal sources, but entered largely into his religion.

In his fortieth year (A.D. 610) he received a call from the angel Gabriel in the wild solitude of Mount Hirâ, a few miles from Mecca. At first he was frightened, and tempted to commit suicide; but his wife predicted that he would be the prophet of Arabia. The angel appeared to him again in a vision, saying, "I am Gabriel, and thou art Mohammed, the prophet of God. Fear not." Now began his public career as a reformer. The revelations of Gabriel, now like the sound of a bell, now like the voice of a man, continued from time to time for more than twenty years, and are deposited in the Koran. For three years Mohammed labored with his family and friends, and made about forty converts. His wife was the first, then his father-in-law Abu Bakr, the young energetic Omar, his daughter Fâtima, his adopted son Alî, and his slave Zayd. Then he publicly announced his mission as prophet, preached to the pilgrims, attacked idolatry, reasoned with opponents, and, in answer to their demand for miracles, pointed to the Koran "leaf by leaf." He provoked commotion and persecution, and was forced to flee for his life with his followers to Medina, July 15, 622.

This flight is called the *He'gira*, or *Hidshra*. It marks the beginning of the Mohammedan era and of his marvellous success. He was recognized at Medina as a prophet of Allah. With the increasing army of his followers, he took the field against his enemies, conquered several Jewish and Christian tribes, entered Mecca in triumph (630), demolished the idols of the Kaaba, became master of Arabia, and made it resound with the shout, "There is but one God, and Mohammed is his prophet." In the tenth year of the Hegira he made his last pilgrimage to Mecca, at the head of forty thousand Moslems. Soon after his return, he died of a violent fever, in the arms of his favorite wife Ayesha, in the sixty-third year of his age. He suffered great pain, cried and wailed, but held fast to his faith. Among his last words were, "The Lord destroy the Jews and Christians! Let his anger be kindled against those who turn the tombs of their prophets into places of worship! Let Islâm alone reign in Arabia! Gabriel, come close to me! Lord, grant me pardon! eternity in paradise! Pardon!"

II. Character of Mohammed. — It is written in the Koran. If restored to chronological order, it shows a gradual change of tone. In the earliest Suras, the wild rhapsodic poetry prevails; in the next, the missionary and narrative element; in the later, he commands as legislator and warrior. This suggests a change in the character of this remarkable man, who ranks with Confucius and Sakya Muni as a lawgiver of nations. He began as a poor and ignorant camel-driver, and ended as the poet, prophet, and king of Arabia, and the founder of a religion which at one time threatened to conquer the civilized world. He was for a long time abhorred in the Christian Church as a wicked impostor, as the Antichrist, as the false prophet of the Apocalypse, as the first-born of Satan. But modern historians give him credit for sincerity in his first period. He started as a religious reformer, fired by the great idea of the unity of the Godhead, and filled with horror of idolatry. He believed himself to be called of God, and endeavored to unite the Jewish and Christian elements into one ruling religion of Arabia on a monotheistic basis. The way was prepared for him by the *Hanyfs*, i.e., converts, or puritans, a sect of inquirers who were dissatisfied with idolatry, and inclined to monotheism as the religion of Abraham. Some of them, especially Waraka (a cousin of Chadijah), were acquainted with the Bible. Mohammed consolidated and energized this reform-movement. At first he suffered much persecution, which would have discouraged any ordinary man. In his Meccan period he revealed no impure and selfish motives. He used only moral means: he preached, and warned the people against the sin of idolatry. He was faithful to his one wife. But his great success in Medina spoiled him. He degenerated, like Solomon. He became the slave of ambition and sensual passion. He first preached tolerance, but afterwards used the sword for the propagation of his religion. He watched in cold blood the massacre of six hundred Jews in one day, and commanded the extermination of all idolaters in Arabia, unless they submitted in four months. After the death of Chadijah, he married gradually fourteen or fifteen wives, and left at his death nine widows, besides slave-concubines. He claimed special revelations for exceptional liberty of sexual indulgence and the marriage of relatives forbidden to ordinary Moslems. In his fifty-third year he married Ayesha, a girl of nine. He maintained, however, the simplicity of a Bedouin sheik to the end. He lived with his wives in lowly cottages, was temperate in meat and drink, milked his goats, mended his sandals and clothes, and aided his wives in cooking and sewing. He was of medium size, broad-shouldered, with black eyes and hair, a long nose, a patriarchal beard, and a commanding look. He had no learning, but a fervid imagination, poetic genius, and religious enthusiasm. He was liable to fantastic hallucinations, and alternations of high excitement and deep depression. His nervous temperament and epilepsy help to explain his revelations, whether pretended or real. Judged in his relation to heathen idolatry before and around him, he was a reformer, and filled his followers with the grand idea of an almighty, omnipresent, righteous maker and ruler of the world. Judged in his relation

to Christianity, he was an enemy of the true religion and a scourge of the Eastern Church.

III. The Mohammedan Religion, so called after its founder, or Islâm, so called after its chief duty and virtue (resignation to Allah), is one of the three monotheistic creeds which sprung from the Semitic race. It is an eclectic system, composed of Jewish, heathen, and Christian elements, which were scattered through Arabia before Mohammed. It borrowed monotheism and many rites and ceremonies from the Jews, and may be called a bastard Judaism, descended from Ishmael and Esau. It was professedly a restoration of the faith of Abraham. In relation to Christianity it may be called the great Unitarian heresy of the East. Christ is acknowledged as the greatest prophet next to Mohammed, conceived by the Virgin Mary, at the appearance of Gabriel, under a palm-tree, but only a man. God has no wife, and therefore no son. The doctrine of the Trinity is misunderstood (the Virgin Mary, as the mother of God, being regarded as one of the three), and denounced as idolatry and blasphemy. Jesus predicted the coming of Mohammed, when he promised the Paraclete. He will return to judgment. The Christian elements in the Koran are borrowed from apocryphal and heretical sources, not from the canonical Gospels. With these corrupt Jewish and Christian traditions are mixed, in a moderated form, the heathen elements of sensuality, polygamy, slavery, and the use of violence in the spread of religion. Mohammed also retained the superstitious veneration of the famous black stone in the Kaaba at Mecca, which fell down from paradise with Adam, and is devoutly kissed by the Moslem pilgrims on each of their seven circuits around the mosque.

The fundamental article of Islâm is, "There is no God but Allah, and Mohammed is his prophet." It has six articles of faith, — God, predestination (fatalism), the angels (good and bad), the books (chiefly the Koran), the prophets, the resurrection and judgment, with eternal reward and punishment. Absolute submission to the sovereign will of Allah is the first duty of a Môslem (derived from *Islâm*), and his strongest motive in action and suffering. Prayer, fasting, almsgiving, and pilgrimages are enjoined. Pork and wine are strictly forbidden, and Mohammedanism is in this respect a vast abstinence society. Slavery, polygamy, and concubinage are allowed. Ordinary Moslems are restricted to four wives: pachas, caliphs, and sultans, may fill their harems to the extent of their wishes and means. Woman, in Mohammedan countries, is always veiled, and mostly ignorant, and slavishly dependent. In nothing is the superiority of Christianity more striking than in the superior condition of woman and home life. Believers are promised a sensual paradise, with blooming gardens, fresh fountains, and an abundance of beautiful virgins. Infidels, and those who refuse to fight for their faith, will be cast into one of the seven hells beneath the lowest earth and seas of darkness. The sword is the most effective missionary. Infidels (including Jews and Christians) must be slain, or reduced to slavery, and forced to pay tribute. The worship is very simple, like that of the Jewish synagogue. It consists chiefly of reading the Koran, and prayer at stated hours, which are strictly observed, with the face turned to Mecca, at the call of the muëddin (crier) from the minaret. All images are forbidden, and image-worship abhorred as a species of idolatry. There are no priests and no sacrifices. God forgives sins directly as a sovereign act of mercy. Circumcision is observed. Friday is substituted for the Jewish sabbath. The mosques are always open, and frequented by worshippers with covered head and bare feet. Women are seldom seen, and are not required to pray by the Koran. Mecca is the holy city, the Jerusalem of the Moslems. Dervishes (Dancing and Howling) perform once a week extraordinary feats of frantic worship by dancing and howling to the praise of Allah until they are utterly exhausted.

IV. The Koran. — This is the Mohammedan Bible, the supreme rule in all matters of religion, and even in law and philosophy. It claims to be given by divine inspiration of Gabriel. Mohammed dictated it "leaf by leaf," as occasion demanded. A year after his death, Zayd, his chief amanuensis, collected the scattered fragments "from palm-leaves, and tablets of white stone, and from the breasts of men," but without regard to chronological order. It consists of 114 suras (chapters or revelations), and 6,225 verses, and is composed in imperfect metre and rhyme, somewhat resembling Hebrew poetry. It is held in the greatest veneration, and too sacred to be translated or printed, or sold like a common book, although in India these scruples have recently been overcome. The finest manuscript copies are found in the mosques, in the Khedive's library at Cairo, and in the National Library of Paris. The material is derived from Talmudic and heretical Christian traditions, and from the poetic imagination and religious enthusiasm of Mohammed. It contains injunctions, warnings, exhortations, and is interspersed with narratives of the fall of Adam and Eve, Noah and the deluge, Abraham and Lot, the destruction of Sodom and Gomorrah, Hagar and Ishmael, Moses and Joseph, John the Baptist, Jesus, and the Virgin Mary (strangely confounded with Miriam, the sister of Moses). It abounds in historical and chronological blunders, and tedious repetitions, but has also passages of great poetic beauty, and is considered the model of pure Arabic. "It sometimes crawls in the dust, and is sometimes lost in the clouds" (Gibbon). "The style is severe, terrible, and at times truly sublime" (Goethe). Carlyle calls it "the confused ferment of a great, rude human soul, rude, untutored, that cannot even read, but fervent, earnest, struggling vehemently to utter itself; yet a wearisome, confused jumble, with endless iterations." The Koran is the most powerful rival of the Bible, but infinitely below it in purity, interest, and value. The one is of the earth, earthy: the other is from heaven, heavenly. The Koran is sectional: the Bible is universal.

V. History. — Mohammedanism conquered Arabia during the lifetime of its founder, and spread, after his death, with extraordinary rapidity by fanaticism and the sword. The caliphs (Mohammed's successors as prophet-kings) fired the courage of the wild sons of the desert, used to every privation and endurance, with the battle-cry, "Before you is paradise; behind you are

death and hell." The weakness of the Byzantine Empire, the unfortunate rivalry between the Greek and Latin churches, and the distractions of the Greek Church by idle metaphysical disputes, greatly aided the conquerors. They subdued Palestine, Syria, Egypt, North Africa, the south of Spain, and crossed even the Pyrenees, threatening to stable their horses in St. Peter's at Rome, but were defeated by Charles Martel at Tours (732). This battle arrested their western conquests, and saved Europe. But in the ninth century they conquered Persia, Afghanistan, and a large part of India. In the eleventh century the Seljuk Turks conquered the Arabs, but adopted their religion; in the fifteenth century they captured Constantinople, and overthrew the Byzantine Empire (1453). They turned the magnificent Church of St. Sophia into a mosque, and reduced the Greek Church to a condition of slavery. From that stronghold they even threatened the German Empire, until they were finally defeated at the gates of Vienna, and driven back across the Danube (1683). The German diets in the Reformation period were held fully as much against the Turks as against the Lutherans. Luther himself, in one of his most popular hymns, prayed for deliverance from "*des Papst's und Türken Mord;*" and the Anglican Liturgy, in the collect for Good Friday, invokes God "to have mercy upon all *Turks*," as well as upon "Jews, infidels, and heretics." The Turks have ruined every country they conquered, and are hated by the subject races, even the Mohammedan Arabs. They are simply encamped in Europe, and ought long since to have been compelled to move their military tents to their native Asia. Under their despotic rule, Christians have no rights: they are simply tolerated, and allowed to fight each other to any extent, but forbidden to convert a Moslem, on the pain of death. After the Crimean war, the death-penalty for apostasy from Islâm was nominally abolished; but the common Moslems are still as fanatical as ever. The fearful massacres in Damascus (1860), in Bulgaria (1877), and in Alexandria (1882), are sufficient proof. The Sultan still holds Constantinople on the bridge of two continents, insulting civilization with his semi-barbarous institutions; yet no more a dreaded conqueror, but a "sick man," kept alive by the policy and jealousy of the Christian powers. Russia would have driven him out of Europe in the Crimean war in 1854, and again in the war of 1878, if it had not been for the interference of Roman-Catholic France and Protestant England, especially the latter, under the rule of Lord Beaconsfield, who had Semitic blood in his veins. By the treaty of Berlin (1878), Bulgaria was made independent, and Herzegovina attached to Austria; while England secured Cyprus by purchase. In a supplementary conference at Berlin, in 1880, the boundaries of Montenegro and Greece were enlarged at the expense of Turkey. Greece had achieved her independence already in 1832, with the aid of England, France, and Russia, which annihilated the Turkish fleet at Navarino, 1827. Egypt is still tributary to the Sultan, but more dependent on England than on Turkey. The defeat of Arabi Pacha by English troops in the short and brilliant campaign of the summer 1882, under Gen. Wolseley, saved the Europeans in Cairo, Damascus, Beirut, and other cities of Turkey, from massacres for which the one in Alexandria gave the signal, and defeated the hopes of a revival of Mohammedan fanaticism. Western civilization, good and bad, is slowly but surely undermining the foundations of Islâm; but it is still a great power, and will die slowly. Its chief training-school is the old University of Cairo, which is said to number at times as many as ten thousand students of the Koran from all parts of the Mohammedan world. Its dominion embraces some of the fairest portions of the globe, as well as a large part of mysterious Africa. The lands of the Bible are still groaning under Mohammedan misgovernment, and are looking to the West for deliverance. Diplomacy and war cannot solve the Eastern question without the moral aid of Christian missions. "The mills of the gods grind slowly, but wonderfully fine." The Mohammedan population is variously set down from a hundred and sixty to two hundred millions; but about one-third of these are under the rule of Christian powers, — Russia, Austria, France, and especially England.

LIT. — I. Biographies of Mohammed. (1) By Mohammedans: ZOHRI, IBN ISAÂC (edited in Arabic by Wüstenfeld, 1858–60, trans. by Weil, 1860), IBN HISHÂM, KATIB AL WAQUIDI, TABARI, ABULFEDÂ (1331, once considered the chief authority, but now set aside by older sources), SYED AHMED KHAN BAHADOR (1870), SYED AMEER ALI (1873), VAKIDI (abridged Ger. trans. by J. Wellhausen, Berlin, 1882). (2) By Christians: PRIDEAUX (1697), GIBBON (in his *Decline and Fall*), CARLYLE (in his *Heroes*), WEIL (1843); especially Sir WILLIAM MUIR (*The Life of M.*, London, 1858–61, in 4 vols.), A. SPRENGER (*Das Leben u. die Lehre des Mohammad. Nach bisher unbenutzten Quellen*, Berlin, 1861–65, 2d ed., 1869, 3 vols.), NÖLDEKE (Han., 1863). — *Speeches and Table-Talk of Mohammed*, translated and edited by S. L. POOLE, London, 1882.

II. On the Koran. (1) Editions: in Arabic, by FLÜGEL (Leipzig, 1834), revised by REDSLOB (1837, 1842, 1858, etc.); in Arabic and Latin, by MARACCIUS (Patav., 1698); in English, by GEORGE SALE, in prose (London, 1734 and often since, with a valuable introduction), by J. M. RODWELL, in metre, but without the rhyme of the original (London, 1861, 2d ed., 1876), and by E. H. PALMER, in prose (1880, in Max Müller's *Sacred Books of the East*). Parts of the Koran are admirably translated by E. W. Lane. — (2) Works on the Koran. NÖLDEKE: *Geschichte des Qorâns*, Göttingen, 1860; Sir WILLIAM MUIR: *The Corân: Its Composition and Teaching, and the Testimony it bears to the Holy Scriptures*, Allahabad, 1860, ed. iii., London, 1878; E. M. WHERRY: *Comprehensive Commentary on the Qurân*, 1882–85, 3 vols.

III. On the Mohammedan religion, its history, and its relation to Christianity. Jos. von HAMMER-PURGSTALL: *Gesch. des osmanischen Reiches*, 1827–34, 10 vols.; DÖLLINGER: *Muhammed's Religion*, 1838; PRESCOTT: *Ferdinand and Isabella*, 1838; WASHINGTON IRVING: *Mahomet and his Successors*, 1850; RENAN: *Mahom. et les origines de l'Islamisme*, 1864; LANE: *Modern Egyptians*, 5th ed., 1871; BOSWORTH SMITH: *Mohammed and Mohammedanism*, 1874; ED. A. FREEMAN: *History and Conquests of the Saracens*, 3d ed., 1876;

STOBART: *Islam and its Founder*, 1876; OSBORN: *Islam under the Arabs*, 1876, and *Islam under the Khalifs of Baghdad*, 1877; CREASY: *History of the Ottoman Turks*, 1877; H. HIRSCHFELD: *Jüdische Elemente im Koran*, Berlin, 1878; HENRY H. JESSUP: *The Mohammedan Missionary Problem*, 1879; R. DOZY: *Essai sur l'histoire de l'Islamisme*, Leyden, 1879; SELL: *The Faith of Islâm*, 1880; PISCHON: *Der Einfluss des Islam auf das Leben seiner Bekenner*, Leipzig, 1881; J. HAURI: *Der Islam in seinem Einfluss auf das Leben seiner Bekenner*, Leyden, 1882; W. MUIR: *Mahomet and Islam*, London, 1884; T. P. HUGHES: *Dict. of Islam*, 1885. PHILIP SCHAFF.

MÖHLER, Johann Adam, b. at Igersheim, Würtemberg, May 6, 1796; d. at Würzburg, April 12, 1838. He was educated in the lyceum of Ellwangen; studied theology at Tübingen; was ordained priest in 1819; visited, with a stipend from the government, various German universities, not only Roman-Catholic, but also Protestant; and began in 1823 to lecture on church history in the university of Tübingen. A series of essays he wrote at that time in the *Tübingen Quartalschrift*, and which after his death were collected and published by Döllinger (Regensburg, 1839–40, 2 vols.), reveals now and then an almost evangelical spirit; and his first larger work, *Die Einheit der Kirche oder das Prinzip des Katholicismus* (Tübingen, 1825), which attracted general attention among scholars, was not altogether free from giving some offence in Roman-Catholic circles. It was followed, however, next year, with another large work, *Athanasius der Grosse und die Kirche seiner Zeit* (Mayence, 1827), which proved to be in perfect harmony with the views of the Roman-Catholic Church; and in the same year the author was appointed professor of church history at Tübingen. His lectures drew large audiences, and exercised great influence on the younger generation of Roman-Catholic theologians. They were often frequented, even by Protestants. Nevertheless his *Kirchengeschichte* (published by P. B. Gams, Regensburg, 1867–70, 3 vols.) is not his chief work. He felt that Roman-Catholic theology was sorely in need of a deeper and more comprehensive understanding of the principles of the Reformation, and of the divergencies between Romanism and Protestantism; and, after an exhaustive study of the symbolical books of the two confessions, he published his *Symbolik oder Darstellung der dogmatischen Gegensätze der Katholiken und Protestanten* (Mayence, 1832; 5th ed., enlarged and improved by Reithmayer, 1838; 9th ed., 1884 [translated into English by J. R. Robertson: *Symbolism, or the Doctrinal Differences between Catholics and Protestants*, London, 1843, New York, 1844, 2 vols.]). There is considerable idealization in his representation of Romanism; and his representation of Protestantism is not altogether free from caricature: nevertheless, though represented as a revolutionary movement, breaking up the unity of the Church, the Reformation is conceived of as sprung from a genuinely religious though misguided craving; and the treatment of the details, always moderate and always veracious, is often surprisingly acute. The sensation which the work produced was immense also among the Protestants. F. C. Baur wrote against it, *Der Gegensatz des Katholicismus und Protestantismus*, Tübingen, 1834; C. J. Nitzsch wrote against it, *Eine protestantische Beantwortung der Symbolik Möhlers*, 1835; and others. Möhler answered, *Neue Untersuchungen der Lehrgegensätze zwischen Katholiken und Protestanten*, 1834; and a protracted controversy began. This controversy, especially with his colleague F. C. Baur, made his stay in Tübingen unpleasant, and in 1835 he accepted a call to Munich. The climate of that place did not agree with his constitution, and his health was gradually failing. Shortly before his death, he retired to Würzburg as dean of the chapter. In the Hermesian controversy he took no part, though it was well known that he was not in favor of the movement.

LIT. — His life was written by Reithmayer in the fifth edition of the *Symbolik*, and by B. Wörner, 1866. See STRAUSS: *Kleine Scriften*, 1866. WAGENMANN.

MOLANUS, Gerhardt Walther, b. at Hameln-on-the-Weser, Nov. 1, 1633; d. at Loccum, Sept. 7, 1722. He studied theology at Helmstädt, and was appointed professor in the university of Rinteln in 1659, director of the consistory in Hanover in 1674, and abbot of Loccum in 1677. He was a pupil of Calixtus, and contributed much to soothe down the hatred which prevailed in Germany between the Lutherans and the Reformed. He was very active in aiding the Reformed who were exiled from France by the revocation of the Edict of Nantes; but the negotiations which he, together with Leibnitz, carried on with the king of Prussia, concerning a union between the two evangelical churches, failed. Equally fruitless were his negotiations, first with Spinola, and afterwards with Bossuet, concerning a reconciliation with the Church of Rome. It was rumored that he had turned Roman Catholic, and he had to defend himself publicly. His life was written by Von Einem, Magdeburg, 1734. See HERING: *Geschichte der kirchl. Unionsversuche*, 1828, ii., pp. 214 et sqq. HENKE.

MOLANUS Jan (ver Meulen), b. at Lille, 1533; d. at Louvain, 1585; was professor of theology, canon at St. Peter's, and director of the theological seminary of Louvain. He published *De picturis et imaginibus sacris*, Louvain, 1570, often reprinted, 1771 at Liège, under the title *De historia sacrarum imaginum et picturarum: De fide hæreticis servanda*, Cologne, 1584; *Theologiæ practicæ compendium*, 1585; etc. He also published a good edition of Usuard's *Martyrologium*, Louvain, 1568.

MO'LECH, or **MO'LOCH** (מֹלֶךְ only once without the article, 1 Kings xi. 7), a divinity worshipped by the idolatrous Israelites. The name undoubtedly designated, like the appellative *melek* (king), dominion.

1. *Molech in the Old Testament.* — With the exception of two passages in Leviticus, and 1 Kings xi. 7, the worship of Molech does not occur before the time of Ahaz. This king offered his son to the fire (2 Kings xvi. 3); and, although Molech is not expressly mentioned, he is undoubtedly referred to (comp. 2 Chron. xxviii. 3). Mention is also made of the offering of one of Manasseh's sons (2 Kings xxi. 6). At the time of Jeremiah, the worship of Molech, who is expressly referred to by name, must have been quite prevalent (Jer. xxxii. 35), and it seems to have con-

tinued under Josiah (Zeph. i. 5). It seems, likewise, to have prevailed in Ephraim (2 Kings xvii. 17; Ezek. xxiii. 37). Josiah abolished this form of idolatry in Jerusalem (2 Kings xxiii. 10), and it does not seem to have been practised again by the Jews.

It is not stated from what people the Israelites drew this form of worship. It might seem probable that they got it from the Assyrians (compare 2 Kings xvi. 10 sqq.), inasmuch as they came for the first time in contact with the Assyrians under Ahaz. The Assyrians used the term "malik" as a divine epithet, and nothing more can be said. It is more probable that Molech was a Canaanitish divinity, who was worshipped by the Israelites before the reign of Ahaz (compare 2 Kings xvii. 17): this is proved by the fact that the Phœnicians worshipped a god called *Melek* (or *Malk*, *Melk*, etc.). Another Canaanitish people, the Ammonites, also worshipped a divinity called Milcom (1 Kings xi. 5, 33; 2 Kings xxiii. 13), or Malcham (Zeph. i. 5), whose worship was introduced by Solomon into Jerusalem (1 Kings xi. 5).

The worship of Molech among the Jews consisted of the sacrifice of children (2 Kings xvii. 17, xxiii. 10; Jer. vii. 31, etc.); and the usual expression describing the sacrifice was to "pass through the fire." This does not mean the passage of living persons, but, rather, the offering of the victims after they had been put to death, which is, in several cases, expressly referred to (Ezek. xvi. 20 sq., xxiii. 39). The place of these sacrifices at Jerusalem was Tophet (probably "place of abomination"), in the valley of Ben-Hinnom (2 Kings xxiii. 10, etc.) The term "Gehenna," the designation of the lower world, was at a later time derived from this horrible place of worship.

2. *Malk and Melcharth among the Phœnicians.* — The Phœnician name of Molech does not appear as the proper name of a divinity, but simply as an epithet. It occurs in names of men, as *Malkyathon* ("Malk has given"); but this is no proof that Malk was a special divinity, any more than the compound "Hannibal" proves that there was a god Baal. It is more probable that *Malk*, like *Adon* and *Baal*, was an epithet applied to the highest divinity. At Tyre, the derivative Melcharth (Μελκάρθος), meaning "king of the city," was a special divinity, and came to be designated there and at Carthage by the term "Malk," or "Milk." On the inscriptions, Melcharth is called "the Baal of Tyre." Ahab's *Baal* was, without doubt, this god of Tyre; and the Molech worship of the later kings was only a resumption of that which Ahab introduced, with the addition of human sacrifices. But it may be that the absence of all reference to such sacrifices under Ahab is simply accidental. According to Josephus, there was at Tyre a temple of Zeus, and one of Heracles. Heracles is another designation for Melcharth. (See the inscription, *Melit.*, I., and Philo Byblius, Μελκάρθος ὁ καὶ Ηρακλῆς). Carthage, a Tyrian colony, also had a divinity, Chronos-Saturn, to whom children were offered in sacrifice.

The usual distinction current since Movers, between Baal and Molech as the benevolent and destructive divinities, cannot be made out. The Phœnician religion nowhere institutes a dualism of this kind, but only a dualism of gender. In Melcharth the benevolent element was not altogether wanting, as is apparent from the proper name *Gadmelcharth* ("fortune of Melcharth"), *Malkyathon* ("Malk has given"), etc.

Melcharth (or Molech) was the sun-god, as is evident from the festival of his resurrection, and the designation of Carthage's main divinity as *Baal Chamman*, ("Baal of the sun"). Nonnus Dionys., xl. 370 sqq.) calls Heracles of Tyre *Helios* ("the sun"). Melcharth was represented by some of the ancients with the figure of a bull and horns. The representation in the collection of rabbinical writings (thirteenth century), that the statue of Molech was of brass, with outstretched and burning arms, into which children were thrown, is of doubtful value. Clitarch speaks of living human sacrifices offered to Chronos, which were burned. They were offered, in time of danger or calamity, as the most precious gifts men could make. Sometimes large numbers were offered at once by the Carthaginians, as, on one occasion, two hundred children of the best families (Agathocles).

Lit. — Selden: *De diis Syris* (i. 6); Witsius: *De cultu Molochi*, in his *Miscel. sacra*, M. Cramer: *De Molocho*, Wittenberg, 1720; Deyling: *Tabernaculum Molochi*, in his *Observv. sacræ;* Ugolino: *Thesaur antiqq. sacr.;* Münter: *Relig. d. Karthager*, 2d ed., Copenhagen, 1821; Movers: *D. Relig. d. Phönizier*, 1841 (pp. 322–498); Daumer: *D. Feuer und Molochdienst d. alten Hebräer als urväterlicher, legaler orthod. Kultus d. Nation*, 1842; Kuenen: *De Godsdienst van Israël*, Haarlem, 1869; Baudissin: *Jahve et Moloch sive de ratione inter deum Israëlitarum et Molochum intercedente*, Leipzig, 1874. WOLF BAUDISSIN.

MOLINA, Luis, b. at Cuenza in New Castile, 1535; d. in Madrid, Oct. 12, 1600. He early entered the Society of Jesus; became a pupil of Petrus Fonseca, the Lusitanian Aristotle; taught theology for twenty years at Evora, and was finally appointed professor of morals in Madrid. His *De justitia et jure* (1593–1609, 6 vols.), his Commentary on the *Summa* of Thomas Aquinas (1592), etc., obtained for him a great reputation; but his most celebrated work is his *Liberi arbitrii cum gratiæ donis, divina præscientia, providentia, prædestinatione, et reprobatione concordia*, Lisbon, 1588, often reprinted. It is in the form of a commentary on some passages of the *Summa* of Thomas, an attempt at reconciling the prevailing Semi-Pelagian views with Augustine. But the reconciliation is a mere illusion: under the cover of the bland and subtle words, the conflict continues raging. The book was accepted with ostentatious praise by the Jesuits, but fiercely attacked by the Dominicans; and a long and curious controversy ensued. (See the article, *Congregatio de auxiliis gratiæ*, and the literature there given). PELT.

MOLINOS, Miguel de, b. at Saragossa, Dec. 21, 1640; d. in the dungeons of the Inquisition in Rome, Dec. 28, 1697. He belonged to a distinguished Aragonese family; was educated for the church, and ordained priest, and settled in 1669 or 1670 in Rome, where his excellent education, the amiability of his character, and his peculiar spiritual tendency, soon brought him into intimate connection with the Pope, the cardinals, and the

highest society. In 1676, shortly before his great patron, Cardinal Odeschalchi, ascended the papal throne, under the name of Innocent XI., he published, against his own will as it is said, but at the instance of the Provincial of the Franciscans, Giovanni di Santa Maria, his *Guida spirituale*, to which, shortly after, was added the *Breve trattato della cottidiana communione*. It made an immense sensation. Originally written in Spanish, it was immediately translated into Italian and French, in 1687 also into Latin by Francke [and in 1699 into English anonymously, even without publisher's imprint]. It forms the basis for the so-called "Quietism," and corresponds closely with other phenomena of the age. What Jansenism was in France, and Pietism in Germany, and Quakerism in England, Quietism was in Spain. But it was in many respects a more extreme and consequently a more dangerous movement. Its dying away from the external world in order to serve God internally, by meditation and contemplation alone, led, or might easily lead, to a frivolous enthusiasm, and neglect of morals. No wonder, therefore, that, while it fascinated some, it provoked others. The Jesuits smelt an affinity to the Reformation in it. They understood, that, if such an indifference to the externals of religion became general, the power of the church was broken, and their own occupation gone. They immediately prepared for attack. Paolo Segneri, a member of their order, and a fanatical ascetic and penitence-preacher, published his *Concordia tra la fatica e la quiete* (Bologna, 1681); and the effect was, that the Inquisition appointed a committee to examine the book of Molinos. But such was as yet the position of Molinos in Roman society, that the examination resulted in an unqualified acquittal. Polemics were then replaced by intrigue. Père la Chaise induced Louis XV. to urge the Pope to interfere. Rumors of people who abstained from confession, of monks and nuns who threw aside, not only rosaries and images, but even relics, etc., were eagerly circulated as evidences of the pernicious influence of Quietism. The Pope gave the case over to the Inquisition; and the Inquisition had the audacity to ask, not the Pope Innocent XI., but the man Benedict Odeschalchi, several embarrassing questions concerning his own personal relation to the affair. In the course of 1685 Molinos was arrested, and all his papers (about twenty thousand letters) were confiscated; and Aug. 28, 1687, the Inquisition publicly condemned his doctrines. The stake he escaped. He recanted, it is said; and the sentence of death was commuted into imprisonment for life. On Nov. 20, 1687, Innocent XI. issued a bull against him. Very severe measures were taken against his adherents.

LIT. — The sixty-eight propositions, on which the verdict of the Inquisition is based, are found as an appendix to FRANCKE'S Latin translation of *Guida spirituale*. A few of his letters are published in *Recueil de diverses pièces concernants le quiétisme*, 1688. See also *Three Letters concerning the Present State of Italy*, printed as an appendix to BURNET'S *Travels*, London, 1688; SCHARLING: *Mystikeren Molinos*, Copenhagen, 1852; translated into German in *Zeitschrift für histor. Theologie*, 1854; HEPPE: *Geschichte der quietistischen Mystik*, Berlin, 1875; [JOHN BIGELOW: *Molinos the Quietist*, New York, 1882, which contains a translation of the bull of Innocent XI., pp. 113–127, in which are the sixty-eight propositions referred to above]. THOLUCK.

MOLL, Willem, b. at Dort, Feb. 28, 1812; d. in Amsterdam, Aug. 16, 1879. He studied theology at Leyden, and was appointed pastor of De Vuursche, in the province of Utrecht, 1837, pastor of Arnheim, 1844, and professor of theology in Amsterdam, 1846. Church history was his domain, more especially the history of the Dutch Church before the Reformation; and his *Kerkgeschiedenis van Nederland voor de Hervorming* (Utrecht, 1864–71, 6 vols.) is a work of the highest merit. He also wrote *Geschiedenis van het kerkelijke leven der Christenen gedurende de zes eerste eeuwen*, Amsterdam, 1844–46, 2 vols., and a number of minor treatises. He founded the society, which, from 1856 to 1863, published the *Kalender voor de Protestanten in Nederland*. His life was written by ACQUOY, in the *Memoirs* of the Royal Academy of Science, Amsterdam, 1879, and by ROGGE, in *Mannen van beteekenis in onze dagen*, Haarlam, 1879. DR. J. G. R. ACQUOY.

MOLLER, or **MÖLLER,** generally called **Heinrich von Zütphen,** b. 1468, in the county of Zütphen, in the Netherlands; burnt at the stake at Heide, in Holstein, Dec. 11, 1524. In 1484 he entered the order of the Augustines; studied philosophy and theology with great zeal, and visited, in 1515, the university of Wittenberg, where he became intimately acquainted with Luther. In 1516 he was made prior of the Augustine Convent of Dort; but as the first reformatory steps of Luther caused a great commotion throughout the whole Augustine order, and Moller seemed likely to become the centre of that movement in the Netherlands, he was compelled to flee from the country in order to escape from the Inquisition, 1520. He first settled in Bremen, where he was elected preacher at the Church of St. Ansgar, and in a short time introduced the Reformation. But in 1524 he removed to Meldorf, the principal town of the Ditmarsh, on the invitation of Nicholas Boje, the regular pastor of the place; and in the beginning his preaching was received there with much applause. Soon, however, the peasants of the Ditmarsh, who formed a peculiar, half-independent republic in the midst of the dominions of the king of Denmark, became so incensed against him, stirred up by the monks and the Roman-Catholic priests, that one night they broke into his house, carried him to Heide, placed him before the civil council, condemned him as a heretic, and burnt him. See LUTHER: *Vom Bruder Heinrich*, in *Werke*, vol 26 (ed. of Erlang.); PAUL CROCIUS: *Das grosse Martyrbuch*, Bremen, 1682; CLAUS HARMS, in PIPER: *Evangel. Kalender*, 1852; O. WIESNER, Berlin, 1884. O. THELEMANN.

MOLOKANI, The, a Russian sect, living, for the most part, in the province of Samara and the adjoining Kirghis Steppe. They condemn image-worship as idolatrous, reject the episcopacy, hold Scripture as the only rule of faith and conduct, have no paid clergy, but only a presbyter chosen by the congregation, and no churches, but hold their meetings of worship in private houses. They have no creed, and their theology is said to be in a vague and unfinished state; but the religious life in the congregation is pure and

vigorous, and the discipline exercised in the congregation by its own members is very severe. Concerning their origin and history very little is known. They are mentioned for the first time in an official report to Catharine II. From time to time they have been persecuted, but in the last half-century all persecutions have ceased. See WALLACE: *Russia*, New York, 1878, p. 295.

MOMIERS (i.e., *hypocrites*), or **MUMMERS,** the contemptuous name given to strict Calvinists in the French cantons of Switzerland. The reason was their fervent acceptance of the well-nigh forgotten doctrines of the divinity of Christ, and of man's total depravity. Their leaders were César Malan and Robert Haldane. (See those arts.)

MONARCHIANISM. Down to the end of the second century, not only the Logos doctrine, but also the conception of Christ as the Son of God, pre-existing before the creation of the world, was the exclusive possession of a few theologians. Though it was generally recognized that there should be spoken of Christ, ὡς περὶ θεοῦ ("in the same manner as of God," *II. Clem. ad Cor.*, 1.), hardly any one, with the exception of the philosophically trained apologists, was thereby led to speculate on the idea of God. All that was developed and defined concerning the personality of the Redeemer during the period between 140 and 180 was based upon the short formula of Matt. xxviii. 19. The acknowledgment of the supernatural conception of Jesus, by which his pre-existence was vaguely but indubitably presupposed, was considered sufficient to distinguish the true Christian from the strict Jewish-Christians and those who in Christ admired only a second Socrates; while, on the other hand, the acknowledgment of a real birth by a woman, and a real human life in accordance with the prefigurations of the prophets, formed a bar against Gnosticism.

During this state of incipiency, a multitude of various christological views began to germinate, co-existing, at least for a time, peacefully side by side. In spite of their multitudinousness, however, they may all be reduced to two formulas, — either Christ was considered a man in whom the Deity, or the Spirit of God, had dwelt; or he was considered the Divine Spirit, who himself had assumed flesh, and appeared in the world. For both formulas, Scripture might be quoted. Proofs of the former were taken from the synoptical Gospels; of the latter, from a series of apostolical writings which also claimed absolute authority. Nevertheless, there existed a radical difference between them; and though, for a long time, that difference may have been visible to the theological reflection only, without touching the religious instinct, there came a time when it could not fail to attract the attention even of the masses.

In the contest which then arose, the latter formula had one decided advantage: it combined more easily with those cosmological and theological propositions which were borrowed from the religious philosophy of the time, and applied as foundation for a rational Christian theology. He who was conversant with the idea of a divine Logos as the explanation of the origin of the world, and the motive power in the history of mankind, found in that very idea an easy means by which to define the divine dignity and Sonship of the Redeemer. There seemed to be no danger to monotheism in this expedient; for was not the infinite substance behind the created world capable of developing into various subjects without exhausting itself, and splitting? Nor did the idea itself — the idea of an incarnate Logos — seem insufficient to explain the Godhead of Christ. On the contrary, the more energetically it was handled, the more fertile it proved, able to correspond to any depth of religious feeling and to any height of religious speculation. Nevertheless, in spite of this great advantage, as long as the idea of a divine Logos had not reached beyond such definitions as "the fundamental type of the universe," "the rational system of the laws of nature," etc., the second formula could not help rousing a certain suspicion among those who in the Saviour wanted to see the Godhead itself, and nothing less.

It was, however, not an anxiety with respect to the divine dignity of Christ, which, in the second century, called forth the first direct opposition to the Logos-christology: it was an anxiety with respect to monotheism. For was it not open ditheism, when worship was claimed for two divine beings? Not only uneducated laymen were forced to think so, but also those theologians who knew nothing of the Platonic and Stoic philosophy, and would hear nothing of its applicability in Christian dogmatics. How the controversy began, and who made the first attack, is not known; but the contest lasted for more than a hundred and fifty years, and presents some aspects of the highest interest. It denotes the victory of Plato over Zeno and Aristotle in Christian science; it denotes the substitution, in Christian dogmatics, of the pre-existent Christ for the historical, of the ideal Christ for the living, of the mystery of personality for the real person; it denotes the first successful attempt at subjecting the religious faith of the laity to the authority of a theological formula unintelligible to them.

The party which was defeated in the contest, the representatives of that severe monotheism in the ancient Church which retained the office of the Redeemer in the character of Christ, but clung with obstinate tenacity to the numerical unity in the personality of the Deity, are generally called "Monarchians," — a term brought into circulation by Tertullian, but not perfectly adequate. In order to fully appreciate the position which this party occupies in the history of Christian dogmatics, it must be remembered that it originated within the pale of Catholicism itself, and had a common basis with its very adversaries. In its deviations from what has afterwards been defined as true Catholicism, it is pre-catholic, not a-catholic. Thus, for instance, with respect to the canon of the New Testament. The deviations of several Monarchian groups on this point are simply due to the circumstance that the true canon of the New Testament had not yet been established. Nor should it be overlooked, that, with the exception of a few fragments, the writings of the Monarchians have perished. The party is known only through the representations of its adversaries. The history of Monarchianism is consequently very obscure: indeed, it cannot be written with any continuity. Only the various groups can be pointed out and described. Even the old and generally accepted division into dynamic and

modalistic Monarchianism cannot be carried through without straining the texts on which it is based.

I. The Alogians. — The first opponents to the Logos-christology, the so-called "Alogians" in Asia Minor, were undisputed members of the Church, and were treated as such by Hippolytus and Irenæus. It was only by comparing their tenets with a later development of Catholicism, that Epiphanius found out they were heretics: it was also he who gave them their name. The starting-point of their opposition was the Montanist prophecy, which they rejected. They rejected, indeed, all prophecy as a still existing charisma; but in doing so they were only more catholic than the Church itself. Their disbelief, however, in an age of the Paraclete, led them into a criticism of the writings of St. John; and the result was, that they rejected both his Gospel and the Apocalypse, probably, also, his Epistles. The Gospel, they ascribed to Cerinthus: the Apocalypse, they ridiculed. But, rejecting the Gospel of St. John, they also rejected the doctrine of the Logos; and thus they came into conflict with the new christological issue. Hippolytus, however, who knew them only from their writings, and Irenæus, treated them with much circumspection: they regretted their opinions, and warned against the inferences which might be drawn from their tenets; but they did not condemn them.

Lit. — The principal sources are Epiphanius (*Hær.*, 51) and Philastrius (*Hær.*, 60), both of whom have derived their information from the *Syntagma* of Hippolytus. On Epiphanius depend Augustine, Isidore, Paulinus, Honorius, and John of Damascus. See also Merkel: *Aufklärung der Streitigkeiten der Aloger*, 1782; Heinichen: *De Alogis*, 1829; and the respective chapters in Schwegler: *Montanismus;* Volkmar: *Hippolytus;* Döllinger: *Hippolytus und Kallistus;* Lipsius: *Quellenkritik d. Epiphanius und Quellen der ältesten Ketzergeschichte;* Soyres; *Montanism;* Jwanzow-Platonow: *Häresien und Schismen d. 3 ersten Jahrhund.*, etc.

II. Theodotus the Leather-Dealer, his Party in Rome (*Asclepiadotus, Hermophilus, Apollonides, Theodotus the Money-Broker, Natalius*), and the Artemonites. — Towards the close of the episcopate of Eleutherus, or in the beginning of that of Victor, about 190, Theodotus, a leather-dealer from Byzantium, came to Rome, and began to expound his christological views, which he probably had developed under the influence of the Alogians of Asia Minor. Orthodox in other points, he taught, with respect to the personality of Christ, that Jesus was not a heavenly being, which had assumed flesh in the womb of the Virgin, but a human being, which had been borne by a virgin, in accordance with a special providence and under the concurrence of the Holy Spirit; that, having proved himself worthy by a pious life, he had received in the baptism the Holy Spirit, and thereby the powers (*δυνάμεις*) necessary to fill his office, etc. Theodotus was thus a representative of the dynamic Monarchianism, which held that the divinity of Christ was only a power communicated to him. It is not known how many adherents he found in Rome, but the number was probably small. Nevertheless, he was excommunicated by Victor between 189 and 199. Under Victor's successor, however, Zephyrinus (199–218) his pupil, Theodotus the money-broker, probably also a Greek, attempted, in connection with Asclepiadotus, to form an independent congregation, and found an independent church, in Rome. A certain Natalius, a native of Rome, and a confessor, was, for a monthly salary of a hundred and seventy denari, induced to become the bishop of the new church; but he was afterwards, by visions of "holy angels," who whipped him while he was sleeping, forced back into the bosom of the great Church. Twenty or thirty years later on, a new attempt at reviving the old Monarchian christology was made by Artemas; but he seems not to have identified himself with the Theodotians. Very little is known of him, however. He was still living about 270, as proven by the decision of the synod of Antioch against Paulus of Samosata.

Generally speaking, the dynamic Monarchians of Rome present the same realistic character as their brethren, the Alogians of Asia Minor. They studied Aristotle and Theophrastus, Euclid and Galen; but they neglected Plato and Zeno. They substituted the grammatico-historical method for the allegorical in the interpretation of Scripture; and, as foundation for their Bible study, they employed a very sharp text-criticism. With respect to the canon they were perfectly orthodox. They accepted the writings of St. John, which, however, simply means that the canon of the New Testament in which those writings were contained had now been firmly and finally established. But they remained an army of officers, without any rank and file. For their text-criticism, their grammar, their historical researches, the mass had no sense. Their church in Rome waned away, leaving behind no traces of itself; and it took about seventy years before the school of Antioch was strong enough to throw the dogmatics of the church into one of the most violent crises it ever has had to go through.

Lit. — The principal sources are the *Syntagma* of Hippolytus, represented by Epiphanius (54), Philastrius (50), and Pseudo-Tertullian (28); his *Philosophumena* (vii. 35, x. 23); his fragment against Noëtus (c. 3); and, most important of all, the so-called *Little Labyrinth*, an excerpt preserved by Eusebius (*Hist. Eccl.*, V. 28), dating back to the fourth decade of the third century, and by many ascribed to Hippolytus. See also Kapp: *Hist. Artemonis*, 1737, and the literature given at the end of the first division.

III. Paulus of Samosata. — By the Alexandrian theology of the third century, the dogmatical use of such ideas as *λόγος, ὐσία, πρόσωπον*, etc., was not only made legitimate, but indispensable; and, at the same time, the view of the essential nature of the Saviour, as being not human, but divine, became more and more prevalent. Though Ebionitic elements were still found in the intricate christology of Origen, they were present only in a latent and ineffective state; and though he himself taught a Godhead in Christ, to which it was not allowed to address prayers, he directly attacked all those teachers who attempted to establish such a difference between the personality of the Son and that of the Father as seemed likely to destroy the essential Godhead of the former. A few years, however,

after his death, Paulus of Samosata, bishop of Antioch, that is, occupant of the most illustrious episcopal chair of the Orient, undertook once more to emphasize the old view of the human personality of the Saviour, in opposition to the prevailing doctrine. The next occasion of the controversy is not known; but it is worth noticing, that, at that time, Antioch did not belong to the Roman Empire, but to Palmyra. Paulus was vicegerent of the realm of Zenobia. To reach such a man was no easy task. Through a common provincial synod, over which he presided himself, it could not be done. But, during the Novatian controversy, the experiment of a general Oriental council had been successfully tried, and it was now repeated. The two first councils, however, failed to accomplish the condemnation of Paulus: at the third, probably in 268, he was excommunicated, and Dommus chosen his successor. But, by the support of Zenobia, he continued in possession of his see until 272. In that year, Antioch was reconquered by Aurelian. An appeal was made to the emperor; and he decided that the church-building should be surrendered to those who maintained communication with the bishops of Italy and of the city of Rome. The deposition, however, and removal of Paulus, did not at once destroy his influence. On the contrary, under the three following bishops of Antioch, Lucian stood at the head of the rising Antiochian school of theology, and he taught in the spirit of Paulus. Yea, in the persons of the great Antiochian Fathers, Paulus may, indeed, be said to have been condemned a second time; and how long the dynamic Monarchianism lived on in Asia Minor may be seen from the christology of the author of the *Acta Archelai*.

The christology of Paulus is characterized by the total absence of all metaphysical speculation, instead of which he employs only the historical research and the ethical reflection. Essentially it is simply a development of the christology of Hermas and Theodotus, only modified in its form by accommodation to the prevailing terminology. The unity of the personality of God is most severely vindicated. Father, Son, and Spirit are the one God; and, when a Logos or Sophia can be distinguished in God, they are only qualities or attributes. From eternity, God has brought forth the Logos in such a way that the latter may justly be called his Son; but that Son remains, nevertheless, an impersonal power, and can never become a concrete manifestation. In the prophets, the Logos was active; also in Moses, and in many others, more especially in the son of David, born by the Virgin. But Mary did not bear the Logos: she bore only a man, who in the baptism was anointed with the Logos.

Lit.—The principal sources are the acts of the Antiochian synod of 268; that is, the report of the disputation between Paulus and the presbyter Malchian, and the final decision of the synod. In the sixth century those documents were still extant *in extenso;* but only fragments of them have come down to us, in Eusebius: *Hist. Eccl.*, VII. 27–30; Justinian: *Tract. e. Monophysit.; Contestatio ad Clerum C. P.;* the acts of the Council of Ephesus; Leontius Byzantius: *Adv. Nestor et Eutych.*, etc,—all gathered together by Routh, in *Rel. Sacr.*, iii. Important are also the testimonies of the great Fathers of the fourth century,—Athanasius, Hilary, Ephraem, Gregory of Nyssa, Basil, etc. See Feuerlin: *De hæresi P. S.*, 1741; Ehrlich: *De erroribus P. S.*, 1745; Schwab: *Diss. de P. S.*, 1839.

IV. The Modalistic Monarchians in Rome and Carthage (*Noëtus, Epigonus, Kleomenes, Praxeas, Victorinus, Zephyrinus, Kallistus*).—In the period between 180 and 240, the most dangerous opponents to the Logos-christology were not the dynamic, but the modalistic Monarchians, known in the West as *Monarchiani* or *Patripassiani;* in the East, as *Sabelliani;* though the name *Patripassiani* was used there too. They taught that Christ was God himself incarnate, the Father who had assumed flesh, a mere *modus* of the Godhead: hence their name. Tertullian, Origen, Novatian, and Hippolytus wrote against them.

Like the dynamic Monarchians, the modalistic arose in Asia Minor; and thence they brought the controversy to Rome, where, for a whole generation, their doctrines formed the official teachings of the Church. Noëtus was the first of this group of Monarchians who attracted attention. He was a native of Smyrna, taught there, or in Ephesus, and was excommunicated about 230. Epigonus, a pupil of his, came to Rome in the times of Zephyrinus, about 200, and founded there a Patripassian party. At the head of that party stood, afterwards, Kleomenes, and then, after 215, Sabellius. The latter was vehemently attacked by Hippolytus, but had the sympathy of the great majority of the Christians in Rome: even among the clergy Hippolytus was in the minority. Bishop Zephyrinus tried to temporize, in order to prevent a schism from taking place; and his successor, Kallistus, or Callixtus (217–222), adopted the same policy. But the controversy grew so hot, that the Pope was compelled to interfere. Kallistus chose to excommunicate both Sabellius and Hippolytus, and draw up a formula of reconciliation, as the expression of the views of the true Catholic Church; and, indeed, the formula of Callixtus became the bridge across which the Roman congregation was led towards the hypostasis-christology.

It is a curious circumstance, that Tertullian, in his polemics against the Monarchians, never mentions the names of Noëtus, Epigonus, Kleomenes, and Kallistus; while, on the other hand, the name of Praxeas, against whom he chiefly directs his attack, does not occur in the numerous writings of Hippolytus. The explanation seems to be, that, when the controversy was at its highest in Rome, Praxeas had been forgotten there, while Tertullian might still find it proper to start from him, because he had been the first to bring the controversy to Carthage. Praxeas was a confessor from Asia Minor. In Rome he met with no resistance; but when, in Carthage, he began to expound his Patripassian views, in opposition to the Logos-christology, he was by Tertullian compelled, not only to keep silent, but even to retract. A representation of the individual system of Praxeas cannot be given, on account of the scarcity of the sources. It is, nevertheless, evident that a development had taken place from the Noëtians to those Monarchians against whom Hippolytus and Tertullian wrote. The Noëtians said, "If Christ is God, he must certainly be the

Father; for, if he is not the Father, he is not God." And this very same passionate vindication of pure monotheism is also found among the later Monarchians. But when the Noëtians went further, and declared, that, if Christ had suffered, the Father had suffered, because Christ was the Father, the later Monarchians avoided this Patripassian proposition by recognizing a difference of subjectivity between the Father and the Son.

LIT. — HIPPOLYTUS: *Philosophumena;* TERTULLIAN: *Adv. Praxeam;* PSEUDO-TERTULLIAN (30), EPIPHANIUS (57), PHILASTRIUS (53–54), and the literature given after the art. CALIXTUS I. See also LANGEN: *Geschichte der röm. Kirche*, Bonn, 1881, pp. 192–216.

V. SABELLIANISM AND THE LATER MONARCHIANISM. — During the period between Hippolytus and Athanasius, Monarchianism certainly developed several different forms; but this whole various development was, by the writers of the fourth and fifth centuries, comprehended under the one term, "Sabellianism." The consequence is, that it would be very difficult to point out in details the propositions which actually made up the individual system of Sabellius. He was probably a Libyan by birth, and stood, even in the time of Zephyrinus, at the head of the Monarchian party in Rome. By Kallistus he was excommunicated, but the excommunication produced only a schism. His party was too strong to be at once suppressed: it lived on in Rome until the fourth century. Of the latter part of his personal life nothing is known. It seems that he was still living in Rome when Hippolytus wrote his *Philosophumena.* A dim but characteristic reflex falls on him — or, rather, on the Monarchians in Rome — from the works of Origen. The latter came to Rome in the time of Zephyrinus, and sided, as was natural, with Hippolytus. But that circumstance had, no doubt, something to do with his condemnation by Pontianus in 231 or 232; and the hints which he himself throws out, about bishops who can make no difference between the Father and the Son, are, no doubt, aimed at the bishops of Rome. It was, however, in another direction, Origen had to encounter the Monarchians. In Bostra in Arabia, Bishop Beryllus openly taught Monarchianism. His brother-bishops of the province remonstrated with him, but in vain. Then Origen was invited, in 244, to hold a public disputation with him in Bostra, and he succeeded in converting him. Unfortunately, the acts of that synod have perished.

The principal tenet of Sabellius says, that the Father is the same as the Son, and the Son the same as the Spirit: there are three names, but only one being. That being he often designates as *υἱοπάτωρ,* — an expression which he had no doubt chosen in order to prevent any misunderstanding with respect to the strict monotheism of the system. Nevertheless, Sabellius taught that God was not Father and Son at the same time; that he had been active under three successive forms of energy (*προσώπα*), — as the Father, from the creation of the world; as the Son, from the incarnation in Christ; and as the Spirit, from the day of the ascension. How far Sabellius was able to keep those three forms of energy distinct from each other cannot be ascertained. It is probable that he could not help ascribing a continuous energy (in nature) to God as the Father, even while the energy was active as the Son or as the Spirit. However that may be, the doctrine of three successive forms of energy was at all events a step towards that formula, the Athanasian *ὁμοουσία,* which finally made Monarchianism superfluous, and founded Trinitarianism.

LIT. — Besides some sporadic but very important notices in the works of Origen and Athanasius, the principal sources are HIPPOLYTUS (*Philosophumena*), EPIPHANIUS (51), and PHILASTRIUS (54). See also ULLMANN: *De Beryllo*, 1835; FOCK: *De Christol. Berylli*, 1843; ZAHN: *Marcellus*, 1867. [See UNITARIANISM.] ADOLF HARNACK.

MONASTERY and MONASTICISM. Monasteries, as the establishment of monasticism in the form of a social institution, or, in the plain sense of the word, as the abode of a community of monks, arose very early, and developed rapidly into one of the most prominent features of Christian life. The later history of the development is tolerably clear in all its movements, but the origins are rather obscure.

I. ORIGIN OF MONASTICISM. — According to a tradition based upon the statements of Jerome and Rufinus, and generally accepted, monasticism arose among the Christian ascetics in the third century. Now, we know the Christian ascetics of the second and third centuries very well, — their fastings and their abstinence from marriage (Athenagoras: *Πρεσβεία*, 28; Tertullian: *De cultu fem.*, i. 9; Origen: *Contra Celsum*, vii. 48), their self-sacrificing care for all sick and destitute during the persecution of Diocletian (Eusebius: *De mart. Palæst.*, 10, 11). But we know, also, that they lived in the world in close connection with the congregation; and when, towards the close of the third century, they attempted to select *domicilia singularia*, and insulate themselves from the congregation, the attempt produced much astonishment and dissatisfaction, as may be seen from the *De singularitate clericorum 31*, ascribed to Cyprian. Consequently, from the Christian asceticism pure and simple, monasticism has not directly developed; nor are there any traces of its existence in the third century.

Paulus of Thebes, "the first hermit," is said to have retired to a hidden grotto in the Lower Thebais, about the middle of the third century, and to have lived there for half a century, unknown to the world. Jerome wrote his life; but Jerome's book is simply an imitation of those novels so fashionable in Rome at his time, — an echo of Apuleius, a kind of religious *Robinson Crusoe*, well spiced with piquant devotion. To claim historical existence for the hero of that book is entirely out of the question; but it might be surmised that some such character, an anchoret from principle, might have existed at that time. Bishop Narcissus of Jerusalem, for instance, has been mentioned. But he left his congregation, simply because he felt indignant at some infamous calumny; and, when he returned, he was admired, not for his philosophy, or for the long seclusion he had endured, but for the miraculous punishment which had overtaken his calumniators (Eusebius: *Hist. Eccl.*, VI. 9). Those have been mentioned, who, according to a letter from Dionysius of Alexandria to Fabian of Antioch (Eusebius: *Hist. Eccl.*, VI. 42), fled into the desert in order

to save their life during the persecution of Decius. But Dionysius speaks only of such as actually saved their life, and returned, and of such as perished under the attempt, but of none who remained in the desert as anchorets. Still more decisive, of course, it would be for the whole question of the origin of monasticism, if the existence could be proved, not of some single anchoret, but of whole monastic associations, during the third century. The Hierakites and the Therapeutæ have been mentioned; but the former have not the character of monks, and the latter not the character of Christians. The Hierakites were simply the pupils or adherents of Hierakas; and the words of Epiphanius (*Hær.* 67) do by no means warrant a representation of them as a formally instituted union of ascetics. The Therapeutæ are spoken of only in the book *περὶ βίου θεωρητικοῦ*. They never existed. They are evidently a mere fiction. But the question is, whether that fiction mirrors some other real existence in the Christian world, — a question which no doubt must be answered with "no." When the book on every occasion argues from an alleged equality of all men as a law of nature, and describes the existing inequality (as, for instance, that between master and slave) as the true cause of all evil, it flatly contradicts one of the fundamental ideas of the Christian Church of the first three centuries; and, when it describes the sacred rites of the Therapeutæ, it often becomes half absurd and half offensive from a Christian point of view. The book, which probably was written shortly after the time of Philo, originated among the agitations of which the Judæo-Hellenic world at that time suffered, and has no reference to Christianity. See KEIM: *Urchristenthum*, 1878; LUCIUS: *Die Therapeuten*, 1879.

Descending from the third to the fourth century, in order to discover the first traces of Christian monasticism, the two first great authorities which must be consulted are Eusebius of Cæsarea and the Life of St. Anthony (*Vita Antonii*). Eusebius finished his Church History in 324; but neither in that work, nor in his Life of Constantine, and Eulogy of Constantine, written between 337 and 340, is the subject ever mentioned. In his *Demonstratio evangelica*, I. 8, he makes a distinction between a higher and lower form of Christian life; and the former is generally considered as referring to monasticism. But the distinction is simply that one between "knowledge" and "faith" which formed one of the fundamental doctrines of the Alexandrian school. Eusebius knew nothing of a Chrisian monasticism, because there was as yet nothing to be known of it; and it was, indeed, not until after his death, after the middle of the fourth century, that a rumor of the Egyptian anchorets began to spread into Asia Minor, — as seen from the writings of Gregory Nazianzen and Basil of Cæsarea, — while at the same time they entered into communication with Athanasius. The report that the latter, on his flight to Rome in 340, was accompanied by Egyptian monks, is a mere fiction. With respect to the *Vita Antonii*, first written in Greek, then translated into Latin by Euagrius, and very early incorporated with the works of Athanasius (in its Greek form), and ascribed to him, two questions present themselves: first, Is it history? next, Was it written by Athanasius? but both must be answered in the negative. Between the plain frame-work of the book, the biography of Anthony and its theoretical part, the speeches and conversations with which it is adorned, the discrepancies are irreconcilable. The Coptic monk who understood no Greek, and the Greek philosopher who quotes Plato and Origen, the coarse recluse who never washed himself, and the delicate saint who blushes when anybody sees him eating, will not harmonize in one character. The hero is a psychological impossibility. And when to this circumstance is added the absolute silence of Eusebius about the whole affair, the historical character of the book must be given up. Nor is the authorship of Athanasius better established; though it has been warmly defended by Bellarmin, Natalis Alexander, the Benedictines, Hase, and others. The wild and fantastic confusion of the book, when compared with the crystalline clearness and sublime mental repose of the author, such as he is known from his other works, produces an open self-contradiction. The whole doctrinal system of Athanasius would have to be modified in order to assimilate the demonology of the *Vita Antonii*. The relation between the monks and the clergy is represented very differently in the Life of St. Anthony and in the indubitably genuine works of Athanasius. In the former the monks profess the sincerest devotion to the ecclesiastical hierarchy, and place themselves on a lower and humbler stage than the clergy; while from the latter we learn that the monks often were in opposition to the hierarchy, and generally looked down upon the clergy. Under such circumstances, the external evidences of the authorship of Athanasius must be perfectly irreproachable in order to be decisive; but they are not. In his Eulogy of Athanasius (380), Gregory Nazianzen directly ascribes the book to him; but in the very same year he happened, in his Eulogy of Cyprian of Carthage, to confound that great Christian Father with the heathen sorcerer, Cyprian of Antioch. In literary questions, Gregory Nazianzen is no great authority. Jerome also ascribes the book to Athanasius, but only in his later works: when he first mentions it, he does not seem to know the author Now, of course, it is not the idea to deny the existence of St. Anthony altogether, but only to deny the historicalness of the representation given in the *Vita Antonii*. Indeed, the only legitimate inference which can be drawn from that book is, that monasticism originated in Upper Egypt, towards the middle of the fourth century, but nothing more. What else is told of monasticism and monasteries in the time of Constantine is later fiction.

Singularly enough, the genuine works of Athanasius give no information at all about the origin of monasticism; and when, after his second exile, in 346, he entered into closer communication with the Egyptian monks, his *Historia Arianorum ad Monachos* shows that monasticism had already spread through the whole country. Some information is found in the works of Rufinus and Palladius, both of whom had lived for some time among the second generation of Egyptian monks; but neither the one nor the other is reliable, when speaking of what he pretends to have seen with his own eyes, and heard with his own ears; and

the unreliability increases, of course, when investigation and research become necessary to the treatment of a subject. It is impossible, however, to pass from Eusebius and Athanasius to the *Vita Antonii* and the monks of Jerome, without being struck by the difference. It is an entirely new and strange world which opens up to the reader; an entirely new and strange ideal of Christian life which is held forth to him; and when an attempt has been made to explain that ideal as a direct development of the asceticism which already existed in the primitive Christian Church, caused by such extraordinary circumstances as the persecutions of Decius and Diocletian, the attempt has been utterly baffled by the decisive circumstance, that not one of the numerous hermit lives from the fourth or fifth century can be put in any historically possible connection with the persecutions. Hence, already Mosheim was prepared to seek for the origin of Christian monasticism outside of Christianity, in Neoplatonism. Now, we learn from Porphyry, and his extracts from Chairemon, that in the Egyptian temples, and wholly secluded from the people, there lived a kind of ascetics, who slept on palm-leaves, ate no meat, drank no wine, never laughed, etc. Furthermore, Philostratus tells us, that Apollonius of Tyana visited the Egyptian wise men in the mountains of the Upper Nile, where they lived naked, and always on the point of starvation. Finally, the recent decipherment of the Greek papyrus-rolls in the libraries of London, Paris, Leyden, and the Vatican, presents us with a full picture of those ascetics, or penitents, or monks, who belonged to the worship of Serapis. (See Letronne: *Matériaux pour l'histoire du christianisme en Égypte*, 1832; and Brunet de Presle: *Mémoire sur le Sérapeum de Memphis*, in the *Mémoires de l'académie des inscriptions*, i. ser. tom. ii., 1852, and *Notices et Extraits des Manuscripts*, etc., 1865.) Next to the worship of Isis, that of Serapis occupied the most prominent place in the Egyptian religion. We know of no less than forty-two Serapis temples in Egypt, of which the most celebrated seem to have been those of Heliopolis and Alexandria. In the Serapis temples there lived, completely secluded from the world, whole congregations of monks. After giving away their property to the poor, they retired to the temple, where they lived upon the bread which their relatives brought to them. The purpose of this renunciation was wholly ethical, — the purification of the soul; and, as the whole form of the asceticism of the Serapis monks corresponded peculiarly well with the sombre character of the Egyptian worship of the dead and the graves, they were much reverenced by the Egyptian people: indeed, like the bulls of Apis, they were considered as incarnations of the deity. No wonder, then, that, when Christianity became the popular religion of Egypt, that peculiar form of Egyptian religious life, but one in which a deep popular instinct had found its adequate expression, silently glided into the Christian Church. Just as the Christian stylite saints of the fifth century were a mere imitation of the stylite saints of the Syrian Astarte, so the Christian monks of the fourth century were a simple imitation of the Egyptian monks of Serapis. It might be difficult to point out any thing specifically Egyptian in the original Christian monasticism; but it would be equally difficult to point out any thing specifically Christian in the phenomenon. The highest moral ideal of original Christian monasticism was complete dying away from the world of the senses, complete *ἀπάθεια*. But that ideal has not one single Christian feature in its character, not the least trace of that humble love with which Christianity originally conquered the world, not the slightest connection with the Pauline doctrine of living and dying with Christ; and, when Gregory Nazianzen undertakes to praise the Christian monasticism at the expense of the asceticism of the Greek philosophy, he can, indeed, make none other distinction between them, theoretically or practically, than a quantitive one: there were a thousand monks, where there was one philosopher. Thus it becomes probable, that, in its origin, Christian monasticism is not a Christian product at all, but a direct development from the previously existing Egyptian monasticism.

That the Christian monasticism in its first form was Coptic, and not Hellenistic, may be inferred from the very names of the first monks: *Paphnutius* means, in Coptic, "the divine;" *Pachomius*, "the eagle;" *Sauses*, "agriculturists;" *Remuoth*, "peasants," etc. The organization of the anchorets into large communities is generally ascribed to Pachomius, who himself had been a Serapis monk. (See Revillout: *Le reclus du Sérapeum* in *Revue égyptologique*, 1880.) The Greek designations of such an institution are, besides *λαῦρα* (see LAURA), *μοναστήριον* and *κοινόβιον*, of which the former refers to the house, the latter to the association (Cassian: *Collat.* xviii. 18): the Latin are *monasterium*, *cœnobium*, *claustrum*, *conventus*, etc. The organization seems to have been almost military in its regularity and severity. Nevertheless, its success was very great; though, of course, the stories of Rufinus and Palladius, about monastical paradises with ten thousand monks and twenty thousand virgins, are mere fables, utterly incompatible with the actual state of affairs in the country. H. WEINGARTEN.

II. HISTORY OF MONASTICISM. — From Egypt the institution spread to Palestine, Syria, Asia Minor, and, with less success, to Northern Africa. In the Occident, Italy, with Milan and Rome, took the precedence; next followed the islands along the coast of Italy and Dalmatia; then Southern Gaul, with its celebrated monasteries at Turonum, Massilia, Pictavium, etc. An influence similar to that which Basil the Great exercised on Eastern monasticism, Western monasticism received from Monte Casino, founded in 529. From that time the movement pursues a double course, partly following the track of the Christian missionary among the heathen nations, partly endeavoring to keep alive and satisfy certain instincts within the Church itself. Monasteries were founded all along the frontier of Christendom, like fortresses, to defend the conquered territory, or like colonies, to bring fresh soil under cultivation; and monasteries were founded at the very centre of civilization, in the great cities, forming an outlet for the strong impulses of asceticism and penitence. Never completely incorporated with the ecclesiastical organization, nor ever wholly absorbed by the civil organization, the monastery occupied a peculiar intermediate social

position, which must never be lost sight of during the study of its history. Its relation, however, to the Church, was the closer and more intimate; and from the Church and her councils it received its constitution. The Council of Chalcedon, 451, decreed that the monastery and its abbot should be under the authority of the parochial bishop, who alone was allowed to perform the acts of confirmation, ordination, and consecration. Without his assent, no prayer-chapel or monastic house could be built; and, without a permit from him, neither the abbot nor the monks could leave the monastery. The vagrant monks should be seized, and shut up in the monasteries; and no one should be allowed to settle down as a hermit, without having gone through a probation-term of two years in a monastery. The abbot was to be elected by the monks; but, as soon as he was elected and confirmed, he bore absolute sway over them. Double monasteries, in which recluses of both sexes lived together, such as had arisen even in the fourth century, were continued; but very strict rules for their management were issued. In the Eastern monasteries, the monks often lived in separate cells constructed around the κοίνοβιον: in the Western, all the members were gathered into the same building, the effect of which was a more rigid seclusion.

On approaching the middle ages, all relations of the institution become more intricate. The Church became dependent on the State: even her bishops and synods succumbed to secular influences. Nor did the monasteries escape the danger. They increased in number and reputation, but were, nevertheless, dragged into the vortex of violent changes which characterized the age. They became rich. To the produce of their soil were added magnificent donations. But their very wealth made them a welcome prey to jealousy and avarice. In the sixth and seventh centuries, the bishops began to levy such exorbitant taxes on them for ordination and consecration, that the councils had to step in, and free them from such unjust burdens (*Concil. Tolet.*, X. *can.* 3). Of course, the relation between episcopacy and monastery developed differently in the different countries. In England and Germany, the conversion to Christianity was effected by the monks; and the whole work of civilizing the people devolved upon the monasteries. The people, consequently, felt great reverence for them; and it held hard for the hierarchy to get the ascendency over them. In France and Spain, on the contrary, the hierarchy had grown strong before the monks came; and there it took a long time before the monasteries could begin to emancipate themselves. Some monasteries of great fame, such as those of St. Gall, Reichenau, St. Emmerau, etc., entered into open contest with their bishops, but in vain. Nowhere the monasteries obtained real independence: they acquired only a certain measure through exemptions and privileges granted them by the princes or the popes. When a prince was the founder of a monastery, it was only natural that he should place it under his special protection. But, while he might be willing enough to defend it against any encroachments from the side of the bishop, he did, generally, not hesitate to utilize it for his own advantage, appointing some favorite or unruly vassal lay abbot of it, or even abandoning it to be plundered by some troublesome creditor. At what period the intimate connection between the monasteries and the bishops of Rome began, it is difficult to decide. Gregory the Great was their warm friend; but the *Privilegium S. Medardi*, ascribed to him, is, like many other documents of the same kind, evidently a forgery of the monks. Even the grant of Pope Zacharias to the Monastery of Fulda is very doubtful. The first reliable instance of a pope granting great immunities to a monastery is that of Pope John XV. and the abbeys of Hereford and Corvey; and the first monastery which really became independent of the episcopal authority by placing itself immediately under the Pope was that of Cluny, 1063.

The monastery culminated together with the Papacy. Its development received a most powerful impulse from the foundation of monastic orders. Hitherto each single monastery had been a unit by itself; belonging, it is true, to a certain rule, a certain diocese, etc., but not, therefore, maintaining any kind of connection with any other monastery. Now, the Cluniacenses formed a union, not of monks, but of monasteries; and that arrangement was then adopted by the Cistercians, the Mendicants, etc. Thus arose huge organizations, which stretched their colonies across many countries, without weakening the connection between the members and the centre. The constitutions adopted by these orders were different, — sometimes more aristocratic, sometimes more monarchical. In the Cistercian order the mother-monastery enjoyed the precedence of age. There the chapter-general assembled; thence the visitors were sent forth; but, in the formation of a resolution, all abbots had equal votes. In the mendicant orders, the centre was not placed in the local starting-point, but in the elected general, who resided in Rome, and ruled through provincials and priors. At the same time that this change took place in the organization of the monastic institution, an equally important change took place in its functions. The mendicant orders received the most comprehensive ecclesiastical privileges. They were allowed to hear confession, to say mass, to visit the sick, etc.: the Church was, indeed, near being absorbed by the monastery. The number of ecclesiastical foundations increased immensely. They were found in every large city. They were scattered through all countries. In England alone, a hundred and fifty-six monasteries arose in the period between William I. and John Lackland; and each such monastery was a little world by itself, in which most interests of human life, both temporal and spiritual, were represented. The number of inmates might vary from three hundred to over two thousand; and for this huge population provisions of all kinds had to be at hand. The building should contain rooms for guests, for the sick, for the school, store-rooms, stables, etc. Generally the difference between Byzantine, Roman, and Gothic style, made itself felt also in monastic architecture; though a regard to the wants of the inmates, of course, predominated in the constructions. Partly for the sake of perfect seclusion, but also as a means of defence, the whole structure was surrounded with a wall. On the ground-floor were the refectory, the guest and

assembly rooms, the school, library, etc.; on the second floor, the cells. In some old monasteries there were no cells, but only one large dormitory, in the middle of which stood the abbot's bed. As for centuries the monastery was the true homestead, not only of science, but also of art, artistic ornaments — paintings and carvings — were not wanting. Some monasteries, as, for instance, that of Certosa, near Pavia, and that of St. Marco at Florence, are overloaded with the most exquisite specimens of mediæval art. In those immense beehives, life went on pretty nearly as it does in any other household. Between the canonical hours, the exercises of the school and the labors in the garden or the field followed with unbroken regularity, and variation was not wanting, as guests — often strange ones, often interesting ones — might come in at any moment. Some institutions, as, for instance, that of St. Gall, stood in steady and lively communication with knights, merchants, etc.

In this state of affairs the Reformation produced a great change. In the Protestant countries, the secularization began immediately, and the monasteries soon disappeared. The revenues were used for educational or scientific purposes; and the buildings were turned into hospitals, asylums, barracks, etc., or they were allowed to fall into decay. In the Roman-Catholic countries, the change came more slowly, but not less decisively. Though the Benedictines, the Congregation of St. Maur, the Fathers of the Oratory, distinguished themselves most brilliantly by their scientific researches, the monastery, as a general rule, occupied a very modest place in the Church. The monastical ideal is so utterly incongruous with the ethical ideal of modern times, that it caused no very great sensation, when, in 1789, all monastic orders were dissolved in France, and all monasteries closed. Joseph II. followed the example, though in a less radical manner; and so did Portugal in 1821, and Spain in 1835. Afterwards a re-action took place in favor of the monasteries; but, as the articles on the special orders show, the institution, which has been waning since the Reformation, is now everywhere dying out. GASS.

[Lit. — F. Miræus: *Regulæ et constitutiones clericorum*, Antwerp, 1638; Holstenius: *Codex regularum monasticarum*, Rome, 1661; Helyot: *Histoire des ordres monastiques religieux et militaires*, Paris, 1714–19, 8 vols.; T. D. Fosbrooke: *British Monachism*, London, 1802, 2 vols.; Henrion: *Histoire des ordres religieux*, Paris, 1835; Day: *Monastic Institutions*, London, 1846; Ruffner: *The Fathers of the Desert*, New York, 1850, 2 vols.; Montalembert: *Les Moines de l'Occident*, Paris, 1860, 6 vols., Eng. trans., *Monks of the West*, Edinburgh, 1861–67, 3 vols.; Möhler: *Geschichte des Mönchthums*, Regensburg, 1836 (in his collected works ed. by Döllinger); Weingarten: *Über den Ursprung des Mönchthums im nachconstantinischen Zeitalter*, Gotha, 1877; Harnack: *Das Mönchthum, seine Ideale und seine Geschichte*, Giessen, 1881, 48 pp., new ed., 1882].

MONASTICISM. See Monastery.

MONEY AMONG THE HEBREWS. From the earliest time the Hebrews used as money pieces of metal, to which a fixed weight was assigned, so as to make them suitable for the various articles presented in trade (Gen. xxiii. 16; cf. also 2 Kings xii. 4 sq.), and which were recognized as such, either in an unwrought form, or from certain characters inscribed upon them. The representative coinage was the *shekel*, originally meaning "weight." There were also the half-shekel, the third part and fourth part of the shekel (1 Sam. ix. 8). From Josh. vii. 21, Judg. xvii. 2–4, we may suppose that the shekel was not a weighed mass, but a certain piece of metal, used as a representative of property, and medium of exchange. That larger sums, the correct weight of which was of great importance, were weighed again, is but natural (Gen. xxiii. 16; Exod. xxii. 17; 2 Sam. xviii. 12; 1 Kings xx. 39; Jer. xxxii. 9). The shekel was of silver: hence the word "shekel" is often omitted, and only the metal itself is mentioned (Gen. xx. 16, xxxvii. 28, xlv. 22; Judg. ix. 4, xvi. 5, xvii. 2–4, 10; 2 Sam. xviii. 11, 12; 1 Kings x. 29; 2 Kings vi. 25). It was used in trade; e.g., in buying and selling of real estate (Gen. xxiii. 15, 16; 2 Sam. xxiv. 24; Jer. xxxii. 9), of slaves (Gen. xxxvii. 28; Hos. iii. 2). It was used for paying civic and sacerdotal taxes (1 Kings xv. 19; Neh. v. 15, x 32; Exod. xxx. 15, xxxviii. 26; 1 Macc. x. 40, 42), as estimation of vows (Lev. xxvii. 3–7; Num. iii. 47), as amount for damages and expiation (Gen. xx. 16; Exod. xxi. 32; Deut. xxii. 19, 29), as reward for services rendered (Judg. ix. 4, xvi. 5, xvii. 10; 2 Sam. xviii. 11, 12; Zech. xi. 12), as lease-money (Song of Sol. viii. 11), and as a present (Gen. xlv. 22). The value of certain articles was expressed by shekels (Lev. v. 15; 2 Kings vi. 25). From the common shekel is distinguished "the shekel of the sanctuary" (Exod. xxx. 24, xxxviii. 24–26; Lev. v. 15, xxvii. 3; Num. iii. 50, vii. 13, 19 sq., 86): its weight was twenty *gerahs* (Exod. xxx. 13; Lev. xxvii. 25; Num. iii. 47, xviii. 16; Ezek. xlv. 12). The half of the "shekel of the sanctuary" was called *bekah* (Exod. xxxviii. 26), and was equal in weight to the common shekel. There existed, also, the third part of a shekel (Neh. x. 32) and the fourth part of a shekel (1 Sam. ix. 8). [The value of the (silver) shekel was about fifty-four cents of American money.] For larger sums existed the *manah*, or pound (as in the Authorized Version, Ez. ii. 69; Neh. viii. 71, 72), which was equal to fifty sacred, or one hundred common, shekels; also talents, or *kikkar* (1 Kings xvi. 24; 2 Kings v. 5, 22, 23; xv. 19), equal to three thousand shekels. Both the manah and talent were weighed (1 Kings xx. 39, marg; Esth. iii. 9). Another coin was the *kesitah* (Gen. xxxiii. 19; Josh. xxiv. 32; Job xlii. 11), the meaning of which is obscure. Bertheau supposes it to be a signification for coins in general, whilst Gesenius values the same at four shekels.

During the exile the Jews undoubtedly made use of the monetary system then current in Babylon; whilst after the exile they availed themselves of Persian coins, as may be seen from Ez. viii. 27, ii. 69, Neh. vii. 70–72, where *darichs* (rendered "drams"), a Persian gold coin, is mentioned. [Their value corresponded to about five dollars of American money.] Under the Seleucidæ, Græco-Syrian coins were used by the Jews, till the time (B.C. 143) of Simon the Maccabee, who received of Antiochus VII. (Sidetes), the son of Demetrius Nicanor, the right of coining money

(1 Macc. xv. 6). Of such Maccabæan coins some are still extant, with inscriptions in ancient Hebrew characters. Besides these Asmonean coins, there also existed coins of bronze, made by Herod and his successors, and small coins of bronze of the first Roman emperors, from Augustus to Nero, which are regarded as having been stamped in Judæa. Side by side with these genuine Jewish coins, Greek money was continually circulated. Thus, not only in the time of the Maccabees, but also in the time of Jesus, the *drachma* (about eightpence) was current (Luke xv. 8, 9). Later Jews valued the shekel at four *didrachmæ* (Joseph., *Antt.* III. 8, 2): hence the *didrachma*, or double drachma, was asked as tribute-money, in place of the legal half-shekel (Matt. xvii. 24; Joseph., *Wars*, VII. 6, 6). Another Greek coin was the *státer* of gold and silver, equal to a Hebrew shekel, and given as tribute-money for two persons (Matt. xvii. 27). The smallest Greek coin was the *lepton*, or the mite (Mark xii. 42; Luke xii. 59, xxi. 2). Of Roman coins, the New Testament mentions, (1) the *denarius*, of about the same weight as the Greek *drachm*. It bears the head of the Roman emperor, and served as tribute-money (Matt. xxii. 19; Mark xii. 15). Its worth was about eightpence halfpenny. (2) The *assarion*, or farthing (Matt. x. 29; Luke xii. 6), a copper coin, the sixteenth part of the *denarius;* and (3) the *quadrans*, the quarter of an *assarion* (Matt. v. 26; Mark xii. 42; Luke xxi. 2).

As to the worth of money among the ancient Hebrews, its standard was very high, judging from the few indications we have. Thus a ram was estimated two shekels of silver (Lev. v. 15), [or about one dollar and nine cents]. A fine Egyptian horse was bought for a hundred and fifty shekels (1 Kings x. 29; 2 Chron. i. 17). Two sparrows were bought at the time of Jesus for one *assarion* (Matt. x. 29), and five for two *assaria* (Luke ii. 6). Abraham and Jacob buy an acre of land for four hundred shekels (Gen. xxiii. 15, 16, xxxiii. 19). David purchases Araunah's threshing-floor at fifty shekels (2 Sam. xxiv. 24); and Omri buys the hill Samaria for two talents of silver (1 Kings xvi. 24). A slave was redeemed at thirty shekels (Exod. xxi. 32), which seems to have been the usual price paid for slaves; and thus Judas was paid thirty pieces of silver for the betrayal of Jesus (Matt. xxvi. 15; cf. also Zech. xi. 12). The amount for services rendered was (according to Judg. xvii. 10) ten shekels of silver by the year, and a suit of apparel, and victuals. Tobit pays the servant of his son one *drachma* daily; and laborers were paid a *drachma* (denāry) a day (*penny* in E. V., Matt. xx. 2).

LIT. — MIONNET: *Description de médailles antiques*, vol. 5 (1811), and suppl. vol. 8 (1837); BÖCKH: *Metrologische Untersuchungen über Geschichte, Münzfüsse und Masse des Alterthums*, Berlin, 1838; BERTHEAU: *Zur Geschichte der Israeliten*, Göttingen, 1842, pp. 5–49; CAVEDONI: *Biblische Numismatik* (trans. into German from the Italian by WERLHOF, Hanover, 1855); LEVY: *Geschichte der jüdischen Münzen*, 1862; MADDEN: *History of Jewish Coinage and of Money in the Old and New Testaments*, London, 1864 (new ed., 1881), and his art. in the *Numismatic Chronicle*, 1866, pp. 36 sq., 1872, pp. 1 sq; DE SAULCY, in the *Revue numismatique*, 1864, pp. 370 sq., 1865, pp. 29 sq., and in *Numismatic Chronicle*, 1871, pp. 235 sq.; *Revue archéol.*, 1872, pp. 1 sq.; by the same: *Numismatique de la Terre Sainte*, 1874; SCHÜRER: *Neutest. Zeitgeschichte*, Leip., 1874, pp. 11 sq., pp. 364 sq.; [GARUCCI: *Monete delle due rivolti giudaiche*, pp. 31–39, Roma, 1865]. ARNOLD. (RÜETSCHI.)

TABLES OF BIBLE MONEY.

JEWISH MONEY,

With its value in American money.

A gerah (Exod. xxx. 13) . . . . . =	$0 02.73
10 gerahs = 1 bekah (Exod. xxxviii. 26) . . =	0 27.37
2 bekahs = 1 shekel (Exod. xxx. 13; Isa. vii. 23; Matt. xvii. 27) . . . . . =	0 54.74
50 shekels = 1 minah (Luke xix. 13) . . . . =	27 37.50
60 minahs = 1 talent . . . . . =	1,642 50
A *gold* shekel . . . . . =	8 76
A talent of gold . . . . . =	26,280 00

N.B. — A shekel would probably purchase nearly ten times as much as the same nominal amount will now. Remember that one *Roman* denāry (15 cents) was a good day's wages for a laborer.

ROMAN MONEY.

A mite (Mark xii. 42) . . . . . =	$0 01.87
2 mites = 1 farthing (Mark xii. 42) . . . . =	0 03.75
4 farthings = 1 denāry (Matt. xxii. 19) . . . . =	0 15
100 pence = 1 pound (Matt. xviii. 24) . . . . =	15 00

MONGOLS, Christianity among the. It is doubtful whether Christianity ever penetrated among the Mongols while they kept confined within the boundaries of their native country, south of the Baikal Sea; but, as soon as they began to push forward to the west, they came in contact with Christian tribes, mostly of the Nestorian confession, occupying the elevated plateaus of Central Asia; and, as they extended their conquests, Armenians, Georgians, Russians, etc., came under their rule. They were tolerant: yea, they showed even an inclination to abandon their own religion (a kind of coarse deism, accompanied with a still coarser spirit-worship), and adopt foreign ones. The Nestorians, however, and the Armenians made no impression upon them; but great expectations with respect to their conversion were aroused when they entered into communication with Western Europe. Europe and the Mongols had a common foe, the caliph of Egypt; and to the eyes of Europe the conversion of the Mongols seemed to be the most effective means of crushing him. In 1245 Innocent IV. sent two embassies to them, and in 1248 St. Louis sent a third one; but nothing seems to have been achieved thereby. Some impression, however, must have been produced by Rubruiquis, also sent out by St. Louis. He went in 1253 to Khan Sertak (at that time encamped between the Don and the Wolga), and from him to the Great-Khan Mangy, with whom he staid half a year, and in whose presence a great disputation was held between Christians, Mohammedans, and Buddhists. But practical results were not reached until after the destruction of the caliphate of Bagdad, in 1258, and the establishment of a great Mongolian-Persian empire. Several missionaries were sent by the Pope to the new capital of Sultanieh; and in 1318 Ricoldus de Monte Croce established there a Roman-Catholic archbishopric, with a series of suffragan bishoprics, and with monasteries for Franciscans and Dominicans. But the Roman-Catholic Church made her converts among the Nestorians, Armenians, Jacobites, and other Christian schismatics; while the Mongols were converted by the thousands to

Islam. The result was, that the Mohammedan fanaticism very soon could institute persecutions against the Christians, and the Roman-Catholic mission was brought to an end. Some missionary work was also done in the khanates of Kiptshac and Dshayatai, but without any effect. Most successful was the Christian mission among the Mongols in China. Nestorian congregations, numbering about 30,000 souls, existed from old times in the country; and, when the Mongolian dynasty ascended the throne, Roman-Catholic missionaries took up the work. John of Monte Corvino was sent to Peking by Pope Nicholas IV. He preached in the native tongue, converted about 6,000 people, and was in 1307 made archbishop of Peking by Clement V. But he did not succeed in converting the dynasty. The Mongolian princes, like most of their subject countrymen, became Buddhists in China. Finally, in 1370, the Mongolian dynasty was overthrown by the Ming dynasty; and, shortly after, the Roman-Catholic mission was expelled from China. W. HEYD.

MONHEIM, Johannes, b. at Clausen, near Elberfeld, 1509; d. at Düsseldorf, Sept. 9, 1564. He studied at Cologne, and was appointed rector of the school at Essen in 1532, and of that of Düsseldorf in 1545; which latter institution he brought into the most flourishing condition, so that it far surpassed most of the German universities in number of pupils. Originally Monheim belonged to the Erasmian camp, but gradually he completely adopted the doctrines of the Reformation. His *Catechism* (1560) is nothing but a condensation or abbreviation of Calvin's *Institutiones*, and was vehemently attacked by the Cologne Jesuits. They also accused him before the Pope, the emperor, the Council of Trent, etc.; and the great teacher spent the last years of his life under very trying circumstances. C. KRAFFT.

MONICA, or **MONNICA,** the mother of Augustine; b. about 332; d. at Ostia, at the mouth of the Tiber, May 4, 387. Her parents are said to have been Christians. She was married at an early age to Patricius, a Pagan of Tagaste, to whom she bore three children,—Augustine, Navigius, and an unnamed daughter. Her husband was apparently coarse, unsympathetic, choleric, and unfaithful; but such was her beautiful Christian life, that she was the means of his conversion. He was baptized in 371, and shortly thereafter died. Monica shared Patricius' ambition respecting Augustine's career as a scholar, but was deeply grieved when he abandoned the Catholic faith. For many years she followed him with her prayers, and at last made the journey to Milan to be with him. There the one wish of her life was met. Augustine was converted 386, and was baptized by Ambrose, Easter (April 25), 387. Monica shared the society of the little company of friends Augustine had gathered around him immediately before and after his baptism, and added much to the spiritual value of their intercourse. After the purpose of their meeting was accomplished, viz., his conversion and baptism, they set out for Africa. On the way, Monica fell sick, and died. As the mother of the greatest of the Latin church Fathers, and as herself a wise, loving, and Christian woman, she will always be remembered. Many a mother will derive comfort from her life, and faith to believe that the sons of prayer will not perish.

In 1430 her remains were removed by Pope Martin V. from Ostia to Rome, and buried in the Church of St. Augustine. Her most imperishable monument, however, is the *Confessions* of her illustrious son, who has written of his unfilial conduct with a candor unsurpassed, and who ends his biography of his mother with an outburst of sorrow over her death, and a prayer for her eternal welfare. To be mourned by such a man was praise enough. There is, indeed, as Pressensé says, "no one in the ancient church more worthy of our affectionate veneration" than Monica. See BRAUNE: *Monnika u. Augustinus*, Grimma, 1846; SCHAFF: *Life and Labors of St. Augustine*, New York and London, 1854; BUTLER: *Lives of the Saints*, May 4; Mrs. JAMIESON: *Legends*.

MONOD, Adolphe, beyond dispute the first pulpit orator of the Protestant Church of France in our century; was b. in Copenhagen, Jan. 21, 1802; d. in Paris, April 6, 1856. He was the fourth of the twelve children of Jean Monod, pastor of the French Church at Copenhagen, and, after 1808, in Paris. The son, after studying at the Collége Bonaparte in Paris, went to Geneva, where he graduated in theology in 1824. But he did not yet fully rest upon the great facts of the gospel. He became conscious of the revelation of divine grace to himself on a journey to Italy in 1825. He became founder, and remained pastor, of the Protestant Church in Naples till 1827. He was then called to Lyons; but his evangelical preaching, and especially a sermon upholding the necessity of a Christian faith and life to partake of the communion, (*Qui doit communier?*) aroused such opposition, that he was deposed by the Catholic minister of education, before whom he was accused by the consistory. Monod did not forsake Lyons, but began preaching in a hall, then went to a chapel, and labored so effectually, that the results of these labors remain in a large church (served by two pastors) and several chapels. In 1836 he followed a call to a professorship in the theological seminary of Montauban, and continued to labor there for eleven years, spending his vacations preaching to large audiences in the churches of Southern France. At the end of this period, he was called as pastor to Paris, where for nine years he preached to large and eager congregations in the Oratoire.

Adolphe Monod was distinguished for his eloquence, but especially for the purity and piety of his life. He was gifted with a clear intellect, vivid imagination, and a sympathetic nature. His theology was drawn from the Bible, of which he was a constant student, and which he read daily in the original. He was every inch a Christian. From the moment that he was apprehended of Christ, he devoted his whole heart and energies to his service. The purity of his Christian character was transparent. His conscientiousness was sometimes almost painfully exact, and his humility was apparent to all. He was, moreover, a man of prayer, to which he had constant recourse as a remedy against melancholy, to which he was somewhat inclined.

As a preacher, Monod's aim was to save men from destruction. His sermons were essentially biblical, and by the full treatment of the texts, and the earnestness, fervor, unction, and modesty of the preacher, won and persuaded the hearts of

his hearers. His style was pure and classic; his voice melodious, full, and clear; so that one would have gone away with only an impression of beauty, had it not been for his earnestness. His first three printed sermons appeared in 1830; and in 1844 a volume appeared, the first sermon of which, entitled *La crédulité de l'incrédule*, covering sixty-eight pages, is a masterpiece of apologetical sermonizing. Many more of his sermons appeared; but the finest of all were two on the vocation of woman, and five on the apostle Paul. In his last sickness, two volumes of his sermons appeared (1855), and since then two more.

Monod's last days were days of much pain on a sick-bed. He knew his hour was at hand; but brighter shone forth his Christian character, and stronger was the hold his faith took on Christ. Every Sunday afternoon he gathered his friends about him; and, after listening to the reading of Scripture, he uttered short homilies of great power, which were afterwards collected in the volume, *Adieux d'Adolphe Monod à ses amis et à l'Église*. He passed away on a Sunday. Well has Professor De Félice said, "Adolphe Monod was twice over the first of the Protestant preachers of France in our day,—first for the excellency of his oratorical genius, and then for the holiness of his life. In the midst of the instability of religious life, every one looked to him, as the sailor in the storm, at the lighthouse." L. BONNET.

[*Sermons par A. Monod*, 4th ed., Paris, 1866, 2 vols. The following translations into English have been made of Monod's writings: *Saint Paul, Five Discourses*, Andover, 1861; *Woman, her Mission*, etc., London, 1870; *The Parting Words of Monod to his Friends and the Church*, New York, 1873.]

MONOD, Frédéric, elder brother of Adolphe Monod; a devoted and distinguished pastor in France; was b. May 17, 1794, at Monnaz, Canton de Vaud, Switzerland; d. Dec. 30, 1863, in Paris. He studied theology in Geneva (1815–18), and came under the influence of Robert Haldane. In 1820 he became an associate pastor in Paris, where he edited, with great talent, the *Archives du Christianisme*. In 1848, when the synod refused to make an explicit affirmation of the faith of the Church, he withdrew from the State Church, resigned his position at Paris, and founded, with Count Gasparin, the Union of the Evangelical Churches of France (*l'union des églises évangéliques de France*). He made a trip to the United States in 1855, to collect money for a church-building in Paris, and returned to France, having accomplished the object of his mission. During the American civil war he was a stanch friend of the Union cause. He was one of the chief instruments in the religious awakening of France, and left behind him an example worthy of imitation.

MONOGRAM OF CHRIST. See CHRIST, MONOGRAM OF.

MONOPHYSITES, those who held the doctrine that Christ had but *one* composite *nature*. The christological statement of the Chalcedonian synod of 451, based upon the famous letter of Pope Leo I., and pursuing an intermediate course between Nestorianism and Eutychianism, was intended to be the last word in the whole controversy. (See Marcian's decrees of Feb. 7 and July 28, in Mansi: *Concil. Coll.*, viii. 476 and 498.) The adherents of Cyril, however, though very far from willing to accept the views of Eutyches, considered the doctrines of the synod of Chalcedon as Nestorian heresy, and rose everywhere in opposition. In Palestine, the monk Theodosius fanaticized the whole swarm of monks, took possession of Jerusalem, filled the city with murder and robbery, and expelled the bishop, Juvenal. After the lapse of twenty months, Juvenal was restored: but Theodosius fled to the monks of Mount Sinai; and there, out of the grasp of the imperial authority, he continued to work against the Chalcedonian doctrines. In Egypt a large party refused to recognize the deposition of Dioscurus; and the appointment of Proterius as his successor caused an insurrection in Alexandria, during which a number of soldiers were burnt alive by the mob in the former temple of Serapis. Proterius could be maintained only by military force; and when the Emperor Marcian died (457), the party of Dioscurus, which gathered around the presbyter Timotheus Ælurus and the deacon Petrus Mangus, at once revolted, and killed him. Ælurus was chosen bishop; and a synod, which he immediately convened, condemned all his adversaries, also the bishop of Rome, Leo I., and the patriarch of Constantinople, Anatolius. The power which the party displayed on that occasion made an impression even upon the emperor, Leo I.; and he contented himself with simply asking the opinion of the bishops of christendom with respect to the legitimacy of the election of Ælurus. Of course, only such reports have been preserved as go against Ælurus; but, even from these, it is evident that a large portion of the clergy was strongly opposed to the decree of the synod of Chalcedon: thus, the bishops of *Pamphylia Secunda* declare that the Chalcedonian Confession is, like the Epistle of Pope Leo I., only an individual argument, and by no means a general creed. Ælurus was deposed, but he was allowed to go to Constantinople to defend himself; and his successor, Salophacialus, was a neutral figure, who could give no offence to the Monophysites. In Antioch, the monk Peter Fullo, openly supported by Zeno, the son-in-law of the emperor, opposed the Chalcedonian decree with great vehemence, and finally expelled the bishop, Martyrius. Everywhere in the East the Monophysites were strong; and when Basiliscus ascended the imperial throne in 475, they gained the upper hand. In an encyclical letter of 476 he formally condemned the synod of Chalcedon and the epistle of Leo I. In the very next year, however, Basiliscus was dethroned by Zeno; and Zeno's great object was to compromise matters. In 482 he issued his famous edict, the so-called *Henotikon*, in which Nestorius and Eutyches were condemned, but without any formal recognition of the Chalcedonian Confession; while, on the contrary, the twelve chapters of Cyril were accepted. For a moment the storm seemed to have been allayed.

It could not, however, long escape the jealous eye of the Roman pope, that, practically, the *Henotikon* was entirely in favor of the Monophysites. Not only the Chalcedonian Confession, but even the Epistle of Pope Leo I., and thereby the prestige of Rome, were in danger. When Pope Felix III., in 483, sent legates to Constantinople to announce his accession, they carried with them grave admonitions to the Emperor Zeno,

and severe reproaches to the Patriarch Acacius. But, before they reached Constantinople, they were seized, deprived of their papers, and frightened into abject compliance with the schemes of Acacius. They even took the sacrament in his church, in company with Petrus Mongus of Alexandria, known as a rank Monophysite. In revenge, Felix III. deposed Acacius, and put him under the ban, and induced a Constantinopolitan monk to pin the bull to his clothes while in the church. Thus it came to an open breach between Rome and Constantinople. In 489 Acacius died; but, as his successors refused to erase his name from the diptychs, no reconciliation could be effected. On the contrary, the hostility became more pronounced, when, in 491, Anastasius succeeded Zeno as emperor. Before his accession to the throne, he had committed himself to the Monophysites; and his partiality to them finally caused riots and bloodshed in Constantinople. In order to appease the orthodox party, the emperor promised to convoke an œcumenical council, which should settle the whole question, and re-establish the community with Rome. But when Anastasius opened negotiations, in 515, with Pope Hormisdas, the Pope demanded, as conditions of his participation in the council, the full recognition of the synod of Chalcedon and the open condemnation of Acacius; and, as the emperor could give only an evasive answer, the negotiations were completely broken up in 517. (See Mansi: *Concil. Coll.*, viii. 324, 389, 524; and Jaffé: *Reg. Pontif.*, 101.) A great change took place, however, when Justin I. ascended the throne, in 518. He was a mere tool in the hands of his nephew, Justinian; and Justinian belonged to the orthodox party. In Constantinople, in Jerusalem, in Tyre, and in many other places in the East, the friends of the synod of Chalcedon once more came to the front. The negotiations with Rome were re-opened; and, without great difficulties, the Patriarch Johannes of Constantinople was induced to erase the name of Acacius from the diptychs, — the chief condition of a reconciliation. The *Henotikon* was not mentioned at all in those negotiations. It was quietly buried; and thus community was re-established between the churches of Rome and Constantinople. Rome had conquered, and she used her victory with energy: she immediately set to work to have orthodoxy re-established in Antioch and Alexandria.

It proved impossible, however, to eradicate Monophysitism. Especially in its home, Egypt, it was too powerful to be subdued: it had to be managed. Such was also the plan of Justinian, who in 527 succeeded Justin on the imperial throne. But, in the mean time, the arrogance of Rome had everywhere called forth a re-action; and at the imperial court the Monophysite party formed once more, under the protection of Theodora, the wife of Justinian. Petrus of Apamea, Zoaras, Anthimus of Trebizond, and other Monophysite leaders, lived in Constantinople; and, by the intrigues of Theodora, Anthimus was even made patriarch after the death of Epiphanius, in 535. For a moment, the wrath of the emperor was once more turned against the Monophysites by the visit of Pope Agapetus to Constantinople: Anthimus was deposed, and Mennas appointed his successor. But Agapetus died in Constantinople, 536; and his successor, Vigilius, placed on the pontifical throne by Theodora, and kept there by Belisarius, was himself a Monophysite. Though he publicly professed submission to the decrees of the synod of Chalcedon, he sent a secret confession of faith to Anthimus and other Monophysites, in which he rejected the doctrine of two natures in Christ, etc. (See Liberatus: *Breviarium*, 22.) In the last year of his life, the emperor was even induced by Theodora to sanction the extreme Monophysite views of the *Aphthartodocetæ;* and he was prepared to force those ideas on the Church, when he suddenly died, 565. Justin II. his successor, dropped the matter, and took up a somewhat different attitude in the controversy. In the sixth year of his reign, when the Monophysites had lived for about forty years in and about the capital, unmolested, and even recognized, persecutions were instituted against them. Their churches were closed; their bishops and priests were imprisoned, their monasteries inspected, and the inmates compelled to take the sacrament in the churches of the orthodox. The persecutions were at no period so very severe, but they lasted till the time of the Emperor Mauritius and the Patriarch John Jejunator. Meanwhile, the Monophysite party had itself split into several fractions. The above-mentioned *Aphthartodocetæ* held that the body of Christ was made incorruptible by its union with his divine nature; while another fraction went still farther, and declared that the body of Christ had not been created, but had existed from eternity. Thus the contest with the Orthodox Church had lost much in interest, and consequently in ardor; and the result was, that the Monophysites gradually and quietly separated from the Orthodox Church, — the State Church, — and formed independent churches, — the Armenian, Jacobite, Coptic, Abyssinian, etc. [For the dogmatical development of the controversy and the pertaining literature, see article on CHRISTOLOGY.] W. MÖLLER.

MONOTHELITES, those who held that Christ had but *one will*, as he had but one nature. Monothelism was the simple and natural consequence of Monophysitism, and originated from the endeavors which the State Church made, in the seventh century, of conciliating the Monophysites. The Emperor Heraclius (610-641), pressed as he was on the one side by the Persians and on the other by Islam, had a vital political interest in the reconciliation; and in the Constantinopolitan patriarch Sergius, a Syrian by birth, and probably of Jacobite descent, he found an eager ally. The principal objection of the Monophysites to the Chalcedonian Confession it seemed possible to meet, without infringing upon the doctrine of two natures in Christ, by an adroit development of the idea of one divine-human energy in Christ, in which the two natures melted together; and it was with that tool in their hands the emperor and the patriarch set to work. During his stay in Armenia, in 622, Heraclius opened negotiations with Paulus; and, though the latter hesitated, some years later a union between the State Church and the Armenian Church was actually brought about at the synod of Charnum. In 626, during his visit to the Lazians, Heraclius succeeded in gaining Bishop Cyrus of Phasis for the new doctrine and the

union; and when, in 628, he returned from a victorious campaign against the Persians, bringing back the true cross to Jerusalem, he entered into communication with the Jacobite patriarch of Antioch, Athanasius. The Orthodox patriarch of Antioch, Anastasius II., had died in 609 or 610, and his chair had remained vacant since that time. The emperor now proposed to elevate Anathasius to that see, on the condition of his recognizing the Chalcedonian Confession, such as explained by the new doctrine. Athanasius accepted. Shortly after, in 630 or 631, Cyrus of Phasis was appointed bishop of Alexandria; and in 633 he reported to Constantinople that thousands of Monophysites were by the new doctrine won for the union. In Alexandria, however, the first opposition arose. A monk, Sophronius, a native of Damascus, who had lived for some time in Rome, came to Alexandria, and was much startled by the new doctrine, which he designated as rank Apollinarianism. He immediately repaired to Constantinople; but Sergius and Pope Honorius succeeded in appeasing him for a time. The remarkable letter which the pope on that occasion wrote to Sergius is still extant in a Greek translation (Mansi: *Con. Coll.*, xi. 537), and proves, beyond doubt, that he was a Monothelite; that is, a heretic. Shortly after Sophronius was elected bishop of Jerusalem; and the official announcement of that event he accompanied with a confession, the so-called *Synodicon* (Mansi: *Con. Coll.*, xi. 461–509), in which he rejected the doctrine of one energy in Christ. In order to prevent any further discussion of the subject, the emperor issued in 638 a kind of encyclical letter drawn up by Sergius, the so-called *Ecthesis*, in which he proposed to avoid both the expression "one energy" and the expression "two energies;" the former, because it might lead to a fatal rejection of the doctrine of a double nature in Christ; the latter, because it might lead to an absurd acceptation of a doctrine of a double will in Christ. See, for this whole first part of the controversy, besides the correspondence between Sergius and Honorius, and between Cyrus and Sergius, in Mansi, l.c. xi., the notes of Anastasius Presbyter, edited by A. Mai, in his *Script. Vet. Nova Coll.*, vii. 192–206.

The *Ecthesis* was accepted by Cyrus of Alexandria with complete submission; while in Rome, where, in the mean time, Honorius had died, it met with decided opposition. In January, 641, Pope John IV. formally condemned Monothelism. In the North African Church it also caused much dissatisfaction: nearly all the bishops declared against it. Under those circumstances, the emperor, Constans II., who wished to restore peace and order in the church, withdrew the *Ecthesis*, and issued the *Typus*, 648. The *Typus* differed from the *Ecthesis* chiefly in the form. It was an imperial edict; it contained no theological expositions; it simply forbade the use of the controverted terms, and fixed very severe penalties, ecclesiastical and civil, for any disobedience. The first effect of the *Typus* was that the doctrine of *two wills* in Christ, dyothelism, was formally defined and accepted by a synod of the Lateran (Oct. 5–31, 649), presided over by Pope Martin I. One hundred and five bishops were present, most of them from Southern and Central Italy, Sicily, and Sardinia, though some also from North Africa. As all attempts of enforcing the *Typus* in Rome were frustrated by the Pope, and all negotiations between Rome and Constantinople failed, the emperor ordered the Exarch Calliopas to take the Pope prisoner, and send him to Constantinople. June 17, 653, Martin was arrested in the Church of the Lateran, and secretly brought on board an imperial vessel. Sept. 17, he landed in Constantinople, and for more than three months he was kept in prison, suffering many indignities and even cruelties. In March, 654, he was transferred to Chersonesus; and there he died, Sept. 16, 655. His successor, Eugenius, ascended the papal throne with the consent, perhaps with the aid, of Constans II.; and a *modus vivendi* was then established between Rome and Constantinople, according to which it should be permitted to speak both of a single and of a double will in Christ. A true peace, however, was not obtained; and when, in 678, the Emperor Constantine Pogonatus invited Pope Agatho to participate in a great œcumenical council, which should settle the whole question, he received for a long time no answer at all. Finally, however, Nov. 7, 680, the council was opened in the imperial palace, *Trullus*, in Constantinople: it lasted till Sept. 16, 681. The monothelite views were defended by Macarius of Antioch, who derived his chief arguments from the writings of Honorius, Sergius, and Cyrus: the dyothelite views were defended by the Roman legates, and they finally conquered. March 28, 681, Monothelism was formally condemned by the council; and Honorius, Sergius, Cyrus, and others were anathematized. From that day, dyothelism became the official doctrine of the Orthodox Church, both in the East and in the West; and in the eighth century it found a most subtle expounder in John of Damascus. Monothelism continued, however, to be professed by all the Monophysite churches; but all the attempts which afterwards were made of introducing it in the Orthodox Church failed. [For the dogmatical development of the controversy and the pertinent literature, see art. CHRISTOLOGY.] W. MÖLLER.

MONSTRANCE (Latin, *monstrantia*, *monstrum*, *ostensorium*, *expositorium*) denoted originally any receptacle in which relics were shown off to the people. From the thirteenth century, however, when the doctrine of transubstantiation had been defined, the elevation of the host introduced as a part of the mass, and the festival of *Corpus Christi* established, the name was restricted for the receptacle of the consecrated host. The form was at first that of a Gothic tower; afterwards, during the period of the renaissance, that of a radiant sun; in the Greek Church, that of a coffin. The materials were gold or silver, or some costly stuff. The place of the monstrance was the high-altar of the church. No one but an ordained priest was allowed to touch it. To steal it was punished with death. H. MERTZ.

MONTAIGNE, Michel Eyquem de, b. at the Château Montaigne, in the department of Dordogne, France, Feb. 28, 1533; d. there Sept. 13, 1592. He studied law, and was in 1554 appointed councillor to the Parliament of Bordeaux, but retired in 1569, after the death of his father, to his estate, and devoted himself to the study of philosophy. Once more, however, he was called

back into practical life. In 1581 he was elected mayor of Bordeaux, which position he filled with great honor for four years. The book which made his fame — besides a kind of diary kept on a journey in Germany and Italy in 1580, but not published until 1774, also the only book he wrote — was the celebrated *Essays*, of which the first part appeared in 1580, the second in 1588. It has often been reprinted, and translated into foreign languages. The best edition is that by Le Clerc, Paris, 1865. His life has been written by Bayle St. John (London, 1857) and Bigorie de Laschamps (Paris, 1860). The foundation of Montaigne's philosophy is an absolute scepticism. Nothing can be known with certainty, — not a fact in history, not a law in nature. This scepticism, combined with a natural indifference, made him in religion a stanch conservative. Since nothing can be known with certainty, it is proper to accept what the Church teaches; and practically he stuck to this maxim, though his brother became a Protestant, and he himself was an intimate friend of Henry of Navarre. In his moral system, too, his scepticism prevailed. He recognized no absolute moral authority. Duty and conscience were to him merely incidental and shifting forms. Do as your nature tells you to do was his highest moral principle. But, in analyzing the various forms of conscience and the various conceptions of duty, he shows a wonderful keenness and knowledge of human nature. See J. Goguel: *Essai sur la morale de M.*, Geneva, 1874; Thimme: *Der Skepticismus M.*, Göttingen, 1875; Henning: *Der Skepticismus M.*, Jena, 1879.

MONTALEMBERT, Charles Forbes René, Count de, b. in London, April 15, 1810; d. in Paris, March 12, 1870. He was educated in England by his grandfather, James Forbes; and the great Irishman O'Connell seems to have exercised considerable influence on his development. In 1828 he accompanied his father to Stockholm; and while there he made his literary *debut* by a remarkable article on Sweden, in the *Revue Française*. In 1830 he joined Lamennais as contributor to the *Avenir;* and a campaign was opened against the educational monopoly of the state and the university, for the purpose of bringing the whole popular education into the hands of the Roman-Catholic clergy. In connection with Lamennais and Lacordaire, he founded a free school, in which he himself taught; but the school was immediately closed by the police. As peer of France, he was cited before the Chamber of the Peers; and Sept. 19, 1831, he defended his cause in a most brilliant speech. He was sentenced, however, to pay a fine; and the school remained closed. A still heavier blow was struck at him by the papal encyclical of Aug. 15, 1832. He stood as one of the leaders of that peculiar movement which endeavored to unite ultramontanism in the Church with radicalism in the State; but the encyclical disapproved in very severe terms of the whole movement. Dec. 8, 1834, Montalembert gave in his profession of unconditional submission, retired from public life, and went travelling. During his stay in Germany, he became deeply engaged in the study of mediæval literature and art, the results of which were *Du Vandalisme et du Catholicisme dans l'Art* and *Vie de Ste. Elizabeth.* After his return to France, he again took a very active part in political life. The reforms of Pius IX. he hailed with great enthusiasm, also the revolution of 1848. But he was soon disenchanted both by the Pope and the emperor, and the last part of his life he devoted to literary pursuits. In 1860 his *Histoire des Moines d'Occident* (6 vols.) began to appear, translated into English by Mrs. Oliphant (*Monks of the West*, Edinburgh, 1861–67, 3 vols.); but it was never completed. It is a plea in a case, rather than an historical representation; for as an historian the author lacked the critical faculty, as, in practical politics, he lacked judgment. He had eloquence and enthusiasm. Among the interests which called forth his sympathies was the civil war in the United States; and "his last pamphlet was a hymn of triumph over the success of the Union arms" (*La victoire du Nord aux États-Unis*, Paris, 1865, Eng. trans., Boston, 1866). He earnestly opposed the papal-infallibility dogma, and, by so doing, won only abuse from the church which he had so faithfully served. He submitted, however, when the dogma was promulgated. An edition of his complete works appeared in 9 vols., Paris, 1861–68. His life was written by Augustin Cochin (1870), A. Perraud (1870), and Ch. Foisset (1877). See also Mrs. Oliphant: *Memoirs of Count de Montalembert*, Edinburgh and London, 1872, 2 vols.

MONTANISM. About the middle of the second century (in 156, according to Epiphanius: *Hær.*, xlviii. 1) Montanus appeared as a new prophet in Phrygia, at Ardaban on the frontier of Mysia, and found many adherents, among whom were Alcibiades and Theodotus. Under him, also, prophetesses appeared, — Priscilla and Maximilla. Prophecy was, indeed, the most prominent feature of the new movement. Ecstatic visions, announcing the approach of the second advent of Christ, and the establishment of the heavenly Jerusalem at Pepuza in Phrygia, and inculcating the severest asceticism and the most rigorous penitential discipline, were set forth as divine revelations, of which the prophet was only the bearer, and proclaimed as the direct continuation and final consummation of the prophetical gift of the apostolic age. In spite of the sensation it created and the discussion it caused, the movement remained for a long time within the pale of the Church; but as it grew in strength, penetrating from Asia Minor into Thrace, it naturally roused a stronger opposition, and, in several places, synods were convened against it. Some persons considered it to have been caused by a demon, and employed exorcism against it, such as Sotas of Anchialus, Zoticus of Comane, and Julian of Apamea. Others attacked it in a literary way, such as Claudius Apollinaris of Hierapolis, and Miltiades. Gradually the very contrast to it developed, — a party which rejected all Christian prophecy, and even denied the authenticity of the Gospel according to John on account of the Paraclete therein promised. At last, towards the close of the eighth decade, it became necessary for the Montanists to separate from the Orthodox Church in Phrygia, and form a schismatic congregation, organized by Montanus himself, which, however, did not stop the vehement literary polemics carried on against them by Serapion, Theodotus, and the Anonymous.

The first time the Montanists are spoken of in Western Europe is in those letters, which, during the persecution of Marcus Aurelius, the confessors of the congregations of Lugdunum and Vienna sent from their prisons to Asia Minor and Rome. Between Asia Minor and the Gallic congregations there existed very intimate relations. Among the martyrs of Lugdunum and Vienna were several Phrygians. The principal object of the letters was, consequently, simply to inform the Christians of Asia Minor and Phrygia of the sufferings which their brethren in Gaul had endured. But, according to Eusebius (*Hist. Eccl.*, V. 1), a kind of statement was added to the letters, of the view which the Gallic congregations took of the Montanist prophecy; and the presbyter Irenæus, who carried the letters to Rome, was enjoined to beg the Roman pope, Eleutherus, to continue in peaceful communication with the Asiatic congregations. Characteristically enough, Eusebius omits the statement; but every thing seems to indicate that the view it contained was very kind and mild. Now, in his book *Adversus Praxeam*, Tertullian speaks of a Roman pope, who, in opposition to the example of his predecessors, felt inclined to make peace with the Phrygian and Asiatic congregations, and recognize the prophecy of the Montanists, but was persuaded by the calumnies of the Monarchian Praxeas to change his mind, and condemn Montanism. That Roman pope was probably the very same Eleutherus (174–189) to whom Irenæus was sent; and a condemnation of Montanism by Eleutherus would go far to explain the harsh measures which his successor, Victor, chose to employ in the paschal controversy. A Montanist congregation was at all events not formed in Rome; but the Montanist views of church discipline took, nevertheless, root there, and came more than once in conflict with the somewhat laxer practice of the Roman popes.

Condemned in Rome and in its native country, Montanism found a new home in North Africa, and its most prominent representative in Tertullian. He adopted all its views, and further developed them. The speedy advent of Christ, and the establishment of the millennium, are the fundamental ideas of his theology. A Christian church, which governs the world by slowly penetrating it, he does not understand. The living gift of prophecy, according to the divine plan of salvation, constitutes the true mediator between the times that are and the coming millennium; and the true preparation from the side of the Church is the establishment of a moral discipline which forces her members away from the whole merely natural side of human life. Science and art, all worldly education, every ornamental or gay form of life, should be avoided, because they are tainted by Paganism. The crown of human life is martyrdom. Fasts were multiplied, and rendered more severe. The second marriage was rejected, and the first was not encouraged. Against a mortal sin the Church should defend itself by rigidly excluding him who committed it, for the holiness of the Church was simply the holiness of its members. With such principles, Tertullian could not help coming into conflict with the Catholic Church. To him the very substance of the Church was the Holy Spirit, and by no means the episcopacy, whose right to wield the power of the keys he even rejected. Soon the conflict assumed such a form, that the Montanists were compelled to separate from the Catholic Church, and form an independent or schismatic church. But Montanism was, nevertheless, not a new form of Christianity; nor were the Montanists a new sect. On the contrary, Montanism was simply a re-action of the old, the primitive Church against the obvious tendency of the Church of the day, — to strike a bargain with the world, and arrange herself comfortably in it.

Lit. — Eusebius: *Hist. Eccl.*, V. 14, 16-19; Hippolytus: *Hæres.*, viii. 19, x. 25, 26; Epiphanius: *Hæres.*, 48, 49; Pseudotertullian: *Hæres.*, 21; Philastrius: *Hæres.*, 49; Tertullian: *De corona militum; De fuga in persecutione, De exhortatione castitatis; De virginibus velandis, De monogamia, De jejuniis; De pudicitia;* Schwegler: *Montanismus*, Tübingen, 1841; Hilgenfeld: *Die Glossolalia in der alten Kirche*, Leipzig, 1850; Ritschl: *Entstehung der altkatholischen Kirche*, Bonn, 1857; Gottwald: *De montanismo Tertulliani*, Breslau, 1862; Réville: *Tertullien et le montanisme*, in *Revue des deux Mondes*, liv.; Stroelin: *Essai sur le Montanisme*, Strassburg, 1870; J. De Soyres: *Montanism, and the Primitive Church*, Cambridge, 1878; Cunningham: *The Churches of Asia*, London, 1880; Renan: *Les crises du catholicisme*, in *Revue des deux Mondes*, February, 1881, [also his *Marc Aurèle*, 1882]; Bonwetsch: *Die Geschichte des Montanismus*, Erlangen, 1881.

W. MÖLLER.

MONTE CASINO. The celebrated monastery of Monte Casino, situated on a mountain of the same name in the province of Terra di Lavoro, fifty-five miles north-west of Naples, was founded in 528 by Benedict of Nursia; which article see. In 580 it was totally destroyed by the Lombards; the monks barely escaping to Rome, where they remained for a century and a half, having been installed in the palace of the Lateran by Pope Pelagius II. Restored in 720, under the reign of Gregory II., by abbot Petronax, it soon took rank, both in wealth and in literary and artistic distinction, beside its sister-institutions of St. Gall, Reichenau, and Corvey. Paul Warnefried, once the chancellor of the last Lombard king, Desiderius, became one of its inmates, and wrote there his *Historia Longobardorum*. Abbot Bertharius (856–884) founded the hospital and the medical school, which for centuries were the chief institutions of their kind in the world. During his reign, however, the monastery was captured and plundered by the Saracens; and the monks were expelled. They lived for some time in Naples, then at Capua, and were finally brought back to Monte Casino by abbot Aligernus, 949–985. Under Frederic of Lorraine (1056–57), who became pope under the name of Stephen X., and his successor, Desiderius (1059–87), who became pope under the name of Victor III., the prosperity of the institution reached its point of culmination. The number of monks and pupils was much increased; the church was rebuilt with great splendor; and the place became, indeed, one of the centres of civilization. Under abbot Bruno (1107–11), Leo of Ostia wrote his *Chronicon Casinense;* and in the same century Petrus Diaconus wrote there his *De viris illustribus Casi-*

nensibus. In 1349 the magnificent buildings of the institutions were destroyed by an earthquake, and about the same time the moral decay began. In the sixteenth century the monastery was principally known on account of its wealth. Four bishoprics, two principalities, 20 countships, 350 castles, 440 villages, 23 harbors, 33 islands, 200 mills, and 1,662 churches belonged to it: the annual revenue of the abbey amounted to half a million of ducats. In 1866 the monastery was secularized. See GATTULA: *Historia Abbatiæ C.*, Venice, 1733; LUIGI TOSTI: *Storia della Badia di M. C.*, Naples, 1843, 3 vols.; ANDREA CARAVITA: *Prefetto del Archivio Casinense*, Naples, 1870, 2 vols. ZÖCKLER.

MONTES PIETATIS (Italian, *Monte de Pietà;* French, *Mont de Piété, Table de Prêt*) were a kind of charitable institutions where poor people could obtain small loans, on the security of pledges, without paying any interest. The first institution of the kind was founded by the Minorite Barnabas at Perugia, in 1464, for the purpose of rescuing poor people from the claws of the usurers: it was confirmed by Paul III., not, as often said, by Leo X. From the States of the Church the institution rapidly spread into Lombardy and Venetia, and thence into France, Germany, England, and Spain. Where the State has taken the control of the institution, a small interest is generally paid, sufficient to defray working expenses. NEUDECKER.

MONTESQUIEU, Charles de Secondat, Baron de, b. at the Château La Brêde, near Bordeaux, Jan. 18, 1689; d. in Paris, Feb. 10, 1755. He studied law; was appointed councillor to the Parliament of Bordeaux in 1714, and became its president in 1716, but resigned his office in 1726, and devoted himself wholly to study and literature. After travelling for several years in Germany, Italy, and England, in order to make himself acquainted with the state of social and political development in those countries, he settled at La Brêde, from which he only made occasional visits to Paris. In 1721 appeared his *Lettres persanes;* in 1734, his *Considérations sur les causes de la grandeur des Romains et leur décadence;* and in 1748, after twenty years' preparation, his *Ésprit des Lois* (of which twenty-two editions were sold in eighteen months), Eng. trans. by Thomas Nugent, new ed., Cincinnati, 1873, London, 1878, 2 vols.; and of all his works, London, 1777, 4 vols. The best collected edition of his works are those of Lefèvre (Paris, 1816, 6 vols.) and Lequieu (Paris, 1819, 8 vols.). Montesquieu is generally mentioned among the so-called "Encyclopedists," and he was, indeed, a contributor to the *Encyclopédie Française;* but spiritually he differed very much from that *coterie.* Though not a theologian, he was a student of religion, and well aware of its decisive influence on the character and history of a people. He accepted the doctrines of the immortality of the soul and of a divine revelation in Scripture, and his contempt of atheism was as pronounced as his contempt of superstition. His principal influence, however, he exercised, not on the science of religion or morals, but on social and political science.

MONTFAUCON (*Montefalconius*), **Bernard de,** b. at Soulatgé, a village of Southern France, Jan. 13, 1655; d. in Paris, Dec. 21, 1741. He entered the army in 1672, and made two campaigns in Germany under Turenne, but joined the Congregation of St. Maur in 1675, after the death of his parents, and took the vows, May 13, 1676, in the monastery La Daurade in Toulouse. Having resided for some time at Sorèze (where he studied Greek), La Grasse, and Bordeaux, he settled in 1687 in St. Germain-des-Prés, the literary centre of the order. In 1688 he published his *Analecta Græca;* in 1690, his *La vérité de l'histoire de Judith;* and in 1698, his excellent edition of *Athanasii Opera Omnia*, 3 vols. fol., with biography and critical notes. He then went to Rome, where he staid for three years; and while there he published with brilliant success his *Vindiciæ editionis S. Augustini a Benedictinis adornatæ* against the attacks of the Jesuits. As shown by his *Diarium Italicum* (Paris, 1702), his visit to Italy considerably widened his studies, drawing also the monuments of antiquity within their range. The results thereof were, *Palæographia Græca*, 1708 (a masterpiece, by which he at once founded and perfected a new department of science); *Bibliotheca Coisliana*, 1715; *L'Antiquité expliquée et représentée en figures*, 1719, 10 vols. fol. (with about 40,000 illustrations); *Les Monumens de la monarchie françoise*, 1729–33, 5 vols. fol. (unfinished). Meanwhile he did not neglect his work as an editor, publishing his *Collectio nova Patr. Græc.*, 1709, 2 vols. fol.; *Hexaplorum Origenis quæ supersunt*, 1713, 2 vols. fol.; and *J. Chrysostomi Opera Omnia*, 1718–38, 13 vols. fol. See TASSIN: *Hist. litt. de la cong. de St.-Maur*, 585–616. GEORG LAUBMANN.

MONTFORT, Simon de, one of the leaders of the fourth crusade; protested against the employment by the Venetians of the crusading army in their war with the Byzantine Empire; and finally separated from the crusaders, and went on his own hook as a pilgrim to the Holy Land. By Innocent III. he was made leader of the crusade against the Albigenses; beginning his career with the capture of Béziers (July 22, 1209), where every living soul was slaughtered, and ending it by the siege of Toulouse (June 25, 1218), where he was struck by a stone thrown from a catapult, and killed. He was one of the most cruel and unscrupulous soldiers known to history; but he was daring and dashing, and fanatically attached to Romanism. He has, consequently, by Roman-Catholic writers been exalted as the true champion of Christ; and his followers even reproached God with his death. See his biography in GUIZOT: *Mémoires relatifs à l'Histoire de France.*

MONTGOMERY, James, an English religious poet and hymn-writer; b. at Irvine, Ayrshire, Nov. 4, 1771; d. at Sheffield, April 30, 1854. His father was a Moravian missionary; and both he and Mrs. Montgomery died at Barbadoes in 1783, while the son was at school in Fulneck, the chief Moravian settlement in England. He resisted the thought of becoming a clergyman, and was apprenticed to a grocer in Mirfield. Running away, he became a shop-boy at Wath, Yorkshire; from there went to London, and, after returning to Wath, finally settled at Sheffield (1792), where he became proprietor and editor of a paper, — *The Iris.* In 1789 he was sentenced to prison for three months, and to pay a fine of twenty pounds, for having printed a poem, — *The Bastille,* — surmounted by a woodcut representing Liberty and

the British Lion. He was soon after again sent to prison for six months, on account of reflections upon a colonel of militia, published in his paper. In spite of these exhibitions of judicial condemnation, when he retired from the editorial care of his paper, in 1825, he was entertained at a public banquet, and at his death received the honors of a public funeral. In 1830-31 he delivered a series of lectures, on poetry and literature, before the Royal Institution. In 1846 a life pension was settled upon him, of a hundred and fifty pounds. Like Cowper, he was never married. He made no public profession of religion till his forty-third year, when he united with the Moravians, but ever afterwards prominently advocated the work of missionary societies and other Christian institutions. He was eminent for his piety; a "character in whom was as much of the beauty of holiness as it is ever given to any one mortal to attain and exhibit" (Dr A. P. Peabody, in *North-American Review*, 1857).

Mr. Montgomery was one of the best sacred poets of his day; and although Jeffrey, in 1807 (*Edinburgh Review*), condemned the shallow taste which read his poems, and prophesied speedy oblivion for their author, Southey, Professor Wilson, and others, spoke enthusiastically of the blending of piety and a fine imagination in his productions. Professor Wilson, in *Blackwood's Magazine*, said, "His poetry will live, for he has heart and imagination profound. . . . Montgomery, of all the poets of this age, — and we believe, also, out of it, — is in his poetry the most religious man. All his thoughts, sentiments, and feelings are moulded and colored by religion. A spirit of invocation, prayer, and praise, pervades all his poetry; and it is as sincere as it is beautiful." Among his larger poems are *Prison Amusements*, 1797 (written during his first imprisonment in York Castle); *The Ocean*, 1805; *The Wanderer of Switzerland*, etc., 1806 (condemned unsparingly by Jeffrey, but known by heart by William Cullen Bryant); *The West Indies*, 1810 (commemorating the abolition of the slave-trade); *The World before the Flood*, 1813; *Greenland* (founded on the history of Moravian missions, 1819), etc. Mr. Montgomery is now known chiefly by his hymns, which have passed into all collections. Many of them first appeared in newspapers, and were collected in *The Songs of Zion, being Imitations of the Psalms*, 1822; *The Christian Psalmist, or Hymns, Selected and Original*, Glasgow, 1825; and *Original Hymns for Public, Private, and Social Devotion*, London, 1853. Among his best are the missionary hymns, "O Spirit of the living God," "Hail to the Lord's Anointed" (read by the poet at the close of a speech at a missionary meeting in the Wesleyan Chapel, Liverpool, April 14, 1822, and put by Dr. Adam Clarke, who was presiding, in his Commentary on Ps. lxxii.), the fine advent hymn, "Angels from the realms of glory," "Forever with the Lord," etc.

Editions of Mr. Montgomery's works were published between 1818 (3 vols.) and 1855 (4 vols.); a *Memoir*, with extracts from his writings and journals, by HOLLAND and EVERETT, London, 1855–56, 7 vols.; and an abridgment of this work, by Mrs. KNIGHT, Boston, 1857.

MONTGOMERY, Robert, an English religious poet; b. in Bath, 1807; d. at Brighton, Dec. 3, 1855. In 1828 appeared his poem, *The Omnipresence of the Deity* (28th ed. 1855), which gained a rapid popularity; which was soon followed by other poems, as *Satan* (1829). In 1830 he entered Lincoln College, Oxford; took orders; was appointed curate of Whittingham, 1835; preacher at Percy Chapel, London, 1836, where his preaching was very popular, and preacher of St. Jude's Chapel, Glasgow, 1838. Among Montgomery's other numerous poetical works are, *A Universal Prayer; Death; A Vision of Heaven; A Vision of Hell* (1828, 4th ed., 1829); *The Messiah* (1832, 8th ed., 1842). His poems were the subject of a withering criticism by Macaulay (see *Essays*), but received the commendation of Southey. Collected edition of his Poetical Works, London, 1841–43, 6 vols. Mr. Montgomery also assisted in the translation of Nitzsch's *System of Christian Doctrine*, 1849.

MONUMENTAL THEOLOGY denotes the study of artistic monuments of various descriptions, — inscriptions, coins, medals, statuaries, paintings, architectural constructions, etc., so far as they are expressive of theological ideas A mere glance at the mediæval cathedral of Europe and the modern meeting-house of America shows, that though, in the congregations which built those houses of worship, the piety may have been the same, the theology was certainly not; and a further comparison cannot fail to lead to a definite conception of the theological differences, since the very outlines of the structures show that they were made to meet different wants, built to realize different ideas. Thus, the study of the literary monuments of theology may at every point be aided by the study of the corresponding artistic monuments. In some cases it will be supplemented (a great portion of the history of the Church of Rome during its first centuries has been dug out of the Catacombs): in others it will be strikingly illustrated. It is impossible to visit, for instance, a royal burial-place in a Protestant country in Europe without being struck at the glaring difference between the tomb of the last Roman-Catholic prince and the tomb of the first Protestant prince; and an impression of what the Reformation was and meant will, like a stream of living blood, gush, with its vivifying power, through the shadowy ideas derived from the reading of the literary documents of the event. Intuition is the one great spiritual fertilizer. Two plain tombstones from some out-of-the-way village cemetery — one from 1783, and one from 1883 — may tell more impressively than any heavy volume could do, what rationalism and evangelicalism really are, and how they affect human life.

It was the great excavations and comprehensive archæological researches which were undertaken in Rome during the sixteenth and seventeenth centuries, and more especially the works of Onufrio Panvinio (*De præcipuis urbis Romæ sanctioribus basilicis*, 1554), and Antonio Bosio (*Roma sotteranea*, 1632), which first drew attention to the theological importance of many artistic monuments: and already Baronius, in his *Annales* (1588–1607), not unfrequently derives his proofs from coins, paintings, etc. The enthusiasm with which classical archæology was studied from the very first days of the renaissance benefited also the study of ecclesiastical archæology. The great works of

Montfaucon — *Antiquité expliqué*, 1719 (reaching down to the fifth century of our era), and *Les Monuments de la monarchie françoise*, 1729 — contain much of specific theological interest. Special art subjects of distinct theological character, such as sacred painting, attracted general attention, and were frequently treated. (See Rohr: *Pictor errans*, Leipzig, 1679; and Ayala: *Pictor christianus*, Madrid, 1730.) When illuminated manuscripts were printed, the miniature pictures were reproduced. (See the Greek *Menologium*, edited by Cardinal Alboni, Rome, 1727, the Syrian *Evangeliarium*, edited by Assemani, Florence, 1742, etc.) Indeed, in the second half of the eighteenth century, the artistic monuments of the Church become not only a recognized, but also a highly-valued portion, of the materials employed by the theologian, especially the church historian. (See Pelliccia: *De ecclesiæ politia*, 1777.) In the nineteenth century the study has been developed into an independent branch of the theological system. (See Piper: *Einleitung in die Monumentale Theologie*, Gotha, 1867.) Museums have been formed in Berlin, 1854, at Cologne, 1860, etc.; and, though very rarely taught as a peculiar department, monumental theology everywhere receives great attention, both in lectures and text-books. See J. P. Lundy: *Monumental Theology*, New York, 1876, new edition, 1881; J. N. Diepolder: *Theologie u. Kunst im Urchristenthum*, Augsburg, 1882; cf. art. by F. Piper, *Theologie, monumentale*, in the first edition of Herzog, vol. xv. pp. 752–807.

MONUMENTS are found among all peoples and in all ages. They are generally very simple, — a stone set up, or a heap of stones. Many such reminders of important events are mentioned in the Bible. Thus Jacob and Laban made a heap of stones to "witness" their covenant (Gen. xxxi. 45–48). Moses ordered the elders to set up stones on Mount Ebal, upon which the "law" was inscribed (Deut. xxvii. 2–4). Joshua fulfilled the request (Josh. viii. 32). Twelve stones out of the midst of Jordan, and twelve stones in the midst of Jordan, commemorated the passage (Josh. iv. 3, 9). Samuel and Saul erected stones in memory of victories (1 Sam. vii. 12, xv. 12). Monuments were also erected in memory of the dead (Gen. xxxv. 20; 2 Kings xxiii. 17). In old times, as now in the East, stones were thrown upon the graves of enemies (Josh. vii. 26, viii. 29; 2 Sam. xviii. 17). Heaps of stones also marked the way (Jer. xxxi. 21). WOLF BAUDISSIN.

MOON, The, played quite an important part in the life and history of the Hebrews, not only as a measurer of time, but also as an object of idolatrous worship. Its very conspicuous and regularly occurring changes led all people in ancient days to use it for measuring time. In Arabic, its name means "the measurer:" in Egypt, the god of the moon, Thoth, is the god of measure, consequently of science; and by the Greeks, Thoth was identified with the cunning and much-knowing Hermes. Like so many other ancient peoples, the Hebrews also used the period during which the moon accomplishes its changes as a unit of time, — the month. Whether the week of seven days originated as a simple division of the month into four, or whether it was formed with a regard to the seven planets, is questionable. (See Schrader: *Der babylonische Ursprung der siebentägigen Woche*, in *Studien und Kritiken*, 1874.) But it is certain that their year was made up of twelve moon-months of twenty-nine and a half days. Some passages, however, as, for instance, the account of the age of Enoch (Gen. v. 23), indicate, that, at a very early time, the Hebrews were also acquainted with the solar year; and it cannot have been a long time before they observed that the seasons depended on the revolution of the sun (according to old parlance), and not on that of the moon. The discrepancy between the solar and the lunar year they then smoothed over by means of an intercalary month. (See the art. Year.) The day of the return of the new moon was always, from the oldest times, a day of note, and is mentioned along with the sabbath in Amos viii. 5, 2 Kings iv. 23; but only the seventh new moon was celebrated as a special day of festival (Lev. xxiii. 24; Num. xxix. 1). All the great annual festivals, however, — Passover, Pentecost, the Feast of Tabernacles, the Day of Atonement, etc., — were celebrated on fixed days of the month. Of the idea, so very common among the peoples of antiquity, that the moon was the cause of the dew, and generally exercised a mysterious influence on vegetation, there is no direct trace in the Old Testament; but passages like Ps. cxxi. 6, Matt. iv. 24, xvii. 15, show that the Jews supposed a connection between the moon and certain diseases. With respect to the worship of the moon, very old among the Shemitic peoples, — according to some, even older than the worship of the sun, — it was forbidden in Deut. iv. 19, xvii. 3. Nevertheless, Josiah put down a number of idolatrous priests who burnt incense to the sun and the moon and the planets (2 Kings xxiii. 5); and Jeremiah complains (viii. 2) that there were people in Jerusalem who worshipped both the sun and the moon. Job xxxi. 27 speaks of another form of the moon-worship, — throwing kisses at her, instead of burning incense to her, which chimes well in with the general Shemitic idea of the goddess of the moon. WOLF BAUDISSIN.

MOORE, Clement Clarke, LL.D., b. in New York, July 15, 1779; d. in Newport, R.I., July 10, 1863. His father was Bishop Benjamin Moore, of the diocese of New York (1748–1816). He was graduated from Columbia College, 1798; and from December, 1821, to June, 1850, he was professor in the General Seminary of the Protestant-Episcopal Church, New-York City, — first of Hebrew and Greek, afterwards of Oriental and Greek, literature. The ground upon which the seminary now stands was his gift. He was the author of the first Hebrew lexicon published in the United States (*Hebrew and Greek Lexicon*, New York, 1809, 2 vols.), and of the famous ballad, familiar to American children, called the "Visit from St. Nicholas," beginning, "'Twas the night before Christmas, when all through the house." He also edited a collection of his father's sermons, 1824, 2 vols.

MOORE, Henry, an early Wesleyan minister; b. in Dublin, Dec. 21, 1751; d. in London, April 27, 1844. He joined the Wesleyan movement, and in 1780 was an itinerant upon the Londonderry circuit; but later in London, as the constant companion of John Wesley, he did most efficient service. After Wesley's death, he figured promi-

nently in the discussions from 1791 to 1797 upon a permanent ecclesiastical organization, and personally favored the episcopal form. "He also defended the itinerant system, and the right of Wesleyan ministers to administer the sacraments. He was the last survivor of those whom John Wesley had ordained." He wrote, in connection with Dr. Coke, a *Life of John Wesley* (London, 1792), and alone, *Life of John and Charles Wesley, and Memoirs of the Family* (London, 1825, 2 vols.), *Memoir of John Fletcher* (New York, 1836), and of *Mary Fletcher* (London, 1817, 2 vols., New York, 1837, 1 vol.), and an *Autobiography* (1830). See Mrs. RICHARD SMITH: *The Life of Rev. Henry Moore, including his Autobiography*, London and New York, 1844.

MOORS. See SPAIN.

MORALITIES. See RELIGIOUS DRAMAS.

MORAL LAW. The meaning of the word "law," when applied to the sphere of moral action, is by no means identical with the juridical sense of the term. On the contrary, whenever an attempt has been made, theoretically or practically, at establishing perfect congruity between morality and legality, the results have proved disastrous; for the word "law" changes its sense as it moves from one sphere into another.

In nature and natural science, law means simply a formula expressing the invariable recurrence of the same effect from the same cause. It involves a necessity which admits of no exceptions, — a *must* which cannot be resisted. When rising from the realm of natural forces to the sphere of social agencies, the law may still be said to involve necessity, but only so far as, on the principle of justice, it is enforced by the state. The difference is apparent. While the laws of nature accomplish themselves, as inherent, constitutive elements of the very forces in action, the laws of the state can be accomplished only by the free will of man. Their necessity depends upon the power of compulsion and punishment which the state is possessed of, — upon something outside themselves. Their *must* is in reality simply a *shall*.

On the same basis stands the moral law; and yet it differs more widely from juridical law than does the latter from natural law. Juridical law recognizes the free will of man, but only as it recognizes any other natural fact. In principle it rejects it, being willing, under all circumstances, to transform its *shall* into a *must*, and, by compulsion and punishment, to enforce itself in spite of the freedom of the human will. Moral law, on the contrary, recognizes the free will of man, not only as a fact in nature, but as the very condition of its own realization. Under no circumstances can it dream of transforming its *shall* into a *must*; for where the *must* begins there morality ends. Compulsion, punishment, and other means of enforcing a law, can reach the act only in its external manifestation, not in its inner motive and purpose; and there lies its morality. Even when moral law demands with absolute authoritativeness to be obeyed, it demands in the same voice that obedience to it shall be the very manifestation of the freedom of the will.

But whence does this *shall* come? Is not its very existence an inextricable enigma? A feeling of compulsion is quite comprehensible when produced by external forces which affect the soul in a certain way. All our sensations come to us under this form. We are impressed from without; we become conscious of the impression; we feel that the act of consciousness is a necessary result of the impression: but that feeling of compulsion has nothing strange about it. Quite otherwise with the moral *shall*. It does not come to us from without; it cannot be reduced to an impression from some external object; and, what is still more extraordinary, in spite of its authoritative and obligatory character, it does not impress us with a feeling of compulsion. From the very depths of the soul it seems to rise; and it sounds like an appeal to our freedom, or, rather, like a hint at the right use of the freedom, accompanying its hints, as it were, with light shadows of pleasure and pain. How is it, then, to be explained?

Every creature has a purpose for which it was created, and which is expressed in its organization, and shall be realized in its life; and from the very purpose of man's existence and life, inherent in his organization, bodily and spiritual, the moral *shall* arises. It is the spark produced when the soul is touched by her own purpose. Representing the goal of all human development, so far as that goal can be reached by free human activity, the moral *shall* indicates at every point what we have to do, or not to do, in order to develop in consistency with our own nature, and accomplish the purpose of our being; and, as we accept or neglect its hints, the shadows of pleasure and pain enter our conscience, and fill it with light or darkness. The sceptic, the sensualist, the materialist, may ask, How can such a thing as the purpose of human nature and of human life — that is, a thing which is not, but only shall be — produce a feeling, and make felt its own existence, though it is not existing? The answer cannot be given directly. But all those wants and cravings and impulses, on which organized life in general, the whole activity of plants, animals, and men, depends — what are they but movements of the inherent purpose of the organization towards realization? H. ULRICI.

MORAL PHILOSOPHY is a term generally used to designate philosophical ethics, in contradistinction from theological or Christian ethics. Its object is to find an absolute rule of conduct outside of religion, independent of divine revelation, in the very nature of man. The problem arose in Greece, when the Greek mythology (that is, the Greek religion) had lost its hold on the civilized portion of the people; and the Greek philosophy produced two typical solutions, — the Epicurean and the Stoic, — which, in the course of time, have exercised an incalculable influence, not only on ethical speculation, but on the practical morals of individuals, classes, and ages.

Both these systems agree in determining the happiness of the individual as the final goal of moral conduct; but, in the definition of what individual happiness is, they differ widely from each other. To the Epicurean, happiness is enjoyment, the greatest possible amount, consequently prudent, and even calculating; while to the Stoic, happiness consists in an inner self-sufficiency, which not only can afford to despise enjoyment, but which also enables to endure sufferings. Epi-

cureanism (most easily accessible to the student through the works of Horace Lucretius, and Cicero, who, however, was not an Epicurean, but an eclectic) has always exercised its greatest attraction on men of a light and sanguine temperament, and found the most adherents among rich and elegant people. It is, however, not only the elegance and comfort of life which are deeply indebted to Epicureanism: also art, poetry, and science owe much to it. On the other hand, it has been the father of unspeakable debaucheries, and the cause of great ruin. Stoicism (most easily accessible through the works of Seneca, Epictetus, and Marcus Aurelius) attracts chiefly characters of a more serious and sombre hue, and has found its most eminent disciples among practical people, men of power, statesmen. Its influence on art, and even on science, has been comparatively small; but it has produced not a few great ideas, political, social, and moral, which Christendom has recognized and adopted.

In the history of Greek philosophy, the Epicurean and Stoic schools, respectively founded by Epicurus and Zeno, were preceded, the former by the Cyrenaic school (founded by Aristippus), the latter by the cynic school (founded by Antisthenes). The centre of the whole development, however, is occupied by Plato and Aristotle; and especially the latter is of paramount importance in the history of moral philosophy. He also determines the highest moral end as happiness: he is, indeed, the father of the happiness-principle. But he defines happiness as activity, not as enjoyment or self-sufficiency, — as an activity which at every point hits the mean between two opposite excesses, such as is determined by the intellect. To him, man is principally a political being, and can realize his highest moral aims only in the state. Thus the individual becomes absorbed by the family, and the family again by the state; that is, morals become absorbed by politics. Though the direct influence of Aristotle on practical life may be rather small, all ethical speculation borrowed for centuries its method, its scheme, even its materials, from him.

The middle ages had, properly speaking, no moral philosophy. Though the forms, and, with some modifications, also the ideas, of the Aristotelian ethics, were retained by the schoolmen, the subject was generally treated as an appendix to dogmatics. (See ETHICS.) But the renewal of the study of antiquity, and the enthusiasm which the classical literatures, and more especially their philosophy, produced, soon called forth a desire to construct an independent philosophical foundation for the ruling moral code; and in the seventeenth century modern moral philosophy was fairly started by Hugo Grotius and Hobbes, though in an indirect way, and from a rather political point of view. The gross and outspoken materialism of Hobbes, amounting almost to a formal denial of all morals, gave rise to a vehement opposition; and, in the treatises of Cumberland and Cudworth, the idea of Grotius, that natural law as a part of divine law may be deduced *a priori* from the conception of human nature, and *a posteriori* from the fact of its universal acceptation, appeared in a more definite shape and with a more direct moral bearing. The moral law, they protest, is an inherent part of human nature; and it is inscrutable and authoritative, because, as a part of human nature, it is a creation of God. With Hobbes there began in England a very lively debate on moral philosophy, which has not yet ended, and which, especially in the eighteenth century, produced a very rich and varied literature. It is characteristic of this debate, that the question is not so much about the end of morals as about its sources, — Whence comes the feeling of duty? what is duty? Answered in various ways, the question generally leads to the assumption of a special moral organ, — a moral sense (Francis Hutcheson), a conscience. The existence of a moral sense, a conscience, cannot be doubted: but, unfortunately, the question is not thereby fully answered, because, irrespective of the different degrees of development, the moral sense is never perfectly alike in any two individuals; and when a longer interval, for instance, a period of some centuries, is allowed to intervene, conscience may give, and has given, completely contradictory decisions.

With Kant's "categorical imperative," moral philosophy made a great conquest. That principle broke the backbone of the happiness-principle, and utterly destroyed the reigning eudæmonism. It demonstrated obedience to duty, regardless of happiness, as a peremptory demand of reason. It determined, once for all, the whole subjective or formal side of duty; but of the objective side of the idea, of the contents of duty, it tells us nothing. One may learn from Kant to obey his duty; but he cannot learn what his duty may be, if he happens to be uncertain on that score. A principle was still wanting from which positive duty could be deduced with the same authority to reason as divine revelation exercises over faith. After the time of Kant, however, two remarkable attempts have been made of demonstrating such a principle, and establishing moral philosophy on a basis independent of religion; namely, Utilitarianism, and the application of the theory of Evolution to ethics: which two articles see.

LIT. — WHEWELL: *Lectures on the History of Moral Philosophy in England*, London, 1852, enlarged ed., 1862; VORLÄNDER: *Geschichte der philosophischen Moral*, Marburg, 1855; PAUL JANET: *Histoire de la philosophie morale et politique*, Paris, 1860; JOHN STUART BLACKIE: *Four Phases of Morals*, Edinburgh, 1871; WUTTKE: *Handbuch der christlichen Sittenlehre*, translated into English by Lacroix, New York, 1873 (introduction, vol. i.); LECKY: *European Morals, Augustine to Charlemagne*, Lond. and N.Y., 1877, 2 vols. BAUMANN: *Handbuch der Moral*, Leipzig, 1879; BESTMANN: *Gesch. der christlichen Sitte*, Nördlingen, 1880 sqq.; A. v. OETTINGEN: *Die Moralstatistik*, Erlangen, 1880, 3d ed., 1882; H. HEPPE: *Christliche Sittenlehre*, ed. A. Kuhnert, Elberfeld, 1882; STANLEY LEATHES: *The Foundation of Morality*, London, 1882; P. JANET: *Theory of Morals* (Eng. trans., Edinb., 1883). See also art ETHICS

CLEMENS PETERSEN.

MORAL THEOLOGY. See CASUISTRY.

MORAVIAN CHURCH, the name by which the United Brethren (*Unitas Fratrum*) are generally known.

I. HISTORY. — This church, which must not, as is often done, be confounded with the United Brethren in Christ, is a resuscitation, in a new

form, of the Bohemian Brethren (q. v.), who flourished from 1457 to 1627 in Bohemia and Moravia, and from 1549 to 1700 in Poland. At the beginning of Luther's Reformation, they numbered about 400 parishes and 200,000 members, were using their own Hymnal and Catechism, and employing two printing-presses for the spread of evangelical literature. In spite of frequent persecutions on the part of the Roman Catholics and Utraquists, they increased in number, and grew in influence, until they obtained legal recognition (1609). One of the ends for which they labored was a closer fellowship among Protestants. They succeeded in effecting an alliance, based on the *Consensus Sendomiriensis*, among those of Poland (1570). This alliance, however, bore no abiding fruits. The anti-Reformation, inaugurated by Ferdinand II., overthrew the Brethren as a visible organization in Bohemia and Moravia (1627); but they continued in Poland and Hungary to the end of the seventeenth century. At the same time there was preserved in their original seats a "hidden seed," which kept up, as far as possible, the tenets and usages of the fathers, held religious services in secret, and prayed for a resuscitation of the church. Such prayers were heard. In 1722 two families named Neisser, led by Christian David, "the servant of the Lord," fled from Moravia, and, by invitation of Count Zinzendorf (q. v.), settled on his domain of Berthelsdorf in Saxony. About three hundred Brethren, in the course of the next seven years, emigrated from Moravia and Bohemia to the same place. They built a town called Herrnhut, or "The Watch of the Lord," and were joined by a number of other Protestants from various parts of Germany. This settlement became the centre of the Renewed Brethren's Church. In addition to the fact that its nucleus consisted of descendants of the Bohemian Brethren, such a renewal was brought about by the adoption of the leading features of their constitution; by the introduction of their discipline, as set forth in the *Ratio Disciplinæ* of Amos Comenius, and of much of their liturgy as found in their German hymnals; by appropriating their doctrinal tendency in so far as to hold fast to essentials, but not to bind the conscience with regard to non-essentials; and, finally, by the transfer of their episcopate, which had been carefully continued in the hope of a resuscitation. On the 13th of March, 1735, David Nitschmann was consecrated the first bishop of the Moravian Church by Bishop Daniel Ernst Jablonsky, with the concurrence of Christian Sitkovius, these two being the survivors of the old succession. As concerns the doctrinal tendency, the noteworthy fact may be added, that the Lord's Supper is still defined by the Moravians, as it was defined by their fathers more than four centuries ago, simply in the words of Scripture, without attempting any human explanation. The resuscitation of the Brethren's Church was, however, not accomplished in accordance with a pre-arranged plan; nor was Herrnhut built with such an end in view. The renewal was the work of God, who gradually led both the Moravian refugees and Zinzendorf to recognize his divine will. When Zinzendorf permitted the Brethren to settle on his estate, he knew little or nothing of the church of their fathers; and the projects which he had formed for the extension of God's kingdom looked in a different direction. It was only after these projects had failed, that he was made to see that Herrnhut, to use his own words, constituted "the parish to which he had from all eternity been fore-ordained." By that time, however, there was gathered a body of Christians, not exclusively descended from the Bohemian fathers, but representing a union of the Slavonic element of the Ancient Brethren's Church with the German element of pietism. In the very nature of the case, therefore, a new and different development began. It was shaped by Zinzendorf. He had, indeed, declared that he would do all in his power to fulfil those hopes of a renewal of the Brethren's Church which filled the heart of its aged bishop Comenius; but at the same time he was by conviction a Lutheran, and had adopted Spener's idea in its deepest import, — of establishing *ecclesiolæ in ecclesia*. This idea he carried out to ends of which its originator had never thought. On the one hand, the Brethren were to constitute an independent church; and yet, on the other, they were not to interfere with the State churches, but to set forth within the same a union of believers representing the old Brethren's, the Lutheran, and the Reformed elements, — or *τρόποι παιδείας*, as he called them, — in one *Unitas Fratrum*. Accordingly he did not allow the Brethren to expand as they had expanded in their original seats; but exclusive Moravian towns were founded, where no one but a member owned real estate, and the Church controlled, not only their spiritual concerns, but also their industrial pursuits. In such towns a high type of piety was developed. They fostered a missionary spirit, which sent messengers of the gospel to the most distant parts of the heathen world, and found fields at home, through the so-called "Diaspora," on the continent of Europe, and, through domestic missions, in Great Britain and America. They educated in their boarding-schools thousands of young people not connected with the Moravian Church; and, during the long and dreary period of rationalism, they afforded a sanctuary for the old gospel, with its blessed promises and glorious hopes. At the same time there occasionally appeared a self-satisfied spirit, which, on the one hand, looked upon the Moravians as "a peculiar people" in an extraordinary sense, and, on the other, took acceptance with God for granted, as belonging of necessity to all the members of a church in which the Saviour was pre-eminently made the central figure of theology and of practical religion, and his name literally constituted a household word. For a brief period (1745–49), known as "the time of sifting," and in a few of the settlements, a far greater evil manifested itself. Fanaticism broke out among ministers and people. It did not lead them into gross sins, but gave rise to the most extravagant conceptions, especially as regarded the atonement in general, and Christ's wounded side in particular; to the most sensuous, puerile, and objectionable phraseology and hymns; and to religious services of the most reprehensible character. Such fanaticism Zinzendorf himself unwittingly originated by the fanciful and unwarranted ways in which he expressed the believer's joy and the love which the pardoned sinner bears to the Saviour. But, when he and his coadjutors began to realize the magni-

tude of the evil, they earnestly labored to bring back the erring ones to the sober faith and reverent love taught by the Scriptures. Such efforts were crowned with success; and the entire restoration of the church to spiritual health formed the best answer to the many attacks made upon it at that time and for a long period afterward, in part by well-meaning theologians, and in part by scurrilous enemies.

Zinzendorf was consecrated a bishop in 1737, and during his lifetime practically stood at the head of the church, although he had many assistants; and synods, of which he had the principal control, were often held. After his death, the synods assumed their proper position, and the executive power was vested in elective boards. The polity which he had introduced kept the *Unitas Fratrum* numerically small; but it was gradually established in Saxony, Prussia, Denmark, Baden, Switzerland, and Russia. In all these countries, except Switzerland, the exclusive system was introduced: on the part of their governments, liberal concessions were granted. There are fifteen exclusive settlements on the continent of Europe, and nine other Moravian churches.

Turning to Great Britain, we find that the Moravians established themselves in that kingdom in 1738, chiefly through the labors of Peter Boehler, who became God's instrument in leading John Wesley to a knowledge of the truth. In 1779 they were acknowledged, by an act of Parliament, as "an ancient Episcopal Church." Four exclusive settlements were founded; but the rest of their churches, thirty-four in number, never introduced the German polity.

Georgia was the colony in which the Moravians began their work in North America (1735); but they soon relinquished that field, and came to Pennsylvania (1740), where they built Bethlehem, Nazareth, and Lititz, in which three towns the exclusive system was introduced. Subsequently, they established, on the same plan, Hope in New Jersey (which enterprise proved a failure), and Salem in North Carolina. Their other churches were free from the trammels of this polity. It was totally relinquished in 1844 and the subsequent years. During the century in which it continued, it necessarily kept the church small in this country also: since its relinquishment, the Moravians have increased rapidly, and during the last twenty years have doubled their membership. The number of their churches is seventy-eight.

II. German Moravian Towns. — Although the exclusive system on the continent of Europe has undergone modifications which seem to point to its eventual abolition, its essential features are still maintained. The membership, "according to difference of age, sex, and station in life," is divided into classes, called "choirs," from χορος. At the head of each choir stands an elder, or, in the case of a female class, a deaconess, charged with its spiritual interests. Special religious services are held, and an annual day of covenanting and praise is observed. Such classes, or choirs, are maintained in other Moravian churches also. Every settlement has a Brethren's, a Sisters', and a Widows' House, which supply the inmates with comfortable homes at moderate charges. A Sisters' House is inhabited by unmarried women, who maintain themselves by work suited to their sex; and a Brethren's House, by unmarried men, who carry on various trades. There are two superintendents for each house, — the one looking after the religious concerns of the inmates, who are bound by no vow, and can leave at option; the other managing the temporal affairs. The financial and municipal interests of a settlement in general are directed by the Board of Overseers, with the warden as its president; while spiritual matters are looked after by the Elders' Conference, with the senior pastor as its president. Religious services for all the inhabitants are held every evening in the church.

III. The Constitution, Ministry, Ritual, and Usages. — (*a*) In 1857 the entire constitution of the *Unitas Fratrum* was remodelled. It embraces three provinces, — the German, the British, and the American. They are locally independent, but together constitute one organic whole in regard to doctrine, the fundamental principles of discipline and ritual, and the foreign missionary work. Hence there is a general and a provincial government. The former consists of a General Synod (meeting every ten years at Herrnhut, and attended by delegates from all the provinces, as also from the foreign mission-field) and of an Executive Board. This Board is called the "Unity's Elders' Conference," and has four departments, two of which (the Departments of Missions and of the Unity) are elected by the General Synod; and, as this conference is at the same time the executive board of the German province, the other two by its Provincial Synod. The Department of Missions superintends the foreign missionary work; and the Department of the Unity, the British and American provinces, in all such matters as come within the legislative scope of the General Synod. In the British and American provinces, provincial concerns are managed by their own synods and executive boards, known as Provincial Elders' Conferences.

(*b*) The ministry consists of bishops, presbyters, and deacons. Unordained assistants, whether men or women, are formally constituted acolytes. The Moravian episcopacy is not diocesan, but represents the entire *Unitas Fratrum*. Hence bishops have an official seat, both in the synods of the provinces in which they reside, and in the General Synod, and can be appointed only by this body, or by the Unity's Elders' Conference. In the bishops is vested exclusively the power of ordaining. They constitute a body whose duty it is to look to the welfare, and maintain the integrity, of the *Unitas Fratrum* in all its parts, and especially to bear it on their hearts in unceasing prayer before God; and although they are not, *ex officio*, connected with the government, they are, as a rule, elected to the governing boards over which they preside.

(*c*) The ritual is liturgical in its character. A litany is prayed every Sunday morning. Special services, at which offices of worship are used, distinguish the festivals of the ecclesiastical year, certain "memorial days" in the history of the Moravian Church, and the annual days of covenanting of the choirs. The hymnology is rich, and church music very fully developed. Some of the most celebrated Moravian hymnologists are Zinzendorf, Countess Zinzendorf, Spangenberg, Louise von Hayn, Gregor, James Montgomery,

Garve, Albertini, etc. Love-feasts, in imitation of the *agapæ* of apostolic times, are celebrated. The pedilavium, or foot-washing, was formerly practised within limited circles, but has long since been abolished. At one time the lot was employed in the appointment of all ministers, and marriages were contracted in the same way. Its use in the former case has been greatly restricted: the rule with regard to marriages was abolished in 1818.

IV. Doctrine. — The Moravian Church does not set forth its doctrines in a formal confession of faith, as was done by its Bohemian fathers; but the cardinal points are found in its Catechism, in its Easter Morning Litany (Schaff's *Creeds*, iii. p. 799), and in its *Synodical Results*, or code of statutes drawn up by the General Synod. The doctrines of the total depravity of human nature, of the love of God the Father, of the real Godhead and real humanity of Jesus Christ, of our reconciliation to God and our justification by faith through the sacrifice of Jesus Christ, of the Holy Ghost and his operations, of good works as the fruit of the Spirit, of the fellowship of believers, of the second coming of the Lord, and of the resurrection of the dead unto life or unto condemnation, are deemed to be esential. (Spangenberg: *Exposition of Doctrine*, London, 1784; Plitt: *Glaubenslehre*, Gotha, 1863; Plitt: *Zinzendorf's Theologie*, Gotha, 1869–74, 3 vols.)

V. Enterprises of the Church. (*a*) *Schools.* — There are in the three provinces 47 boarding-schools for young people not connected with the Moravian Church, at which schools about 2,500 pupils of both sexes are annually educated. Each province has a theological seminary.

(*b*) *Foreign Missions.* — Although three Protestant missions existed prior to the Moravian missionary work, such enterprises were all undertaken in connection with the planting of colonies. The Moravians were the first Protestants who went among the heathen with no other purpose in view than that of saving souls. In 1732 Leonard Dober and David Nitschmann (q.v.) inaugurated on the Island of St. Thomas that work to which the church still chiefly devotes itself, and which God has wonderfully blessed. At various times, missions — in the service of which large amounts of money were spent, and many lives sacrificed, but which eventually proved unsuccessful — were undertaken in the following countries: Lapland (1734–36), shores of the Arctic Ocean (1737–38), Ceylon (1738–41), Algiers (1740), Guinea (1737–41 and 1767–70), Persia (1747–50), Egypt (1752–83), East Indies (1759–96), and the Calmuck territory (1768–1823). The field, at the present day, embraces the following seventeen mission provinces: Greenland (1733), Labrador (1771), Indian Country of North America (1734), St. Thomas and St. John (1732), St. Croix (1732), Jamaica (1754), Antigua (1756), St. Kitts (1775), Barbadoes (1765), Tobago (1790, renewed, 1827), Demarara (1835, renewed, 1878), Mosquito Coast (1848), Surinam (1735), South African Western Province (1736, renewed, 1792), South African Eastern Province (1828), Australia (1849), and West Himalaya (1853). The annual cost of this extensive work is about $260,000. This amount is made up by the contributions of the members of the church, by gifts from friends of the cause, by grants from missionary societies in the three provinces, by the interest of funded legacies, and by the missions themselves through voluntary donations and the profits of trades. The London Association in aid of the Missions of the United Brethren, founded in 1817, is composed of members of various churches, not of Moravians, and contributes about $25,000 a year. The Brethren's Society for the Furtherance of the Gospel among the Heathen, founded in England in 1741, supports the mission in Labrador, and owns a missionary vessel, which has now been annually sailing to that distant coast for a hundred and thirteen years without encountering a serious accident. The converts are divided into four classes, — new people (or applicants for religious instruction), candidates for baptism, baptized adults, and communicants. In the year 1889 the extensive field in the West Indies will cease, in consequence of an enactment of the General Synod of 1879, to be a mission, and will be constituted the fourth self-supporting province of the *Unitas Fratrum*. According to the latest statistics, the seventeen mission provinces comprise 115 stations and 307 additional preaching-places; 7 normal schools, with 70 scholars; 215 day schools, with 15,616 pupils, 215 teachers, and 634 monitors; 94 Sunday schools, with 13,355 pupils and 884 teachers; 312 missionaries, male and female; 1,471 native assistants; and 76,646 converts.

(*c*) *Bohemian Mission.* — This work was begun in 1870. At first it advanced very slowly, on account of the restrictions imposed through the Austrian laws. In 1880 these restrictions were removed, and the *Unitas Fratrum* was legally acknowledged by that same government at whose hands it received its death-blow in the anti-Reformation. This mission embraces 4 stations, an orphan-house, 4 missionaries, and 246 members.

(*d*) *Leper Hospital.* — In 1881 the Moravians took charge, in Jerusalem, of a hospital, previously established, for lepers. This institution is supported by contributions from the three provinces.

(*e*) *Diaspora* (from διασπορά, in 1 Pet. i. 1), a work carried on by the German Province, and having for its object the evangelization of the State churches on the continent of Europe, without depriving them of their members. Evangelists itinerate through the various countries of Germany, through Switzerland, Denmark, Norway, Sweden, Poland, Livonia, Esthonia, and other parts of Russia, visiting, preaching, and organizing "societies." This mission embraces 61 central stations, 62 laborers, and about 80,000 "society members."

VI. Statistics. — *The Three Home Provinces:* 269 bishops, presbyters, and deacons; 97 unordained assistants, male and female, in various departments of church-work, not counting teachers; 30,741 souls. *Foreign and Bohemian Missions:* 145 bishops, presbyters, and deacons; 25 unordained assistants; 146 female assistants; 1,471 native assistants; 76,892 souls. The *Unitas Fratrum*, therefore, numbers in all 414 bishops, presbyters, and deacons; 1,739 male and female assistants (together, 2,153 laborers); and 107,633 souls; and has, besides, about 80,000 souls in its Diaspora societies.

Lit. — Cranz: *History of the Brethren*, London,

1780; HOLMES: *History of the United Brethren*, London, 1825, 2 vols.; CRŒGER: *Geschichte der alten u. erneuerten Brüder-Kirche*, Gnadau, 1852–66, 5 vols.; SCHRAUTENBACH: *Zinzendorf u. die B.G.*, Gnadau, 1851; BURCKHARDT: *Zinzendorf u. die B. G.*, Gotha, 1865; BOST: *Hist. de l'Église des Frères*, Paris, 1844, 2 vols.; SCHWEINITZ: *The Moravian Manual*, 2d ed., Bethlehem, 1869; *The History of the Unitas Fratrum*, 1885; SHAWE: *The Third Jubilee of Moravian Missions*, London, 1882; A. C. THOMPSON: *Moravian Missions*, N.Y., 1882; and many histories of the individual missions. BISHOP E. DE SCHWEINITZ.

MORE, Hannah, Miss (often printed Mrs., i.e., Mistress, — a term of respect formerly given to ladies, married and unmarried); b. in Stapleton, Gloucestershire, Feb. 2, 1745; d. in Clifton, Sept. 7, 1833. She was educated at Bristol by her father, who was the village schoolmaster. At the age of sixteen she produced a pastoral drama, entitled *The Search after Happiness* (not published until 1773), and in 1774 the tragedy, *The Inflexible Captive* (which was acted for one night at Bath), and several poems; in 1778, a tragedy, *Percy* (brought out by Garrick, and played for fourteen nights); and in 1779 her last tragedy, *The Fatal Falsehood:* both the latter were played at Covent Garden. But, her views having changed, she declared that she did not "consider the stage, in its present state, as becoming the appearance or countenance of a Christian; on which account she thought proper to renounce her dramatic productions in any other light than as mere poems." Henceforth she turned her attention to religious themes and non-dramatic poetry, and wrote very many pieces, long and short. Of these the most famous are the popular tales in the monthly publication entitled *The Cheap Repository*, begun at Bristol, 1795. Such stories as *Parley the Porter*, *Black Giles the Poacher*, and, above all, *The Shepherd of Salisbury Plains*, have not only been very widely circulated, but have endeared their author to many households. Not read much to-day, but once very popular, are *Thoughts on the Manners of the Great*, 1788; *Religion of the Fashionable World*, 1795; *Strictures on the Modern System of Female Education*, 1799; *Hints toward forming the Character of a Young Princess*, 1805 (she had been recommended by Bishop Porteus for governess to the little Princess Charlotte, daughter of George III.; but court-etiquette required a lady of rank for this position); *Cœlebs in Search of a Wife*, 1809 (ten editions sold in first year); *Practical Piety*, 1811; *Christian Morals*, 1812; *Essay on the Character and Writings of St. Paul*, 1815; *Modern Sketches*, 1819.

When she gave up writing for the stage, she also turned her back upon the fashionable and brilliant society in London, in which she had lived as a favorite for five years, and retired to Bristol, and then, in 1786, to her "little thatched hermitage" at Cowslip Green, at Wrington, ten miles from Bristol. There, in 1790, she was joined by her sisters, who had long kept school at Bristol. In 1802 they all moved to Barley Wood. In 1828 Hannah More, who survived her sisters, removed to Clifton, where she died.

Hannah More was in every way a remarkable woman. She was considered one of the great reformers of contemporary manners and morals. Her philanthropic labors were abundant and successful. In conjunction with her equally devoted sisters, she "devised various schemes of benevolence and usefulness; not the least of which was the erection of schools, which, though at first confined to the children of their immediate surroundings, soon extended their operations over no less than ten parishes where there were no resident clergymen, and in which upwards of twelve hundred children were thus provided with the benefits of moral and religious education." The More sisters, aided by their friends, also distributed Bibles and prayer-books. Hannah More received, it is said, upwards of thirty thousand pounds sterling for her writings, and bequeathed ten thousand pounds sterling for pious and charitable purposes. A writer in the *Encyclopædia Britannica* (8th ed.) thus speaks of Hannah More as a writer: —

> "The works of Hannah More have always been highly esteemed by the religious world; and she is generally considered as one of the most distinguished of that class of writers who unite great piety with considerable literary talent, and dedicate the creation of fancy, as well as the deduction of reason, to the service of religion. Her poetry is not much prized. Her prose is justly admired for its sententious wisdom, its practical good sense, its masculine vigor, and the dignified religious and moral fervor which pervades it."

The *Complete Works* of Hannah More appeared, London, 1830, 11 vols.; a *Selection*, 1847–49, 9 vols.; *Miscellaneous Works*, 1840, 2 vols. There are two American editions of her works, Philadelphia (Lippincott's) and New York (Harper's). Her life was written by WILLIAM ROBERTS (1834, 4 vols.; 3d ed., 1838, 2 vols.), also by H. THOMPSON (1838), and by Mrs. R. SMITH (1844).

MORE, Henry, the Cambridge Platonist, b. at Grantham, Lincolnshire, Oct. 12, 1614; d. at Cambridge, Sept. 1, 1687. He was educated at Eton, whence he passed (1631) to Christ's College, Cambridge, where he took his B.A., 1635, and M.A., 1639, followed immediately by a fellowship. He spent the remainder of his life in the university, acting as private tutor, frequently to persons of rank. From his father he inherited the advowson of the rectory of Worthington, and seems to have for a little time held this living for himself, but speedily appointed a successor. He was offered the mastership of his college in 1654, but refused it, as he did the provostship of Trinity College, Dublin, and the deanery of St. Patrick's. He also declined to accept a bishopric which his friends had obtained for him. For a very short time in 1675 he held a prebend's stall in Gloucester's cathedral, and this was his single preferment.

A great charm attaches to this modest and devoted man. He passed through a remarkable religious experience, — from strict Calvinism to theosophy and mysticism, — yet without injury to his profoundly pious nature. He lived a very secluded life, but by no means a selfish or lazy one. "His very chamber-door was a hospital to the needy;" and "work after work sprang with easy luxuriance from his pen." He was very learned, although much was merely curious and really worthless lore. He delighted in Cabalism, and in discovering secrets and mysteries where

none existed. But, withal, he made real progress in things divine, and was by more than one holy man considered as the "holiest person upon the face of the earth." Principal Tulloch calls him the "most poetic and transcendental, and, on the whole, the most spiritual looking, of all the Cambridge divines." Like some other geniuses, e.g., Calvin, he formed his system of thought in early manhood, and maintained his loyalty to it through life. More's *Philosophical Poems*, published in 1647, when he was thirty-three, contains the germ of most of his speculations. He belonged to that select school known as the Cambridge Platonists (see art.), and vigorously advocated the rights of reason. Christianity to him was "the deepest and choicest piece of philosophy that is." But "more noble and inward than Reason itself, and without which Reason will falter, or, at least, reach but to mean and frivolous things," is what he calls "Divine Sagacity;" i.e., we cannot apprehend the divine unless we already share in the divine.

President Porter says, "The leading principle of More's ethical system was, that moral goodness is simple and absolute; that right reason is the judge of its nature, essence, and truth; but its attractiveness and beauty are felt by a special capacity, not unlike the *moral sense* of later writers. Therefore all moral goodness is properly termed intellectual and divine. To affect this as supreme gives supreme felicity. By the aid of reason we state the axioms or principles of ethics into definite propositions, and derive from them special maxims and rules. In his philosophical works, More states and defends, in the main, the principles of Descartes, stating, at great length and with great minuteness, the doctrine of innate ideas, and defending it against misconception and objections. He qualifies Descartes' opinion, that the soul has its seat in the pineal gland, and contends for the extension or diffusion of the soul, at the same time arguing that this does not involve its discerptibility. He contends at times for the reality of space as an entity independent of God, and again makes space to be dependent on God (anticipating the argument of Samuel Clark). He argues the existence of God from the moral nature of man. In his speculations concerning the Philosophical Cabala, he argues that the principles of the Platonic philosophy were derived from the Hebrew revelation, and yet contends for an independent power in man to apprehend rational and divine truth. In his *Enthusiasmus Triumphatus*, [*or a Brief Discourse of the Nature, Causes, Kinds, and Cure of Enthusiasm*, 1656], as well as in his theological writings, he argues against the false and pretended revelations and inspirations which were so current in his time. His [*Explanation of the Grand*] *Mystery of Godliness* [1660] is an attempt to construct the Christian theology after those subjective ethical relations and beliefs which were taught by Plato and Plotinus, and at the same time to recognize the reality of the supernatural in the Christian history" (Ueberweg, *History of Philosophy*, Eng. trans., ii. 359).

More wrote, besides those already mentioned, *Antidote against Atheism*, 1652; *Conjectura Cabbalistica*, 1653; *Immortality of the Soul*, 1659; *Enquiry into the Mystery of Iniquity* [the Roman Church], 1664; *Enchiridium Ethicum, or Manual of Ethics*, 1666; *Divine Dialogues*, 1668; *Expositio Prophetica septem Epistolarum ad septem Ecclesias Asiaticas, una cum Antidoto adversus Idolatriam* (explanation of the Epistles to the seven churches in Asia, and criticism of the Roman Church), 1669; *Philosophiæ Teutonicæ Censura* (criticism of Jacob Böhme's philosophy); *Enchiridium Metaphysicum* (manual of metaphysics), 1671. His works in Latin appeared at London in collected edition — *Theologica*, 1675; *Philosophica*, 1678. A collected edition of his philosophical works in English appeared in 1662, 4th ed., 1712. In 1708 appeared his *Theological Works, according to the Author's improvements in his Latin edition*. In 1692 appeared his *Discourses on Several Texts of Scripture*. His *Life* was written by Rev. Richard Ward, London, 1710. See particularly the exhaustive study of Henry More by Principal Tulloch, — *Rational Theology in England in the Seventeenth Century*, vol. ii., 303–409 — and President Porter, in Ueberweg as above; also Mullinger: *Cambridge Characteristics in the Seventeenth Century*, London, 1867, chap. iv.

MORE, Sir Thomas, the author of the *Utopia*, and martyr of the old faith; the son of a judge of the King's Bench; was b. in London about 1480; suffered on the block July 6, 1535. He was educated, in part, in the home of Cardinal Morton, who sent him to Oxford. He became closely identified with the advocates of the new culture, — Grocyn, Linacre, and Colet, — and entered into intimate relations with Erasmus. At his father's solicitation, he studied law at New Inn and Lincoln's Inn, and in 1503 became a member of the House of Commons; but, drawing upon himself the anger of Henry VII., he retired for the time from political life. Erasmus found him translating sayings of Lucian, writing biting epigrams, engaged in ascetic exercises, and contemplating the assumption of the cowl. But his healthy nature led him to marry in 1507, and resume the practice of law. He translated the works and life of Pico of Mirandula, defended Erasmus and his New Testament against the attacks of the Louvain professor Dorpius, and secured a royal order making the study of Greek obligatory at Oxford (1518). Henry VIII., whose accession he had welcomed in a poem, attached him to his court in 1518.

In 1516 More wrote his famous work, the *Utopia*, the type of many national romances. In the form of a dialogue with one Raphael, who has visited the Island of Utopia in the South Seas, he criticised the national and social state of England, and promulged a new system. Plato's republic was in his mind. He affirms perfect freedom in his island, the equal obligation of work, and a communion of goods. The marriage relation he left untouched, but women were to have the equal privilege of exercising the functions of the priesthood and arms. Religious freedom also existed in his island, and differences in religious forms; and the only condition of citizenship was a belief in immortality and God. The *Utopia*, written at a time when More had already been urged by Wolsey to enter the service of the king, was a programme of political and social reforms.

Luther appeared between the completion of

More's *Utopia* and the beginning of his political activity, and there is little doubt that the doctrinal principles and stormy agitation of the German Reformation changed More's position. He soon became the champion of the Catholic party in England, and published, in answer to Luther's reply to Henry in 1523, the *Responsio ad convincia Lutheri*, which demonstrated that he could use more condemnatory epithets in good Latin than any other man in Europe. He defended the doctrines and all the ceremonies of the Catholic Church in his *Dialogue* (1529) and smaller writings against Tyndale, Frith, and others. The king held him in high estimation, and at the fall of Wolsey, in 1529, delivered to him the great seal of chancellor. In the matter of the king's divorce with Catharine of Aragon, More at first refused to give a judgment on its lawfulness, and referred him to the theologians. He, however, consistently refused to assent to the marriage with Anne Boleyn; and, when it became apparent that Henry was going to break with the Pope, he resigned his office (1532) on the plea of ill health. He was allowed to live quietly, in spite of his refusal to attend the coronation of Anne. Later he was accused, with Bishop Fisher, of having been mixed up with the Maid of Kent; but it appeared that he had merely visited her as a saint, and given her some money to pray for him, and he was exonerated.

More and Fisher were now recognized throughout the land as the heads of the Catholic party. In March, 1534, they were summoned to swear to the Act of Succession. More was willing to assent to the transfer of the succession to Elizabeth, but refused to acknowledge the legality of the divorce. He was condemned to the Tower. In the spring of 1535 he was called upon to take the oath of supremacy. He refused, and was tried. His trial lasted nine weeks. The Pope's nomination of Bishop Fisher to a cardinalship determined the fate of both. More exhibited firmness and a cheerful spirit to the last moment of the execution.

He employed his time in the Tower with the composition of ascetic works (*Quod pro fide mors fugienda non sit*, etc.) and a work on the passion of our Lord. His character was above reproach. He was of a noble and amiable nature; but he displayed a strange admixture of clear reasoning, critical acumen, and narrow religious prejudice. His execution made a great stir all over Europe. It was, in spite of the legal process, a legal murder. In his trial, abnormal charges were preferred; but he was not by any means a sacrifice to the personal hatred of the sovereign. The larger part of the nation was on the king's side; and, after the parliamentary decrees favoring the Reformation, the measures against More were justifiable according to the standard of the time. He was rather the victim of a mighty struggle, not of the personal bitterness of Henry VIII.

LIT. — *The Utopia*, published first in Louvain, 1516, appeared in English translations by ROBYNSON (London, 1551), BURNET (1684), CAYLEY (1808), new ed., with BACON'S *Atlantis*, and copious notes by St. John, 1845. *Lives* of More by ROPER (his son-in-law), Oxford, 1716, new ed., 1822; RUDHARDT, Nürnberg, 1829, new ed., Augsburg, 1852; WALTER, London, 1840; Sir JAMES MACKINTOSH, 2d ed., London, 1844; SEEBOHM: *The Oxford Reformers*, 2d ed., London, 1869; BAUMSTARK, Freiburg, 1879; BEGER: *Th. Morus u. Plato*, Tübingen, 1879. Of more general works, see especially FROUDE: *History of England* (vol. i., ii.); and RANKE: *Engl. Gesch.* (vol. i.), 1859; [TAINE: *English Literature*, vol. i.]. C. SIGWART.

MOREL, Jean, b. at Tilleul, in Normandy, in 1538; d. in Paris, Feb. 27, 1559. Though he was very poor, he contrived to gather some knowledge, and pursue some studies in Paris and Geneva; in which latter place he embraced the Reformation. After the custom of poor students, he entered the service of some scholar; and in the house of the Reformed minister in Paris, Antoine de Chandieu, he was arrested, and accused of heresy. By means of the rack he was induced to recant, but immediately repented, and retracted his recantation. As new attempts of conversion failed, and the Roman-Catholic clergy loathed to bring his case out before the public, he very conveniently died in his cell from poison. He was, nevertheless, burned the next day in the Place Nôtre Dame. See CRESPIN: *Histoire des Martyrs*, Geneva, 1619, 2 vols. fol.

MOREL, or **MORELLI, Jean Baptiste,** a native of Paris, who, having embraced the Reformation, sought refuge in Geneva towards the middle of the sixteenth century. Of his personal life very little is known; but he became suddenly noted by the publication of his *Traité de la discipline et police chrétienne*, 1561. In direct opposition to Calvin, but closely imitating the constitution of the first Christian church, he demanded that all great questions of doctrine, morals, or government, which might arise in a congregation, should not be decided by a more or less hierarchically organized consistory or presbytery, but by the congregation itself, by the application of universal suffrage. Calvin, to whom he presented the manuscript, declined to read "so long an exposition of a subject already decided by the word of God;" and Morelli, who realized the danger of publishing the book in Geneva, went to Lyons, and had it printed there. It produced an immense sensation, and was immediately rejected and condemned by the national synod of Orleans, 1562. Having returned to Geneva, Morelli was summoned before the consistory, convicted of heresy, and excommunicated; after which the case was handed over to the civil authorities. His book was publicly burned by the hangman; and any one who owned a copy of it was ordered to deliver it up immediately, under penalty of the severest punishment. Meanwhile the author himself had been prudent enough to leave the city, but he did not altogether escape the wrath of Calvin and Beza. He obtained a position at the court of Navarre as tutor to the son of Jeanne d'Albret; but the remonstrances of Beza induced her to dismiss him, 1566. The synods of Paris (1569) and Nîmes (1572) also condemned the book, but at the same time it evidently began to arouse the interest of the laity. See WADDINGTON: *Ramus*, Paris, 1855. Of the author nothing further is heard. He seems to have died some years later in England.

MOREL, Robert, b. at Chaise-Dieu in Auvergne, 1653; d. at St. Denis, Aug. 29, 1731; entered the Congregation of St. Maur in 1672, and was

appointed librarian at St. Germain-des-Prés in 1680, and afterwards prior of the convent of Meulan, but retired to St. Denis in 1699, having become completely deaf. Several of his devotional books are still read, — *Effusion de cœur*, 1716; *Entrétiens spirituels* (three collections), 1720–22; *Imitation de Jésus Christ*, 1722, etc.

MORELSTSHIKI (*self-immolators*), a fanatical sect of Siberia and other portions of Russia, so called from their practice of voluntary suicide in a pit filled with combustibles on fire. Such a death is believed to insure a happy immortality. The ceremony of self-immolation takes place once a year in a retired spot.

MORÉRI, Louis, b. at Bargemont, in Provence, March 25, 1643; d. in Paris, July 10, 1680; studied literature under the Jesuits at Aix, and theology at Lyons, in which latter city he was ordained a priest, and preached for several years with success. He published a collection of poems, a translation of Rodriguez's *Christian Perfection*, a new edition of the *Lives of Saints*, etc.; but his great work, which at once made him a literary lion, was his *Dictionnaire Historique* (1673, 1 vol. fol; last ed., by Drouet, 1759, 10 vols. fol.). It was translated into Spanish and English. The latter translation is by Jeremy Collier, London, 1701, 2 vols.

MORGAN, Thomas, one of the exponents of the later English deism; d. at London, Jan. 14, 1743. Little is known of his life. He was for a time pastor of a Presbyterian church, but lost his position in 1726, on adopting Arian views. He practised medicine for a time, especially in Bristol, and then went to London, where he gave himself up to literary work. He is remembered by his theological work, *The Moral Philosopher* (3 vols., London, 1737–40), in which he vigorously advocates the belief in God as the creator, preserver, and regent of the world, and combats atheism. But he recognizes only one infallible proof of the divinity of a doctrine, — its moral truth and inherent reasonableness. That which distinguishes him from the other deists is, that he finds a great gulf between the Old and New Testament. The Mosaic religion is a very low type of religion; and the Mosaic law a narrow national code, extending only to external conduct; and the ceremonial law an oppressive system, in which there is nothing true or good. In general, he minimizes the dignity of the religion, history, and God of the Old Testament. The Christianity to which he pays homage is a purely rational system, consisting of ethical elements, and purified of the dregs of Judaism. In his view, every thing that is untrue and impure in traditional Christianity was derived from Judaism. Paul was the truest Christian, because the least a Jew; and he was a veritable free-thinker. In his system, Morgan approached very close to Marcion. See *Memoirs of the Life and Writings of Whiston*, 1749; Leland: *Deistical Writers;* Lechler: *Gesch. d. Deismus.* G. LECHLER.

MORGANATIC MARRIAGES are those between a man of superior and a woman of inferior rank; in which it is stipulated that neither the latter nor her children shall enjoy the rank, or inherit the possessions, of her husband. The adjective comes from *morganatica*, a corruption of the old High-German *morgangeba* ("morning gift"), a kind of dowry paid on the morning before or after the marriage.

MORI'AH (*appearance of Jehovah*), the hill upon which Abraham offered Isaac, according to divine direction (Gen. xxii. 2), and on which, later, the temple was built (2 Chron. iii. 1). By "the land of Moriah," in the first passage, is meant the "land in which Mount Moriah was" (cf. "the land of Jazer," Num. xxxii. 1). Moriah was probably not the usual designation of the temple hill, because it does not occur in the pre-exilian books. See Temple.

MORIGIA, Jacobo Antonio de. See Barnabites.

MÖRIKOFER, Johann Kaspar, b. at Frauenfeld, Thurgau, Switzerland, 1799; d. at Zürich, Oct. 17, 1877. He was successively rector of the city school of his birthplace (1830), pastor in Gottlieben (1853), in Winterthur (1870), and in Zürich. He wrote several valuable and laborious books upon Swiss literary and ecclesiastical history, based upon previously unused or little-used sources, and written in a sober but attractive style. The chief of them are *Die schweizerische Literatur des achtzehnten Jahrhunderts*, Leipzig, 1861; *Bilder aus dem kirchlichen Leben der Schweiz*, 1864; *Ulrich Zwingli nach den urkundlichen Quellen*, 1867–69, 2 vols. (an excellent work); *Johann Jacob Breitinger*, Zürich, 1874; *Geschichte der evangelischen Flüchtlinge in der Schweiz*, 1876.

MORIN, Étienne, b. at Caen, Jan. 1, 1625; d. in Amsterdam, May 5, 1700; studied theology and Oriental languages at Sedan and Geneva; was pastor of the Reformed Congregation of St. Pierre sur Dive, near Lisieux, afterwards at Caen; and became, after the revocation of the Edict of Nantes, when he sought refuge in Holland, professor of Oriental languages in Amsterdam. Of his numerous writings, the principal are *Dissertationes* (Geneva, 1683), *Exercitationes de lingua primæva* (Utrecht, 1694), *Explanationes sacræ* (Leyden, 1698), a life of Bochart, in the *Opera Bocharti*, etc.

MORIN, Jean, b. at Blois, 1591; d. in Paris, 1659; belonged to a Reformed family, and studied theology at Leyden, but was disgusted at the controversies between the Calvinists and Arminians; embraced Romanism, and entered the Congregation of the Oratory. He was for many years employed by Urban VIII. in his negotiations with the Greek Church, but acquired his greatest fame as a writer; though the violence with which he attacked the Masoretic text of the Old Testament, and exalted the Septuagint and the Samaritan Pentateuch, caused much opposition. His principal works are *Exercitationes in utrumque Samaritanorum Pentateuchum* (1631), *Exercitationes de hebraici græcique textus sinceritate* (1633), *Antiquitates Ecclesiæ Orientalis* (1682), with his life, etc. He also edited and translated the Samaritan Pentateuch in Le Jay's polyglot.

MORISONIANS. See Evangelical Union.

MORLEY, George, D.D., b. in London, 1597; d. at Chelsea, Oct. 29, 1684. He was graduated M.A. at Oxford, 1621; was chaplain to the Earl of Carnarvon, 1628–40, then to Charles I., who made him a canon of Christ Church, Oxford. He remained with the king through his troubles, and declined to sit in the Westminster Assembly. He was imprisoned in 1648, left England the

following year, nor returned until he was sent by the Royalists, during the protectorate of Richard Cromwell, to win over the Presbyterians to the episcopal form of government and to the use of a liturgy. This mission was all the more congenial to him, as he believed Charles II., whose chaplain he had been at The Hague, to be a sincere Churchman. He had also to employ all his dexterity in keeping the Royalists, naturally impatient and restless on the eve of the Restoration, from ruining his design by injudicious actions. Dr. Morley was rewarded by Charles II. with the successive appointments, in the same year, to the deanery of Christ Church and the bishopric of Worcester. In 1661 he sat in the Savoy Conference, and led on the bishops' side in the debates. In 1662 he was appointed dean of the chapel royal, and was transferred to the see of Winchester. He laid himself open to the charge of intolerance by his advocacy of such a modification of the Test Act as should compel sworn allegiance to the Church of England. He had, indeed, two hatreds, — Romanism and Dissent. His benefactions were very large. His writings, although numerous, are controversial and of little interest.

MÖRLIN (*Mörle, Möhrlein, Morlinus, Maurus*), **Joachim**, b. at Wittenberg, April 6, 1514; d. in Königsberg, May 23, 1571. He studied theology at Marburg, Constance, and Wittenberg, and was in 1540 appointed superintendent of Arnstadt; but the combativeness and vehemence of his temper soon brought him into violent conflict with the burgomaster of the place, and in 1543 he was discharged. Next year he received a call as superintendent of Göttingen; but when, after the end of the Smalcaldic war, the Interim was to be established in that city, he offered so virulent and indiscriminating an opposition to the imperial order, that he was not only expelled, but actually had to flee for his life (1550). Appointed preacher at the cathedral of Königsberg, he was at first on terms of great intimacy with Osiander, but afterwards turned against him in the rudest manner from the pulpit, the result of which was that the Duke of Prussia dismissed him, and ordered him to leave the country. As superintendent of Brunswick (1553–67) he labored with great success, though he continued to participate in all the theological controversies of the day in the same way as formerly. In 1567 he was recalled by the Duke of Prussia, and made bishop of Samland. He was one of the leaders of the Gnesio-Lutheran party, but he became more conspicuous as one of the coarsest and most passionate theological controversionalists of his age. A list of his works (controversial pamphlets, sermons, letters, etc.) is found in his biography by Walther, Arnstadt, 1856 and 1863 (two dissertations). WAGENMANN.

MORMONS. Mormonism is the name given to the religious belief of the Mormons, a sect having their headquarters in Utah, one of the Territories of the United States. These people call themselves "Latter-Day Saints," and their organization, "The Church of Jesus Christ of Latter-Day Saints;" but by the rest of the world they are known as "Mormons." The word "mormon," in their etymology, is a hybrid term, from the reformed Egyptian "mon" and the English "more," and means more good. The man Mormon, in their ecclesiastical history, was the last of the sacred prophets of ancient America, who, a leader of the Nephites, perished, in a battle between them and the Lamanites, in A.D. 420. Both Nephites and Lamanites were descendants from the family of Lehi, an Israelite of the tribe of Manasseh, who emigrated from Jerusalem to America in B.C. 600, during the reign of King Zedekiah. In the battle alluded to, the Nephites were exterminated, with the exception of a few individuals. The descendants of the victorious Lamanites are the North American Indians. The *Book of Mormon* is claimed to be the condensed record, made on golden plates by the prophet Mormon, of the history, faith, and prophecies of the ancient inhabitants of America. These plates he intrusted to Moroni his son. Moroni survived the awful battle of extermination. He died the last of the Nephites, but, before dying, "hid up" the golden plates in the hill Cumorah, the very site of the final battle between the Nephites and Lamanites, where two hundred thousand of the former had been slain. Among the records of the Book of Mormon are accounts of three migrations to the American continent: 1. Of Jared and his family, soon after the flood, from the confusion of tongues about the Tower of Babel; 2. Of Lehi, as mentioned above; 3. Of a number of Israelites who came over from Jerusalem about eleven years after Lehi. The book also contains accounts of the coming of Christ among these early Americans, about A.D. 34 and 35, and his repeating to them of his Sermon on the Mount, and his appointing of twelve American apostles, and his giving orders to them personally touching baptism by immersion, and his holy communion.

The buried golden plates in Cumorah, in the Western part of New York State, were discovered by Joseph Smith, Sept. 22, 1823; and on Sept. 22, 1827, he secured them, took them to his home, translated their contents, which were said to be in "reformed Egyptian," and printed and published them as the *Book of Mormon*. In discovering and securing the treasures, it is claimed he was guided and helped by an angel, perhaps by the spirit of Moroni himself, who had died fourteen hundred years before. And, after the translation was completed, it is understood that the angel resumed the custody of the original plates.

Joseph Smith, the founder of the Mormon sect, was born in Sharon, Windsor County, Vt., Dec. 23, 1805. He had six brothers and three sisters. In 1815 his father moved to Palmyra, and afterward to Manchester, contiguous towns in Ontario (now Wayne) County, N.Y. In 1820 an unusual religious excitement prevailed in Manchester and the region round about. Five of the Smith family were awakened, and united with the Presbyterians. Joseph, in his own account of his early life, says he "became somewhat partial to the Methodist sect." He says he prayed to be guided aright; and that finally two heavenly messengers bade him not to join any sect, and, three years afterwards, another celestial visitant outlined to him about the golden plates he was to find, and the prophet he was to be. This was on Sept. 22, 1823; and from this time on, he avers, his days and nights were filled, and his life was guided, by "visions," "voices," and "angels." The hill Cumorah was about four miles from

Palmyra, between that town and Manchester. Here, in the fall of 1827, he claims he exhumed the golden plates. For more than two years, by the aid of the "Urim and Thummim" found with them, he was engaged in translating their contents into English. In March, 1830, the translation was given into the printer's hands. This is his history of himself. In what light he appeared to others may be gathered from the following extract, never before published, from the records of the proceedings before a justice of the peace of Bainbridge, Chenango County, N.Y.:—

"People of State of New York *vs.* Joseph Smith. Warrant issued upon oath of Peter G. Bridgman, who informed that one Joseph Smith of Bainbridge was a disorderly person and an impostor. Prisoner brought into court March 20 (1826). Prisoner examined. Says that he came from town of Palmyra, and had been at the house of Josiah Stowel in Bainbridge most of time since; had small part of time been employed in looking for mines, but the major part had been employed by said Stowel on his farm, and going to school; that he had a certain stone, which he had occasionally looked at to determine where hidden treasures in the bowels of the earth were; that he professed to tell in this manner where gold-mines were a distance under ground, and had looked for Mr. Stowel several times, and informed him where he could find those treasures, and Mr. Stowel had been engaged in digging for them; that at Palmyra he pretended to tell, by looking at this stone, where coined money was buried in Pennsylvania, and while at Palmyra he had frequently ascertained in that way where lost property was, of various kinds; that he has occasionally been in the habit of looking through this stone to find lost property for three years, but of late had pretty much given it up on account its injuring his health, especially his eyes—made them sore; that he did not solicit business of this kind, and had always rather declined having any thing to do with this business.

"Josiah Stowel sworn. Says that prisoner had been at his house something like five months Had been employed by him to work on farm part of time; that he pretended to have skill of telling where hidden treasures in the earth were, by means of looking through a certain stone; that prisoner had looked for him sometimes,—once to tell him about money buried on Bend Mountain in Pennsylvania, once for gold on Monument Hill, and once for a salt-spring,—and that he positively knew that the prisoner could tell, and professed the art of seeing those valuable treasures through the medium of said stone; that he found the digging part at Bend and Monument Hill as prisoner represented it; that prisoner had looked through said stone for Deacon Attelon, for a mine—did not exactly find it, but got a piece of ore, which resembled gold, he thinks; that prisoner had told by means of this stone where a Mr. Bacon had buried money; that he and prisoner had been in search of it; that prisoner said that it was in a certain root of a stump five feet from surface of the earth, and with it would be found a tail-feather; that said Stowel and prisoner thereupon commenced digging, found a tail-feather, but money was gone; that he supposed that money moved down; that prisoner did offer his services; that he never deceived him; that prisoner looked through stone, and described Josiah Stowel's house and out-houses while at Palmyra, at Simpson Stowel's, correctly; that he had told about a painted tree with a man's hand painted upon it, by means of said stone; that he had been in company with prisoner digging for gold, and had the most implicit faith in prisoner's skill.

"Horace Stowel sworn. Says he see prisoner look into hat through stone, pretending to tell where a chest of dollars were buried in Windsor, a number of miles distant; marked out size of chest in the leaves on ground.

"Arad Stowel sworn. Says that he went to see whether prisoner could convince him that he possessed the skill that he professed to have, upon which prisoner laid a book open upon a white cloth, and proposed looking through another stone which was white and transparent; hold the stone to the candle, turn his back to book, and read. The deception appeared so palpable, that went off disgusted.

"McMaster sworn. Says he went with Arad Stowel to be convinced of prisoner's skill, and likewise came away disgusted, finding the deception so palpable. Prisoner pretended to him that he could discern objects at a distance by holding this white stone to the sun or candle; that prisoner rather declined looking into a hat at his dark-colored stone, as he said that it hurt his eyes.

"Jonathan Thompson says that prisoner was requested to look Yeomans for chest of money; did look, and pretended to know where it was, and that prisoner, Thompson, and Yeomans went in search of it; that Smith arrived at spot first (was in night); that Smith looked in hat while there, and when very dark, and told how the chest was situated. After digging several feet, struck upon something sounding like a board or plank. Prisoner would not look again, pretending that he was alarmed the last time that he looked, on account of the circumstances relating to the trunk being buried came all fresh to his mind; that the last time that he looked, he discovered distinctly the two Indians who buried the trunk; that a quarrel ensued between them, and that one of said Indians was killed by the other, and thrown into the hole beside of the trunk, to guard it, as he supposed. Thompson says that he believes in the prisoner's professed skill; that the board which he struck his spade upon was probably the chest, but, on account of an enchantment, the trunk kept settling away from under them while digging; that, notwithstanding they continued constantly removing the dirt, yet the trunk kept about the same distance from them. Says prisoner said that it appeared to him that salt might be found at Bainbridge; and that he is certain that prisoner can divine things by means of said stone and hat; that, as evidence of fact, prisoner looked into his hat to tell him about some money witness lost sixteen years ago, and that he described the man that witness supposed had taken it, and disposition of money.

"And thereupon the Court finds the defendant guilty."

While digging for treasure at Harmony, Penn., he boarded in the house of Mr. Isaac Hale. On the 18th of January, 1827, he married the daughter, Emma Hale, much against her father's wishes, having been compelled to take her away from her home for the wedding. In 1828 Martin Harris, a farmer of Palmyra, was amanuensis for him. In 1829 Oliver Cowdery, a school-teacher of the neighborhood, filled the same office. On May 15, 1829, by command of an angelic messenger calling himself John the Baptist, Smith baptized Cowdery, and then Cowdery baptized him. Afterwards he ordained Cowdery to the Aaronic priesthood, and Cowdery ordained him. And, in process of time, it is claimed, Smith received the Melchisedec priesthood at the hands of the apostles Peter, James, and John. Some of the prophet's family, and some of a family named Whitmer, in Fayette, Seneca County, N.Y., became converts; and on April 6, 1830, in Whitmer's house, the Mormon "Church" began its history. That day it was organized, with a membership of six,—the prophet and two of his brothers, two Whitmers, and Oliver Cowdery. Within a week or two the first miracle of the "new dispensation" was wrought; the prophet casting out a devil from Newell Knight of Colesville, Broome County, N.Y., whose visage and limbs were frightfully distorted by the demoniacal possession. In December, 1830, Sidney Rigdon, a Campbellite preacher in Ohio, became a convert. Rigdon was erratic, but eloquent; self-opinionated, but well

versed in the Scriptures; and in literary culture and intellectual force was the greatest man among the early Mormons. He was born in Pennsylvania, and was twelve years older than Smith. Thereafter the new sect strengthened and spread. Joseph was a veritable Numa Pompilius in the frequency and fitness of the "revelations" he received for the guidance of his people in things great and small. Kirtland, O., two miles from Rigdon's previous cure, was the first "gathering-place" of the saints. In 1831 the settlement was made there; and in the same year Jackson County, Mo., became the seat of another rendezvous. But, wherever the Mormons "gathered," in no long time quarrels ensued between them and the surrounding Gentiles. These arose, for the most part, from the claims of the Mormons to be a chosen people and under special divine direction. They shrank not from urging such prerogatives, and acting upon them. They were the saints, and all other people "Gentiles," in euphony for "heathen." They were the Lord's saints, and the earth is the Lord's. They were led by an inspired prophet. Therefore, whenever the day of election for civil officers came, they must vote solidly the Whig or the Democratic ticket, as the leader should indicate. It is obvious to any one knowing of the fierce zeal of partisan politics, how this course on the part of the Mormons would subject them to constant embroilments with surrounding citizens. In 1843 the Saints carried their arrogance so far as to nominate Joseph Smith for President of the United States. And everywhere the outcome was the same, — expulsion and banishment, with more or less of outrageous violence. Those that had settled in Jackson County were driven out (1200 of them) into Clay County, in 1833; thence, after three years, into Caldwell County; and in 1839 from Missouri entirely. Meanwhile those that settled at Kirtland were also driven from Ohio in 1838; then all fled, and gathered at Nauvoo, a place built by them, on the Mississippi River, in Illinois.

Here they remained for five years, and built up a considerable town, and erected a spacious temple. But the animosities engendered and perpetuated by the theocratic claims of the Saints culminated in the cruel murder of their prophet Joseph and his brother Hyrum, by a mob, in the jail at Carthage, near Nauvoo, June 27, 1844. The two were defenceless prisoners, and the governor of the State had pledged to them safe conduct to the jail and before the court; and their murder was a most foul assassination.

The martyr-like death of Joseph Smith threw a mantle of dignity over his person and a halo of consecration around his character, that could in no other way have been secured. And it is reasonable to believe, that, had Smith lived on, his own many weaknesses, the vulgarizing of "revelation" at his hands, the growing suspicions and disaffections of the faithful, and the fierce rancor and dissensions of the factions, would have shivered Mormonism into pieces, and sunk the fragments into depths too obscure for the searching of further history.

The people, leaders and led, with a rare self-control, sought not to take into their own hands any measures of vengeance for the murder of their chief. After recovery from the first consternation over the awful tragedy, they began to ask themselves, Who shall rule the church?

The "First Presidency" had been Joseph Smith, with Hyrum Smith and Sidney Rigdon his counsellors. Rigdon alone was left. Of the "twelve apostles," Brigham Young was one, and their president. Young hurried to Nauvoo from a "mission" that he was conducting in the Eastern States. By his shrewd sense, firm will, and practical ability he carried all before him. Rigdon, who had been charged with disaffection, even in Joseph's day, was put down, and cut off. The quorum of the twelve was pronounced to be the earthly guide of the church, and Brigham became at once the acknowledged leader.

Brigham Young was born in Whitingham, Windham County, Vt., June 1, 1801, and was one of a family of eleven children, — five sons and six daughters. His father removed to Sherburne, Chenango County, N.Y., in 1804, and the family grew up in the latter State. In his twenty-second year, Brigham became a Methodist. In 1831 and 1832 all the members of the family joined the Latter-Day Saints. On the 14th of February, 1835, at Kirtland, Brigham was made one of the newly organized quorum of the apostles. In 1844, when forty-three years old, he became the Mormon chief. He was strong where Smith was weak; viz., in prudence, sagacity, common sense, practical energy. These natural Cromwellian qualities he brought to the front, and put and kept in force. He wasted no time in getting and giving "revelations." Only one "revelation" proper is on record as promulgated by him.

After the prophet's death, the Gentiles were not a whit more willing for the Mormons to sojourn among them. Contentions, existing and threatened, waxed rather than waned. Brigham's practical sense promptly decided that his people must flee away to some remote region, where collisions and conflicts should cease; and his sturdy will and untiring energy bent themselves to carry out the decision. Early in 1846 he and his people began to leave Nauvoo. Gradually they were massed on the Missouri River, near what is now Council Bluffs. Their chief encampment there they called "Winter-Quarters." And in 1847 Brigham and a hundred and forty-two "pioneers" pushed resolutely westward over a wilderness track of eleven hundred miles, and arrived in the Great Salt Lake Valley on July 24. Ever since, that day is the great day for celebration to Utah Mormons, quite eclipsing July 4. A few wintered in the valley: most, including Brigham, returned to "Winter-Quarters." In 1848 he led four thousand of the faithful to Utah; and there he lived and ruled in right kingly manner for thirty years, dying Aug. 29, 1877.

At his death the quorum of the twelve apostles became the ruling body of the church. Brigham Young, as "president," had two counsellors, or vice-presidents, who with him constituted the "First Presidency." But it is now an understood thing, that, when a president dies, the First Presidency falls, and rulership devolves upon the quorum of the twelve. John Taylor, who was in jail with the Smiths when they were killed, and who was himself wounded, was president of this quorum, and as such was chief of the church

from Brigham's death until Oct. 10, 1880. At this last date he was chosen president of the church, and George Q. Cannon and Joseph F. Smith his counsellors. The present (1881) quorum of the twelve consists of the following, with one vacancy: —

Wilford Woodruff (president), Orson Pratt (made one of the first quorum at Kirtland, Feb. 14, 1835, and the only member of the present twelve who was a member of the first twelve), Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young (son of the late president), Albert Carrington, Moses Thatcher, Francis M. Lyman, John H. Smith.

The Book of Mormon, and Book of Doctrine and Covenants. — These comprise the inspired writings, which, as modern "revelations," the Mormons place by the side of the ancient Scriptures of the Old and New Testaments. Their own account of the *Book of Mormon* has been given above. The usual belief is, that the most of it was written by one Solomon Spaulding, a Presbyterian clergyman of Western Pennsylvania. He had been accustomed to maintain that the aborigines of America were the descendants of some of the tribes of Israel; and, in a time of infirm health, he wrote a kind of romance supporting this view. This he called the *Manuscript Found*, and tried to publish. In his work was much repetition of phrases common in Scripture, such as, "and it came to pass," and also the use of the names Lehi, Nephi, Moroni, Lamanites, etc. There is substantial evidence of the above-named facts. It is supposed that this manuscript fell into the hands of Joseph Smith, and that he, and perhaps Sidney Rigdon and others, introduced into it, and appended, in a style savoring strongly of revivalism, the large portion found in the *Book of Mormon*, touching the Lord Jesus Christ's descent in America soon after his ascension from Judæa, and his organization of another apostolate, and establishment of another church, and his reiteration and enlargement of his wishes, doctrines, and commandments. The *Book of Doctrine and Covenants* is the collection of all the multifarious "revelations" that Joseph Smith claimed to receive, and promulgated, together with the one only written "revelation" put forth by Brigham Young, viz., at "Winter-Quarters" in 1847, to inspire and guide the Saints in their projected western pilgrimage through the wilderness.

Theoretically the Mormons hold the Bible and these two books to be the divinely inspired "Scriptures," of authority, and for guidance, — the Old Testament as addressed particularly to the Jewish Church; the New Testament, to the Judaic and European Christian Church; the Book of Mormon, to the "American" Christian Church; and the Book of Doctrine and Covenants, to the "Church of Jesus Christ of Latter-Day Saints."

But practically, authority and guidance for them emanate from their living leaders; and few of either chiefs or masses read any of the four sacred books in order to know and ponder and follow the recorded teachings.

Organization. — The hierarchy in the Mormon Church is of two classes of priesthood: the Melchisedec, which is the higher; and the Aaronic, which is the lesser. The Melchisedec priesthood includes the offices of apostle, seventy, patriarch or evangelist, high priest, and elder. All of these officers are elders; and their duties are to preach and baptize, to ordain other elders, and also priests, teachers, and deacons, to administer the Lord's Supper, to lay on hands for the gift of the Holy Ghost, to bless children, and to take the lead of all meetings.

The Aaronic priesthood includes the offices of bishop, priest, teacher, and deacon. The bishop's is a spiritual office, the chief of the Aaronic priesthood, and yet is of most importance in its care of the temporal interests of the church. The priest's duty is to preach, baptize, administer the sacrament of the Lord's Supper, and visit and exhort the Saints. The "teacher" is to the Mormons what the class-leader is to the Methodists, and the deacon is to help him.

In practical administration the president of the church, with his two counsellors, forming the First Presidency, is the sovereign authority. Then follow the twelve, the seventy, etc. In matters judicial, the Mormons have a system of their own of courts and appeals, somewhat on this wise: —

If two brethren cannot settle by themselves, or by the help of friends, any difference arising between them, then they come before their own bishop's court (a bishop is chief administrator over a ward in a city, or a certain territory in the country): this court consists of the bishop and his two counsellors. Every city, or "stake," including a chief town and surrounding towns, has its president, with two counsellors; and this president has a high council of chosen men. If the litigants before the bishop's court are not satisfied, they may appeal to this high council; and, if not satisfied there, they may appeal to *the* High Council, consisting of twelve high priests pertaining to the First Presidency; and, if still unsatisfied, one more appeal remains, — to the First Presidency itself.

Doctrines. — The Saints adopt the Bible and their own two sacred books as their inspired Scriptures. They believe in and carefully practise baptism by immersion, and baptism for remission of sins may be repeated whensoever needed. They bless little children, but baptize none under the age of eight. They confirm by the laying-on of hands of the elders. They celebrate the sacrament of the Lord's Supper, usually every Sunday, and using water instead of wine, in accordance with one of Joseph Smith's "revelations," that, where they could not use wine of their own making, it was not an essential to the sacrament. They are anthropomorphists, teaching plainly that God exists in form of a man. Brigham once boldly preached, "Adam is our Father and our God, and the only God with whom we have to do." They are Arians, making Jesus Christ the Son of God, but of another and different substance from the Father. They are Macedonians, esteeming the Holy Spirit as no person, but only an influence or emanation. They believe in the pre-existence of human spirits. Multitudes of these spirits are now in a waiting-place, desiring to come to earth; for it is only through the way of fleshly embodiments that they can reach the final bliss of their perfected being: hence it is a work of great benevolence to pro-

vide earthly bodies into which they may come to tabernacle. They are millenarians; many of the devout believing, that, when the great temple in Salt Lake City is finished, the Lord Jesus Christ will descend to earth again, and reign with his saints for a thousand years. They practise baptism for the dead. The disembodied spirits of those who were not privileged to know on earth this gospel of the last dispensation may know of it now in the spirit-world, and by repentance and faith may be saved by it unto the perfection of bliss, if only some kinsman or friend yet in the flesh shall be baptized for them, for the remission of sins, by the earthly priesthood. They keep the first Thursday of every month as a day of fasting, on which the earnest ones gather together for prayer, and "bearing testimony," and bring the food saved by self-denial to the bishop, to be given to the poor of his cure. They believe in and practise polygamy. In the *Book of Mormon* polygamy is forbidden: in the earlier "revelations" of Joseph Smith it was distinctly reprobated; but it was sanctioned in a "revelation" claimed to have been given to Smith at Nauvoo, July 12, 1843, though the said "revelation" was not promulgated till in the fall of 1852, in Salt Lake City, by Brigham Young. They practise certain secret and mysterious ordinances known as "endowments." To the faithful Mormon these are made to seem precious initiatory rites, whereby he is advanced in his knowledge of the true faith, and exalted by the possession of new privileges: in reality, they are a sort of crudely acted religious drama, not unlike the "miracle-plays" of the twelfth and thirteenth centuries.

The Deity and Satan, Adam and Eve, and others are persons of the drama. In its course there is a jumble of washings and anointings, of grips and key-words and new names, and of the investiture of each of the initiated in an endowment robe; which sacred undergarment is always thereafter to be worn next to the person, carefully shrouding it at the last for its burial. There are also prayers and solemn promises, and awful oaths, with penalties more awful appended. And only by taking their "endowments" is the marriage of man and wife so consecrated as to be fully authorized and thoroughly blessed. It has been charged against the endowment rites, that they are scenes of indecency and licentiousness; but probably the charge is false. Absurd, irreverent, and even blasphemous, doubtless they are, but, it is to be believed, not indecent. Among the oaths taken is one of resentful hostility to the American nation for not avenging the death of Joseph Smith, or righting the persecution of the Saints. The drama is continued for nearly a whole day, and these Mormon "mysteries" are well calculated to imprint themselves deeply and sternly upon the fanatical persons admitted to them. It is not too much to claim the secret "endowment" ceremonies as a powerful agency in weaving around the participants an iron band of awe and dread, of slavish obedience and compulsory brotherhood, and in ministering an unpatriotic, if not treasonable, bent to the Mormon system.

Brigham said, endowments are "to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key-words, the signs and tokens, pertaining to the holy priesthood, and gain your eternal exaltation in spite of earth and hell."

They believe the day of miracles has not ceased, but that many such have been wrought, especially healings of the sick, in the time and by the power of this "Latter-Day" dispensation. And they believe in giving one-tenth of their income and increase to the building of the temples, and insuring the progress of the church.

Schisms. — One only that is of any considerable importance now exists, known as the "Josephite." The Josephites are so called after Joseph Smith, the son of the prophet, their chief. They call themselves the "Re-organized Church of Jesus Christ of Latter-Day Saints." They have headquarters at Plano, Ill., and maintain a few preachers in Utah, who do not, however, make much headway. They repudiate polygamy (say that the prophet never taught it), brand Brigham as a usurper, and claim that Smith the son is the rightful successor of the father in the leadership of the church. Just after the prophet's death there were Rigdonites and Strangites, resisting Brigham's assumption of the succession. And in Utah there have been Morrisites, reproaching Brigham that he was so barren of "revelations;" and Godbe-ites, refusing to submit to Brigham's dictation in the domain of matters civil and commercial. But the Josephites alone, as an organized body, have been able to withstand dissolution.

Statistics. — When the Mormons entered the Valley of the Salt Lake, in 1847, the region belonged to Mexico. By the Treaty of Guadaloupe Hidalgo, in March, 1848, it and a good deal of other territory was ceded to the United States; but no civil government was provided by Congress until the Organic Act, of Sept. 9, 1850, created the Territory of Utah. More than a year before this, the Mormons organized for themselves the "State of Deseret" (a word meaning honey-bee in "reformed Egyptian"), elected Brigham governor, and sent a delegate to Washington to ask admission into the Union.

Utah has an area of 84,476 square miles. By the United States census of 1880, its population is 74,470 males, and 69,436 females; total, 143,906. Of these, perhaps 18,000 are Gentiles. Then, besides the 125,000 Mormons in Utah, probably there are 25,000 more in the Territories of Idaho, Arizona, and Wyoming, and in the States of California, Nevada, Iowa, and Illinois. And, in addition to the 150,000 in America, doubtless as many more of the Saints are to be found in the Kingdom and Colonies of Great Britain, and in Scandinavia, Germany, Switzerland, and the Sandwich Islands, making about 300,000 of them in all. Mormonism was first preached in Great Britain by the apostles Kimball and Hyde, in 1837. And from the first, the British mission, and of late the Scandinavian mission, have been most vigorous and fruitful nurseries for their church. In 1842 there were 8,265 Mormons in Great Britain; and in 1852, 32,339. And from 1,000 to 3,000 "gather" annually to Utah from Europe.

Salt Lake City has about 21,000 inhabitants, is situated nearly twenty miles from the Great Salt Lake, and is 4,300 feet above the level of the sea.

The corner-stone of the great temple at Salt Lake, to be built of splendid granite, and with foundation-walls twenty feet thick, was laid April 6, 1853. It is about half finished, and has already cost more than $1,500,000. The 125,000 Saints in Utah pay nearly $1,000,000 of tithing yearly. A perpetual emigration fund is managed by the authorities of their church. As early as 1853, there were in it $34,000. From this fund loans are made to the poorer Saints abroad to make possible their emigration. When they get to Utah, they are obligated to pay back the loan into the fund as promptly as possible.

PRESENT SOURCES OF THE STRENGTH OF MORMONISM. — It may suffice to mention three principal ones.

1. *Religious Earnestness.* — It is a mistake to count the Mormons a mere horde of sensualized barbarians Sidney Rigdon was a type of the fervent religious enthusiasm which pervaded the belief and obedience of the early converts. And the British mission especially has always had, and now has, in it large numbers of devout, God-fearing people. The exodus from Nauvoo presented itself as a winnowing van, and the fair-weather followers disappeared. It is remarkable how much of contentment, temperance, heroism, and strivings after the golden age of a real brotherhood, remained, and pushed hopefully westward. It is true, that the religious fanaticism of the Mormons entails deplorable results. It calls for implicit obedience to the "priesthood;" and that kind of obedience changes fair-minded and kind-hearted men into unjust and unfeeling agents of a despotic system. Witness the exceptional favor with which the "blood atonement" idea, viz., that it is good to slay the body to save the soul, is regarded in the Mormon community. And the same "obedience" fired the whole people, in 1857, to the fierce resolve not to allow their governor, Brigham Young, to be superseded by his lawfully appointed successor, Cumming, and not to suffer the United States troops, under Col. Sidney Johnston, to enter their territory. And witness the atrocious massacre, in the fall of 1857, at Mountain Meadows, of a hundred and twenty men and women, emigrants of Arkansas *en route* to California; and also the dastardly murder of Dr. J. K. Robinson in Salt Lake City, in October, 1866. So fanaticism outworks frenzy and cruelty. And yet, without doubt, the element most promotive of vigorous unity among the Mormons, making them strong to bear, and tenacious to hold, and powerful to act, is the firm belief in the hearts of the masses, that these are the "latter days," and they are the chosen saints thereof, wielding the powers, and holding forth the knowledge, of the true faith for this world, and getting ready for a no distant supreme exaltation in the next.

2. *Organization.* — One need not study long to note how thoroughly and skilfully organized for power the Mormons are. One will directs. (In Brigham's time this was pre-eminently true.) And by ecclesiastical communications and telegraphic wires the direction is speedily known unto the utmost limit of the land of their habitation, and promptly the entire massed body moves in the line directed. Meetings of the high councils, quorums, bishop's courts, teachers, etc., are everywhere held with great frequency. So a vivid and intelligent interest in the "church" is perpetuated throughout all the valleys and outlying districts. Petty offices abound in the system: greater offices are rewards. Twice every year, on the 6th of April and 6th of October, general conferences of the whole body are held. At each and every one of these, the people, by a show of hands, vote to sustain the principal officers of their organization; but the "quorums," in private sessions, have arranged all these names beforehand. At each conference, also, scores of names are promulgated of those called as missionaries to go abroad to preach the "gospel." And within a month or two all these go, largely without purse or scrip; and they do preach fervently, and successfully make converts. And the income from tithes builds meeting-houses and tabernacles and temples, and furnishes supplies to fill up gaps, and tide over difficulties in working the system.

The Perpetual Emigration Fund is of most practical efficiency to swell their numbers, and increase their strength.

There is no organization on earth, unless it be that founded by Ignatius Loyola, that is so well fitted as the Mormon to interest and keep loyal its members, to combine their faculties and forces, and to move that combination with efficiency and power whithersoever one master will dictates.

3. *Polygamy.* — In one sense, polygamy is a weakness to Mormonism. It arrays woman's nature in rebellion to the system, and arouses the detestation of Christian civilization. And since 1862 it has put the Mormons in the attitude of disobedience and defiance to the laws of their country. There are no laws of Utah Territory against polygamy, and, indeed, no territorial laws whatever about marriage anyway. All the members of the territorial Legislature being Mormons, this is to be expected. From 1847 to 1862, therefore, it may be said that the Mormons in Utah violated no statute law in practising polygamy. But in 1862 Congress enacted a statute prohibiting polygamy in the Territories of the United States. Since then, at least, all who have contracted plural marriages in Utah are plain violators of law. With decency, civilization, Christianity, and statute law arrayed against polygamy, it may seem strange that it can be rated else than an element of weakness in the Mormon institution, and destined one day to draw destruction upon the system. And yet there are senses in which polygamy contributes unity and strength to Mormonism. Because, first, it ostracises the Mormons from all the rest of civilized mankind; and the forces of repulsion from "the world" drive the Saints in upon themselves, to be welded closer together, and to stay each other up for countenance and protection. And again: the unfortunate women committed to the practice of polygamy, and the children begotten from it, even if they become, as often they do, malcontent and fiercely hating, know themselves to be caught in a net from which they see no escape; and they remain in their place and practice, because, though their hearts are broken, their homes are saved by a religious sanction from foul disgrace. And once more: the thousands who are not polygamists (for be it remarked that not more than one Mormon married man out of six Mormon married men in Utah is a polygamist) will uphold polygamy heartily,

because some near kinsfolk, as sisters or daughters, are practisers of it. Such as these, therefore, though not in polygamy (and many of them disliking it, and some detesting it), will yet stand up for it; and for them, too, with the actual practisers, it becomes a bond, binding all together into a unity amazingly compact and unbreaking.

[THE MORMONS AND THE UNITED-STATES GOVERNMENT. — In March, 1849, the Mormons organized their territory into the State of Deseret ("the land of the honey-bee"); but Congress refused to recognize it, and, instead, called their country Utah Territory. President Fillmore appointed Brigham Young governor, and United-States courts were set up. The next year Brigham Young led in an open revolt against United-States laws, drove out the United-States officials, and successfully resisted all attempts to supersede him in the governorship, until in 1858, through the diplomacy of Mr. Thomas L. Kane, an understanding was effected between the Mormon leaders and Gov Cumming, the nominee of President Buchanan, whereby the governor was allowed to take his seat in the capital of the Territory. For the first two years an armed force was kept up in the Territory, but in 1860 it was withdrawn. In 1879 the secretary of state for the United States addressed a circular to the United-States ministers in Great Britain, Germany, Norway, Sweden, and Denmark, instructing them to call the attention of the governments to which they were accredited to the laws of the United States against polygamy, and to request that the governments take steps to prevent Mormon efforts to gain converts. In 1882 the Edmunds Bill to legislate polygamy out of existence passed Congress.]

LIT. — The publications consulted in the preparation of this article are marked by a *; those written by Mormons, by an M. Liverpool, London, and Manchester are the English cities.

*Mormon Newspapers. — Times and Seasons** (published first at Commerce, Ill., November, 1839, then at Nauvoo, Ill., until after February, 1846), *Millennial Star** (published first at Manchester, May, 1840, afterwards, and still, at Liverpool), *Juvenile Instructor** (semi-monthly, published at Salt Lake City, Utah; started Jan. 1, 1868, still continued).

*Books. — Book of Mormon** (M), last ed., Salt Lake City, 1881; *Book of Doctrine and Covenants** (M), Salt Lake City, 1876; E. D. HOWE: *Mormonism Unveiled*, Painesville, O., 1834; CHARLES THOMPSON: *Evidences in Proof of the Book of Mormon* (M), Batavia, N.Y., 1841; JOHN C. BENNETT: *History of the Saints*, Boston, 1842; J. B. TURNER: *Mormonism in All Ages*, New York, 1842; HENRY CASWELL: *Prophet of the Nineteenth Century*,* London, 1843; ORSON SPENSER: *Letters** (M), Liverpool, 1848; HENRY MAYHEW: *The Mormons*, London, 1852; J. W. GUNNISON: *History of the Mormons*, Philadelphia, 1853; LUCY SMITH: *Biography of Joseph Smith* (M), Liverpool and London, 1853; THOMAS FORD: *History of Illinois*, Chicago, 1854; JOHN REYNOLDS: *My Own Times* [Belleville], Ill., 1855; SAMUEL M. SMUCKER: *History of the Mormons*, New York and Auburn, 1856; FRANKLIN D. RICHARDS: *Compendium of Faith and Doctrines of Latter-Day Saints* (M), Liverpool and London, 1857; Mrs. C. V. WAITE: *The Mormon Prophet*, Chicago, 1857; JOHN HYDE: *Mormonism, its Leaders and Designs*,* New York, 1857; T. W. B. TAYLDER: *The Mormon's Own Book*,* London, 1857; RICHARD F. BURTON: *The City of the Saints*, New York, 1862; JOHN E. PAGE: *The Spaulding Story exposed* (M), Plano, Ill., 1866; POMEROY TUCKER: *Origin and Progress of the Mormons*, New York, 1867; GEORGE A. SMITH: *Rise, Progress, and Travels of the Church of Jesus Christ Latter-Day Saints** (M), Salt Lake City, 1869; JOHN JAQUES: *Catechism for Children** (M), Salt Lake City, 1870; J. H. BEADLE: *Life in Utah*, Philadelphia, 1870; SAMUEL J. SPAULDING: *The Spaulding Memorial*, Boston, 1872; T. B. H. STENHOUSE: *Rocky Mountain Saints*,* New York, 1873; PARLEY P. PRATT: *Key to Science of Theology* (M), Liverpool, 1877; Mrs. T. B. H. STENHOUSE: *Tell it All*,* Hartford, Conn., 1878; *Journal of Discourses* (giving vols. of sermons by B. Young and the Twelve Apostles from 1854 to 1880), Liverpool and London, 1854–80. See also MANN, art. "Mormonism," in HERZOG.

DANIEL S. TUTTLE
(Missionary Bishop of Idaho and Utah, Salt Lake City, Utah).

MORNING LECTURES. Neale gives the following account of these famous sermons, which have been declared to be "one of the best compends of theology in the English language," and which were published under the title *Morning Exercises at Cripplegate, St.-Giles-in-the-Fields, and in Southwark, being divers sermons preached A.D. 1659-1689, by several ministers of the gospel in or near London*, London, 8 vols. quarto, republished, London, 1844, 6 vols., under the editorial care of James Nichols. "The opening of the war [between Parliament and King Charles I.] gave rise to an exercise of prayer, and exhortation to repentance, for an hour every morning in the week. Most of the citizens of London having some near relation or friend in the army of the Earl of Essex, so many bills were sent up to the pulpit every Lord's Day for their preservation, that the minister had neither time to read them, nor to recommend their cases to God in prayer: it was therefore agreed, by some London divines, to separate an hour for this purpose every morning, one half to be spent in prayer, and the other in a suitable exhortation to the people" (*Hist. Puritans*, Harper's ed., vol. i. p. 424). These services were held in various churches consecutively, and, after the end of the war, were continued, until the Revolution, in a modified form; the sermons taking up points of practical divinity.

MOROCCO, a sultanate of north-western Africa, bounded by Algeria, the Mediterranean, the Atlantic, and Sahara, comprises an area of about two hundred and sixty thousand square miles, with a population variously estimated at from two to fifteen millions. The bulk of the population are Moors, Berbers, Arabs, and negroes, who have been brought into the country from the Soudan as slaves: all those tribes are Mohammedans. In the cities live some thousand Jews and a few hundred Spanish Roman Catholics and English Protestants. No missionary attempts have as yet been made in the country.

MORONE, Giovanni de, b. at Milan, Jan. 25, 1509; d. in Rome, Dec. 1, 1580. He pursued his studies at Padua, and was appointed bishop of Modena in 1536, cardinal in 1542, bishop of Novara in 1548, and dean of the *Sacrum Collegi*

um in 1564. Like Contarini, Fregoso, Reginald Pole, and others, he arrived, independently of Luther's teaching, to the evangelical doctrines of justification by faith, of the insufficiency of good works, of the superstition of the worship of saints and relics, etc.; and his stay in Germany, whither he was sent in 1536 by Paul III. as nuncio to King Ferdinand, could not but confirm him in his views. Protestants had appeared in his diocese as early as 1530. By Paolo Ricci they were formed into a congregation, and in 1541 Luther addressed a letter to that congregation. Meanwhile the bishop did not interfere: nay, he even authorized the spreading of the book, *Del beneficio di Giesu Christo crocifisso verso i christiani*, printed at Modena in 1542, among his flock. Nevertheless, that strength of character which makes a man a reformer he had not; and when the Italian Inquisition was established, in 1542, he began to waver. Under Paul IV. (1555–59) he was, nevertheless, accused of heresy, and imprisoned; and he was not released until the accession of Pius IV., who declared him innocent, and re-instated him in his offices. Very characteristic is the remark with which, in the next last sitting of the Council of Trent, he summed up what the council had accomplished: "Perhaps something more could have been expected; but God will make out of that which has been done a way to something better." See FRICK, in SCHELHORN'S *Amœnitates literariæ*, vol. 12; MÜNCH: *Vermischte hist. Schriften*, ii. C. SCHMIDT.

MORRIS, Thomas Asbury, b. in Kanawha County, Va., April 28, 1794; d. in Springfield, O., Sept. 2, 1874. He was brought up in the Baptist faith, but joined the Methodists, and was licensed 1814, and received as a travelling preacher into the Ohio Conference, 1816. He travelled as an itinerant over Ohio, Kentucky, and Tennessee until 1834, when he became the first editor of the *Western Christian Advocate*. In 1836 he was elected bishop, and labored successfully until 1868, when he retired in old age and weak health. He issued from the Methodist Book Concern a volume of *Sermons*, of which fifteen hundred copies had been sold up to 1852 (Allibone), *Miscellany*, 1837, and *Church Polity*, 1859. Marlay says, "As a presiding officer he was the *beau ideal* of a Methodist bishop. He had rare practical wisdom, quick and accurate judgment, and inflexible decision." See MARLAY: *Life of Bishop Morris*, New York, 1875.

MORRISON, Robert, the father of Protestant missions in China; b. at Buller's Green, Morpeth, Northumberland, Jan. 5, 1782; d. at Canton, Aug. 1, 1834. His father was an elder in the United Presbyterian Church, and, after giving his son a primary-school education, took him into his shop, his business being last-making. The boy, however, had a decided inclination for study; took up Latin, Hebrew, and theology, under a Presbyterian minister, and afterwards attended Hoxton Academy in England. His mother died in 1802. In 1804 he offered himself to the London Missionary Society; was appointed the first missionary to China; entered their training-institution at Gosport; took up the study of Chinese under a Chinaman resident there; and on Jan. 31, 1807, sailed, by way of New York, for Canton, where he arrived Sept. 8. He at first dressed in Chinese costume, but subsequently removed it. He became interpreter for the East-India Company, and engaged assiduously in the translation of the Bible into Chinese, the preparation of Chinese tracts and a dictionary. In 1808 he was married to Miss Morton, who died in 1821. He revised and published a Chinese version of the Acts in 1811; issued an original Chinese catechism, and in 1815 a Chinese grammar, which was printed by the Serampore presses in India. In 1813 he completed, with the assistance of Rev. Mr. Milne, the translation of the entire New Testament. The Gospels, the closing Epistles from Hebrews, and Revelation, were the work of Mr. Morrison's hand. In conjunction with the same fellow-missionary, he made a version of the Old Testament; so that the entire Bible was printed in 1819. He also made a translation of *The Morning and Evening Prayers of the Church of England*. His most laborious literary work was his *Chinese Dictionary*, published by the East-India Company, at an expense of twelve thousand pounds, in 1821. It is a work of great industry and scholarship. The type, which Professor Williams says was "by far the most expensive font of type ever made," was burned up in 1856. Mr. Morrison also founded the Anglo-Chinese College at Malacca, which, however, was never very successful, and was removed in 1845 to Hong Kong. In 1817 he was made doctor of divinity by Glasgow University, and in 1824 paid a visit to England, returning, two years later, to China, having married a second time. Mr. Morrison added to his literary and civil labors private efforts to spread the gospel. The public proclamation of the gospel was forbidden. In 1814, "at a spring of water issuing from the foot of a lofty hill by the seaside in Macao, away from human observation, he baptized his first Chinese convert, Tsai-Ako, a man twenty-seven years of age." In 1830 he welcomed Messrs. Bridgman and Abeel as his first fellow-missionaries from the American churches. After his death, his remains were taken to Macao, where they still rest; the site being marked by an appropriate inscription testifying to his devotion as a missionary and his eminence as a Chinese scholar. Although his translations and dictionary have been superseded by better ones (Professor Williams), his name will always have an honorable place beside those of Martyn, Judson, Carey, Williams, and other workers in the heroic age of modern missions. See *Memoirs of R. Morrison, D.D., compiled by his* WIDOW, *with Critical Notices of his Chinese Works* by SAMUEL KIDD, 2 vols., London, 1839; MILNE: *Retrospect of the First Ten Years of the China Mission*; S. WELLS WILLIAMS: *Robert Morrison*, in *Lives of the Leaders of the Church Universal*, pp. 819–837, Philadelphia, 1879.

MORSE, Jedediah, D.D., b. at Woodstock Conn., Aug. 23, 1761; d. in New Haven, June 9, 1826. He was graduated at Yale College, 1783; acted as tutor there, and ministered to the First Congregational Church of Charlestown, Mass., from 1789 to 1820. He was especially prominent in the Unitarian controversy. From 1806 to 1811 he edited *The Panoplist*, a religious magazine which he had founded. He is "the father of American geography," having issued in 1784 at New Haven, for the use of schools, the first work of the kind

in America. He later on much improved upon this first book. He also wrote, *A Compendious History of New England*, Cambridge, 1804; *Annals of the American Revolution*, Hartford, 1824. See William B. Sprague: *Life of Jedediah Morse*, New York, 1875. — **Sidney Edward,** son of the preceding; b. at Charlestown, Mass., Feb. 7, 1794; d. in New-York City, Dec. 23, 1871. He was graduated at Yale College, 1811; studied law; entered journalism; established two religious newspapers, *The Boston Recorder* (1815), and, in connection with his brother **Richard Cary Morse** (Charlestown, June 18, 1795; d. at Kissingen, Germany, Sept. 22, 1868), *The New-York Observer*, 1823. The two brothers edited the paper jointly until 1858, when the control passed to Rev. S. Irenæus Prime, D.D. Mr. S. E. Morse issued several atlases. His brother was **Samuel Finley Breese Morse,** the inventor of the electric telegraph; b. at Charlestown, Mass., April 27, 1791; d. in New York, April 2, 1872. See his *Life* by Dr. Prime, New York, 1875.

MORTAR. See Mills.

MORTIFICATION. "Any severe penance observed on a religious account" is held in some branches of the Church to be an effectual way of winning the favor of God. But such austerities are often considered substitutes for obedience to God's commands; and the doers of them relax their effort to serve God continually, hoping by future austerity to atone for present sin. The truth is, God does not call upon us to mutilate or injure our bodies in any way, but does ask us to give him our hearts. To one who loves God, penance is superfluous, while penitence is continual. See Penance.

MORTMAIN (French, *mort*, "dead," and *main*, "hand") denotes a peculiar placement of property, so that it becomes more or less completely withdrawn from circulation, and, so to speak, held by a dead hand. Thus in the twelfth and thirteenth centuries the Roman-Catholic Church was in possession of nearly one-half of the whole national wealth of Germany, of more than one-third of all real estate in England, etc. In order to prevent such an accumulation of wealth, so utterly destructive to the economical balance of society, laws of amortisation, limiting the right of an institution to acquire and hold landed property, were enacted in Germany from the thirteenth century, in England beginning with the *Magna Charta;* and so necessary were such laws, that they were adopted even in the ecclesiastical principalities of Germany, as, for instance, in Mayence, 1574, 1650, 1660. In English legislation, a long series of mortmain statutes reaches from *Magna Charta* to George II.

MORTON, John, b. at Bere, Dorsetshire, Eng., 1410; d. at Knoll, Kent, Sept. 15, or Oct. 16, 1500; studied canon and civil law in Baliol College, Oxford, and began to practise law in the Court of Arches, London. Having been introduced to Henry VI. by Cardinal Bourchier, he was made a member of the privy council, and received, after his ordination, a prodigious number of ecclesiastical benefices. By Edward IV. he was made bishop of Ely (1478); but Richard III. suspected him, and put him in prison. He escaped to the Continent, where he made the acquaintance of Henry VII., after whose accession to the throne he returned to England. In 1486 he was made archbishop of Canterbury, and in 1493 a cardinal. He was a man of great practical ability, and a shrewd politician. Nor was his reign as archbishop of Canterbury without influence on the history of the English Church, though his investigations of its then corrupted state led to no actual reforms. See Williams: *Lives of the English Cardinals*, London, 1862, 2 vols.

MORTON, Nathaniel, b. in England, 1612; d. at Plymouth, June 28, 1685; came to America in 1623; and was in 1645 appointed secretary of the Plymouth Colony. He wrote, besides an *Ecclesiastical History of the Plymouth Church*, in its records, *New England's Memorial, or a brief Relation of the Providence of God manifested to the Planters of New England* (1620–46), Cambridge, 1669, edited with notes by Judge Davis, 1826, and with notes by the Congregational Board, 1855.

MORTON, Thomas, b. at York, March 20, 1564; d. at Easton Maudit, Northamptonshire, Sept. 22, 1659; studied theology in St. John's College, Cambridge, and was appointed chaplain to the Earl of Huntingdon, 1599, and to James I., 1606. In 1615 he was made bishop of Chester, in 1618 of Lichfield, and in 1632 of Durham; but from this last position he was dismissed by the dissolution of the episcopate, and lived afterwards in retirement. He was a learned man, and an ardent champion of Protestantism against Romanism. Of his writings, the principal ones are *Apologia Catholica*, 1605; *An exact Discovery of Romish Doctrine in the Case of Conspiracy and Rebellion*, 1605; *A Catholicke Appeale for Protestants*, 1610; *Causa Regia*, 1620 (against Bellarmin), etc. His life was written by John Barwick, 1660, and by Richard Baddily and John Naylor, 1669.

MORTUARY, in the ecclesiastical law of England, denotes a present offered by a parishioner to his minister upon the death of some member of his household. In the time of Henry III. it was brought into the church together with the corpse, whence it was called "corpse-present." Having afterwards become the occasion of much exaction from the side of the clergy, the whole matter was finally settled by a statute of Henry VIII., which fixed a scale for mortuaries.

MORUS, Samuel Friedrich Nathanaël, b. at Laubau in Upper Lusatia, Nov. 30, 1736; d. at Leipzig, Nov. 11, 1792; studied theology and philology at Leipzig, and was appointed professor there in classical languages, 1768, and in theology, 1782. He was a pupil of Ernesti, and one of the most prominent representatives of the historico-grammatical method of exegesis inaugurated by him. He published a volume of sermons (1786), an *Epitome Theologiæ Christianæ* (1791), a number of *Dissertationes*, i., 1787, ii., 1794, etc. See Beck: *Recitatio de Moro*, Leipzig, 1793; and Höpfner: *Über das Leben des Morus*, Leipzig, 1793.

MANGOLD.

MOSAIC LAW. See Decalogue, Moses

MOSCHUS, Johannes (also called Ἐγκρατής, *Eucrata*, corrupted *Eviratus*), lived, according to notices scattered through his own writings, during the reigns of Tiberius II., Mauritius, Phocas, and Heraclius. He was probably a native of Palestine, and spent many years as monk in the monastery of St. Theodosius in Jerusalem, as a hermit of the desert east of the Jordan, and as an

inmate of the laura of St. Sabas. Driven away by the invading Persians, he visited Egypt, where he staid for some time in Alexandria, Cyprus, and Rome, where he died, 619 or 620. His book (λειμών, *pratum spirituale*) is a description of the lives and exploits of pious monks, hermits, and ecclesiastics, and was for centuries the favorite reading in all monasteries, both in the East and the West. It is written with great credulity, and without the least trace of critical sense, but contains, nevertheless, much valuable information concerning the history of the Church. According to Photius, it comprised 304 chapters: the editions now extant contain only 219. The best edition is that in MIGNE: *Patr. Græc*, 87. There is an Italian translation (1488), a Latin (1422), French, Arabic, etc. (See *Fabricius*, ix. p. 168.) An old life of him is found in Migne. WAGENMANN.

MOS'ES (מֹשֶׁה, "drawn out"), the liberator of Israel from the bondage of Egypt, and the founder to whom history, without a dissenting voice, ascribes the religious institutions of the Israelitish people; received the name "Moscheh" on account of his wonderful deliverance in infancy (Exod. ii. 10). It is probable, from the fact that no other biblical character bears this name, that it was of Egyptian origin. The old derivation, still followed by many scholars, is the Egyptian *mo* ("water") and *udsche* ("saved"), or *mou* ("water") and *shi* ("to take"): hence the spelling of the LXX., Μωϋσῆς ("Moüses"). All modern Egyptologists, however, declare themselves against this combination, and prefer the derivation *mes*, *mesu* ("child"). Born of the tribe of Levi, at a time when the Egyptian oppression was most severe, and an ordinance had gone out to destroy all the male children of the Israelites, he was placed by his mother, Jochebed (Exod. vi. 20), when he was three months old, in an ark in the Nile, where he was found by an Egyptian princess. It is probable that she was Bint-antha or Meri, daughters of Rameses II., whose residence seems at this time to have been Tanis (Zoan), where he was constructing large public works; or perhaps Thermut. According to Eusebius, the deliverer of Moses was called Merris; according to Josephus, Thermouthis, who is called Thermut on the monuments, and is identified by Ebers with the daughter of Setis I., who was at the same time the sister and wife of Rameses II. It was while the princess was bathing in the sacred Nile, to which the Egyptians attached much efficacy, that she found the child. By a happy combination of circumstances, its mother was appointed its nurse. This deliverance may be compared with the legendary deliverances of Semiramis, Cyrus, Romulus, etc., in infancy; but the circumstances of it accord exactly with the national customs and history of Egypt (Ebers), and it is not improbable that legends of similar deliverances were formed upon the basis of it (Ewald).

The deliverance and training of Moses were a providential preparation for his future work. He was "instructed in all the wisdom of the Egyptians" (Acts vii. 22). Philo (*Vita Mosis*) exaggerates this statement when he says he was schooled in all the learning of Greece and the Orient. It is, however, altogether probable that he came into intimate relations with the priesthood, the patron of all learning; and Manetho (see Josephus: *Contra Apion.*, I., 26, 9; 28, 12) affirms that he was at first priest of Osiris, and bore the name Osarsif, which was subsequently exchanged for Moses. The Bible knows nothing of the military career and the successful campaign against the Ethiopians, of which he was the leader, which Josephus ascribes to him (*Antqq.*, II. 10). This historian even speaks of his marriage with an Ethiopian princess, Tharbis; and the Egyptologist Lauth finds a confirmation of this statement in a romantic episode related in the papyrus of Anastasi I. The fable, as Ebers has shown, may have come from confusing Moses with a certain Messi, "prince of Cush." The only circumstance which the Bible relates of this period is his murder of an Egyptian taskmaster (Exod. ii. 11 sq.), which forced him to flee to Midian in order to escape the wrath of the Pharaoh. In Midian — that is, the south-eastern portion of the Sinaitic peninsula — he acted as herdsman, and married the daughter of a priest called Reuel ("friend of God," Exod. ii. 18), or Jethro ("excellency," iv. 18, xviii. 1); one of which names was probably a title of honor.

The forced sojourn in the solitude of the wilderness was, like his life at court, adapted to prepare Moses for his work. He was taught his own impotency. The voice from the burning bush, which typified, not the continuance of Israel in spite of the oppressions of Egypt, but the condescension and indwelling of the holy God in mercy among his sinful people without consuming them (Hofmann, Kurtz, Lange), announces to him his mission, and the deliverance of the children of Israel, who should go forth from Egypt with a rich booty and many honors. Exod. iii. 21, xi. 2, xii., 35 do not at all refer to a mere *borrowing* of precious things. Moses, resisting at first, ultimately yields to the divine word of command, and receives signs attesting his mission, in the transformation of the rod into a serpent, and covering his hand with the marks of leprosy. Moses' last scruple on the score of his want of eloquence was met with the assurance that his brother Aaron should supply this defect (iv. 11 sqq.). Returning to Egypt with Aaron, they deliver their message; but the Pharaoh replies by increasing the oppression (Exod. v.): and finally they resort to the ten plagues, after Moses had transformed his rod into a serpent before the Pharaoh. The Egyptian magicians attempted to do the same thing, but the Hebrew does not necessitate the meaning that they actually succeeded in changing their rods into serpents (Kurtz, Köhler). The first nine plagues were in accord with the conditions of the country, and can be illustrated by natural calamities, but cannot be explained as mere natural phenomena. The tenth, the destruction of the first-born, probably by a pestilence, induced the Pharaoh to hearken to Moses' demand; and the people went forth enriched with gifts. The exodus occurred on the 15th of Abib, and started from the city of Rameses, which is not to be identified with Heliopolis (Josephus), but with Tanis (Brugsch, Köhler), which Rameses adorned with magnificent structures. [For the locality of the passage of the Red Sea, and other circumstances of the exodus, see EXODUS.] The Egyptians, repenting of their emancipation of the enslaved people,

pursued after them, and followed into the open channel the waters had left. A panic, however, ensued in the darkness. A strong east wind suddenly started up, bringing the water down again with tremendous speed, and ingulfing chariot and rider. This wonderful deliverance at the Red Sea, Moses commemorated in the "Song on the Sea" (Exod. xv. 1 sqq.), whose authenticity ought not to be an occasion of dispute. This, the first national Hebrew song, has an unsurpassed majesty. It sings of the arm of the Lord and his mighty power as having accomplished the marvellous rescue.

The wanderings in the wilderness that followed were peculiarly well adapted to educate the people by forcing them to trust in God. They murmured incessantly; and only the divine care and provision of the pillar of cloud, the manna, the water from the rock, the quails, the victory over Amalek, through the mighty intercession of Moses and the sublime manifestation of God on Mount Sinai, could preserve and quiet the people. Arrived at Sinai, the people had a wonderful manifestation of the divine glory, and heard the divine voice. The covenant was established between Jehovah and his people through the mediation of Moses, and the law was given. The people fell away to the worship of the golden calf; but Moses found an occasion of showing the greatness of his nature, and, without regard to personal consequences, placed himself in the breach, offered himself as an expiation (Exod. xxxii. 30 sqq.), and rested not till the Lord had promised to lead the people on (Exod. xxxiii. 14 sq.). The people left Sinai after a year's encampment (comp. Num. x. 11 with Exod. xix. 1); but their murmuring against their leader continued, and they finally refused to go farther northwards towards Canaan, made timid by the report of the spies. Moses' earnest prayer now does not succeed in moving the divine mercy to alter the sentence that that generation should die without entering into the land of promise. The other years of the fruitless wanderings are almost entirely passed over by the sacred writer. (See WANDERINGS OF THE WILDERNESS.) In the first month of the fortieth year the Israelites were in Kadesh. They were still to meet with opposition from the Moabites and Edomites before crossing the Jordan. Both Aaron and Moses lost courage. The people's discontent was again punished by the visitation of the fiery serpents (Num. xxi. 6), the terrible destruction of whose bite was counteracted by the contemplation of a brazen serpent set up on a pole by Moses. But the life of Moses also came to a close with the conclusion of the forty years of the wandering. After dividing the transjordanic country, which had been conquered, amongst Reuben, Gad, and Manasseh, and, according to Deuteronomy, once again repeating the precepts of the law, he prophesied to them in a song their ways and the ways of God (Deut. xxxii.). He was permitted to look down from Mount Nebo over the promised land, the goal of his hopes, but not to enter into it. He died there as he had lived, — in communion with God. His grave remained unknown, but the children of Israel bewailed him for thirty days as the greatest of their race.

Josephus follows the biblical account in his life of Moses (*Antqq.* II. 9–IV. 8), but adds new traditions. Philo, in his *Life of Moses* (*Vita Mosis*), contemplates him from the four aspects of king, lawgiver, high priest, and prophet. He draws his matter from the Pentateuch, and interprets the details allegorically. In a post-biblical age the life was furnished with legends, especially upon his childhood and death. The *Assumption of Moses* contains revelations purporting to have been given by Moses to Joshua before his death. The rabbinical book *Petîrat Mosche* (edited by Gaulmyn, 1627, and Fabricius, 1714) dwells especially upon the latter point. Fantastic details are narrated in the Koran, and current among the Mohammedans, which were derived from rabbinical sources.

Looking at his *personality* as he is portrayed in the Bible, Moses appears before us animated, from his youth up, with a sense of justice and burning love for his people, educated in the school of God to become the "servant of the Lord" as there was none other in the Old Testament, and learning to check his own violent temper, and submit his will entirely to the Lord. Great was the burden he had to bear as the leader and father of a thankless and obstinate people. The fact that he was able to lead them for forty years without possessing any human power is an undying witness at once to his great intellectual ability and his patience and goodness of heart. He gave himself up without reserve to the welfare of his people; but he received little thanks, and sparse human co-operation in his work. He who was so wonderfully illumined of God, did not hesitate to take the counsel of his father-in-law (Exod. xviii. 13 sqq.), and magnanimously wished that all the people might receive the divine spirit (Num. xi. 29), found only a small hearing for his simplest revelations among the people. His brother Aaron proved unreliable (Exod. xxxii.), and, with his sister Miriam, intrigued against him (Num. xii.); but he did not become angry. Most properly is he, therefore, called the meekest of all men (Num. xii. 3). This humility, however, was not weakness; and, where the divine honor was in the balances, he could be intensely severe (Exod. xxxii. 27). His office and mission were the greatest, Christ excepted, ever intrusted to a man.

Moses was prophet, a mouthpiece of the living God. The sublimity of the divine spirit is noticeable in all his words and acts. This spiritual and moral greatness elevates him far above Mohammed. Of him it is said more frequently than of all other mortals together, that God spoke with him. More often than any other is he called by the name "servant of Jehovah." He was incomparably the prophet (Num. xii. 6 sqq.; Deut. xxxiv. 10), great alike in word and deed. With him the Lord spake face to face. The divine glory beamed from his face (Exod. xxxiv. 29 sqq.). He, however, like other mortals, dared not look upon the face of God (Exod. xxxiii. 17 sqq.); and Spinoza properly says, "If Moses spoke face to face as a man does with his friend, Christ communed directly through the mind with God." But to Moses was accorded a plainer knowledge of the divine will, and more constant communion with God, than to any of the other prophets of the Old Testament.

It is impossible to exaggerate the *historical importance* of Moses. He not only brought to Israel deliverance, and helped it to a national existence; according to the uniform tradition, he was the human founder of the theocracy, the mediator between Jehovah and Israel. From his time on, Israel's God was Jehovah, — that sublimest of the divine names, which designates the divine being as a living person who makes himself known to his people by word and deed, and desires their worship (Exod. xix. 6). The conception which Moses had of Jehovah was not that of a national God, but of Him to whom the whole earth belongs, before whom all peoples must bow (Exod. xix. 5), and whose glory must fill the earth (Num. xiv. 21). The will was expressed in the law given to Moses on Mount Sinai, which included rules for secular and religious life, for public and private conduct. They constitute an organic whole. The Decalogue, which was engraved on stone tables, introduces them both in the Books of Exodus and Deuteronomy, and was designed to be made prominent as the fundamental law. The law of love to God (Deut. vi. 4 sq.) is likewise underscored, and often repeated (x. 12, xi. 13, xxx. 6, 20); while the law of love to one's neighbor is not forgotten (Lev. xix. 18). It was this system of law which made Israel a nation.

It is not possible to determine that the Pentateuch is of Mosaic origin with the same certainty as that Moses was the founder of the Israelitish nation. It must be granted that he possessed peculiar talents, and enjoyed peculiar advantages, for writing the code of laws; and that he wrote down the divine laws which he received, is to be assumed in one brought up at the Egyptian court. The law, as it is found in the Pentateuch, contains reminiscences of Egypt (Exod. xx. 2; Deut. v. 6, 15; Lev. xix. 34, xxv. 42, xxvi. 45; Num. xv. 14), although the Egyptian influence on the law and worship of the Israelites has usually been exaggerated since Spencer. A large portion of the law also presupposes the sojourn of Israel in the wilderness. There is nowhere evidence of an advanced stage of national life. The people is nomadic, agricultural, and unrefined (Exod. xxi., xxii., etc.). Notwithstanding this, the law does not seem to have come from one mould, and may have been altered or augmented in some details, even after Moses' death. In this case we must hold, that, from time to time, men of God incorporated precepts into the body of the Mosaic code. The trunk, however, of the law of the Pentateuch is Mosaic; and we believe that a sound criticism will return to the view that the regulations of worship in Exodus, Leviticus, and Numbers, are of Mosaic origin. [See PENTATEUCH.] Moses is properly regarded as the father of Jewish historiography, although the entire description of his own life did not originate with him.

As the mediator of the old covenant, Moses is accorded a place of peculiar pre-eminence by Christ and the apostles. The essential point is, that he was regarded as the founder of the theocracy. The entire old covenant is personified in him (John v. 45 sq.). He is mentioned with the prophets as the lawgiver (Luke xvi. 29), and especially in conjunction with Elijah (Matt. xvii. 3). He also represents the entire old covenant, in which the law predominated, in contrast to the new. The law was given by Moses: grace and truth came by Jesus Christ (John i. 18).

LIT. — Lives of Moses by JOSEPHUS (*Antqq.*, II. 9–IV. 8), PHILO (*Vita Mosis*), the *Assumption of Moses* [written in the first century], SCHUMANN, 1826, HOFFMEISTER (*Moses u. Josua, eine kriegshistorische Studie*), 1878, LAUTH (*Moses d. Hebräer*), 1868 (*Moses Hosarsyphos*), 1879; the *Histories* of Israel by KURTZ, EWALD, HITZIG, HENGSTENBERG, [STANLEY]; also HENGSTENBERG: *D. Bücher Moses u. Ægypten*, 1841; [EBERS: *Ægypten u. d. Bücher Moses*, Leipzig, vol. i., 1868]; BRUGSCH: *L'Exode et les monuments Égyptiens*, 1875 [trans. in BRUGSCH: *Hist. of Egypt under the Pharaohs*, vol. ii. pp. 347–400, Lond., 2d ed., 1881, 2 vols.]; *Gesch. Ægyptens u. d. Pharaonen*, 1877; EBERS: *Durch Gosen u. Sinai*, 2d ed., 1881. [For a good volume of sermons on Moses, see W. M. TAYLOR: *Moses the Lawgiver*, N.Y., 1879. See PENTATEUCH, EXODUS, WANDERINGS IN THE WILDERNESS, DECALOGUE, etc.] VON ORELLI.

MOSES CHORENENSIS, b., probably, in the beginning of the fifth century, at Chorni, a place in the Armenian province of Taron; was one of the young scholars sent by Sahak and Mesrob to Athens and Alexandria, to study Greek, and became then bishop of Bagrevaud, after the death of Esnik, but retired into solitude between 460 and 470, on account of the Persian invasion, and died, it is said, a hundred and twenty years old. A great number of translations from Greek into Armenian is by the Mekhitarists ascribed to him. More certain, however, is his original authorship. His chief work is his *History of Armenia*, in four books, of which, however, the last one has become lost. Though this work has lost much of its authority since A. von Gutschmid subjected it to a minute examination (see the memoirs of the *Kön. Sächsich. Gesellschaft der Wissenschaft*, 1876, 1–43), it is still the principal source of Armenian history, and interesting in various respects. It was first published in Amsterdam, 1695, then, with a Latin translation by Whiston, London, 1736, and last, with a French translation by Le Vaillant de Florival, Venice, 1836. Among his other works are a *Handbook of Geography*, first printed at Marseille, 1683, then by Whiston, London, 1736, last, with a French translation and commentary by St. Martin, Paris, 1819; a work on rhetoric, published, with notes and commentaries by Zohrab, Venice, 1796; a number of hymns still used in the Armenian Church, etc. VON SPIEGEL.

MOSHEIM, Johann Lorenz von, the most learned theologian of the Lutheran Church of his age, and author of a History of the Christian Church; b. at Lübeck, Oct. 9, 1693 or 1694 (or perhaps later); d. at Göttingen, Sept. 9, 1755. He entered the university of Kiel in 1716, and as a student attracted not only the attention of his professors, but also of men like Leibnitz and Buddeus, by his German and Latin writings. In 1719 he became a member of the faculty of philosophy, taught logic and metaphysics, and preached, exciting much admiration by his sermons. In 1723 he accepted a call as professor (*ordinarius*) to Helmstädt. Among his other writings up to this time were the *Vindiciæ Antiquæ Christianorum Disciplinæ* (Kiel, 1720) and *Observationes Sacræ* (Amsterdam, 1721). During his

residence at Helmstädt, honors and ecclesiastical sinecures were lavishly heaped upon him by several administrations. He became more and more the main support and pillar of this university, whose influence was rapidly waning before the newly established institution at Göttingen. After refusing repeated invitations to the latter, he accepted a call in 1747, the office of chancellor being created especially for him. He, however, did not enjoy the same freedom and authority at Göttingen as at Helmstädt; and he frequently wished himself back in the old position.

Mosheim was not only the most learned theologian in the Lutheran Church of his day, but was also one of the first German authors and scholars of his age. There was no one who wrote such a pure style, with such elegant fluency, and so much felicity of expression, as he. He was also master of an elegant Latin style. This æsthetic quality was ministered to by his early acquaintance with the literature of England, France, and Italy. As a theologian he occupied an intermediate position between the extremes of pietism and deism. He was opposed to the confessional orthodoxy on the ground that theology would thus be excluded from scientific culture. He occupied a position similar to that occupied by Calixtus.

Among his many writings, those on historical subjects display best the range of his learning and his general view, as well as the particularity of his observations and the reproduction of the smallest details, his art of terse delineation, and his faithful representation of the lights and shadows, with a partiality, however, for the former. His work on universal church history [written in Latin under the title, *Institutiones Hist. Eccl. N. T.*, Frankfurt and Leipzig, 1726–55; Eng. trans. by Maclaine, 1765–68] was not finished till the year of his death. In his preface to the revised edition [eighth] of the earlier volumes (1755), he states that he thought seriously of entirely setting aside the arrangement according to the subject-matter which he had chosen in the first place, and making the arrangement to conform solely to chronological divisions, as his friends had urged him, on the ground of its convenience for teaching purposes. Church history had usually been written in the interests of the orthodox party as against the heretical sects. Arnold, on the other hand, had reversed this method. Mosheim, in his work, took the stand-point of an impartial observer and critic. He was specially prepared to write the sections on the history of doctrines by his previous studies in Greek philosophy, and his Latin translation (with notes, Jena, 1733) of Cudworth's *Intellectual System*. He also wrote a larger work on the first three Christian centuries, under the title, *De rebus Christianorum ante Constantinum Magnum Commentarii*, Helmstädt, 1753 [Eng. trans. by Murdock, New York, 1852, 2 vols., 5th ed., New York, 1854, 3 vols.], and a history of heresies, under the title, *Ketzer-Geschichte*, 2d ed., 2 vols., Helmstädt, 1748. Mosheim left no school of church history behind him: Schröckh, however, was an admiring disciple of his.

Mosheim also made contributions to nearly every branch of theological science. His most important work in the department of systematic theology was his *Sittenlehre d. heil. Schrift.*, 5 vols., Helmstädt, 1735–53, etc., in which he considers the matter under two heads: (1) "The internal holiness of the soul," and (2) "The external holiness of conduct which the law of Christ requires from a Christian." As a preacher, Mosheim was much admired by his contemporaries; and his sermons, published in 7 vols. (1725 and often), were highly esteemed as models of sermonic method. For other writings of Mosheim, see BAUR: *Epochen d. kirchl. Geschichtschreibung*, pp. 128 sqq. Compare LÜCKE: *Narratio de Moshemio*, Göttingen, 1837. HENKE.

MOSQUE (from Arabic *masjéd*, "a house of prayer") is the Mohammedam place of worship. The first one was built by Mohammed himself at Medina, in a graveyard opposite to the spot where his camel knelt on his public entrance into that city. The most famous mosques are *Masjéd el Nebi* ("the Mosque of the Prophet") at Medina, replacing the original one; *El-Hamram* at Mecca, enclosing the Kaabah; *Santa Sophia* in Constantinople, originally a Greek basilica; the Mosque of Achmed, in the same city; that of Omar, in the Haram enclosure at Jerusalem; the Great Mosque, at Damascus; the mosque at Hebron; and the alabaster mosque of Mehemet Ali, at Cairo. The most elaborate mosque is the Great Mosque at Delhi, built by Shah Jehan (1631–37). Mosques are found, of course, in every Mohammedan settlement, and vary as much in cost and beauty as do our churches; but in general features they are alike, and consist of a domed building, a court with a fountain, in which ablutions are performed prior to entering (and often several of these), a minaret or tower, from which the mueddin calls the faithful to prayer. Inside they are open spaces, devoid of pictorial ornamentation, except by quotations from the Koran, often beautifully done, upon the walls. They contain the *mihrab* (a niche surmounted by a vaulted arch), towards which the faithful pray, because it is placed in the direction of Mecca; and the *menber*, or platform-pulpit, upon which the ministers stand during service. Frequently, if not always, one sees a number of ostrich-eggs suspended from the ceiling directly before the *mihrab*: these symbolize immortality. The bareness of a mosque — no seats, no pictures, no statues — is in striking contrast with the ornate though tawdry ornamentation of the Roman and Greek churches; for instance, as they exist side by side in Jerusalem. The mosque is a composite building, in that its dome is Byzantine, its minaret is the Christian campanile, without its bell, forbidden in Mohammedan worship (see art. BELLS), while the court is like a khann. Women are occasionally seen in the fore part of mosques. The Mohammedan removes his slippers before entering: the Christian puts on huge slippers over his shoes. Formerly only Mohammedans were allowed in them; but now the "infidel dog" enters them with much impunity, although liable to curses, and sometimes to opposition. In connection with them are schools where the Koran is taught. In the Mosque El-Azhar at Cairo is the great university of the Mohammedans, whither students come from all parts of their world; as many as ten thousand, it is said, being congregated there at one time. Other establishments, benevolent in character, are also connected with mosques.

MOUNT HOLYOKE FEMALE SEMINARY is situated in South Hadley, Mass., amid the charming scenery of the Connecticut Valley. It was opened in 1837, and during the forty-five years ending in June, 1882, has sent forth 1,780 graduates. At a period when there existed no permanent school of a high order for girls in the United States, it was founded by the personal efforts of one far-seeing and large-hearted Christian woman.[1] In those days there were no princely gifts from millionnaires to educate the daughters: it was by small offerings from many slender purses that the enterprise was begun. There was in it, however, a hidden vitality, which has kept it growing ever since. The first edifice, a four-story brick building ninety-four feet by fifty, now forms part of a quadrangle, whose buildings placed in line would extend some 575 feet. In 1870 there was added to these a fire-proof library building, now containing 11,000 volumes; in 1876, the Lyman Williston Hall, for science and art; and in 1881, an astronomical observatory, completely equipped with new instruments of the best make. The grounds, also, have been much enlarged, and now include fifty acres.

To establish a permanent institution offering the best educational advantages at a moderate expense was but a part of Miss Lyon's design. It was to be so planned and carried on, that its entire culture should result, not merely in thorough and extensive intellectual attainments, but also in symmetrical and efficient Christian lives. The course of study, being solid rather than showy, has always required some maturity, and considerable advancement, in order to enter upon it. There is no preparatory department. In addition to the regular curriculum, extensive courses in French, German, or Greek, may be pursued; and instruction is also provided in drawing, painting, and music. Thoroughness has marked the school from the first. Classes are subdivided, so that the number reciting together is not large. Text-books are made but the starting-point, not the limit of research; the library being a constant and indispensable resort. The natural sciences are amply illustrated by extensive cabinets and superior apparatus; the history of art, by paintings, casts, photographs, and engravings.

It is a noteworthy feature of the family life, that the ordinary housework is done by the young ladies, with the supervision of the teachers and matrons. About one hour a day is thus employed. Each pupil has her own definite duties, and retains the position assigned her for a term or more, unless some personal reason requires a change. If ill, she is excused; and her place is supplied, for the time, from a reserve corps. Several considerations had weight in deciding upon this plan. It promised to be at once more economical and more independent than to employ scores of servants; it would give healthful exercise; it would tend to preserve and increase a taste for home duties; and its practical testimony to the dignity of useful labor would do good. Thus it has proved; and time has shown other advantages not so clearly foreseen. Observing how smoothly the domestic affairs of this family of three hundred are carried on without servants, the pupil is strongly impressed with the value of system, co-operation, and prompt activity. She learns how to take responsibility, and to enjoy it. She sees how the comfort of all comes from the fidelity of each to her brief task; and by degrees it becomes her habit to look out for the general good rather than her own ease.

"Our whole system," remarked one of the earlier teachers, "is really an arrangement for gaining and applying moral power." The shaping of character may, indeed, be considered its special work. The impress of the Holyoke training is clearly visible upon a large majority of the women educated here. Favored by the retired location, as well as by the family life, with its constant and familiar intercourse between teachers and pupils, more work of this kind can be done than would be possible under other conditions. Much is effected by regulations tending to insure habits of promptness and diligence, of order and system, of self-control and thoughtfulness for others; while religious influences, unsectarian yet positive and strong, underlie and crown all the rest. Pupils soon observe, that, while it is not asked what church they are wont to attend at home, it is considered a question of the utmost consequence whether their talents shall be given to selfish aims, or consecrated to Christ. They hear much of the various benevolent enterprises of the day, and learn to look forward to an active and useful life. The sabbath Bible lessons, and those studies of the prescribed course which may be termed religious, make a good basis in preparing for the Christian activities of future years. Fully three-fourths of the whole number of students have subsequently taught more or less, and many have done missionary work in foreign lands or at home.

The seminary is not yet endowed. Its ordinary expenses are usually covered by the receipts for board and tuition, moderate as are the terms; and, for needful improvements, it never looks in vain to its numerous friends. A small annual income from funds bequeathed for the purpose is used in assisting, to some extent, deserving pupils who need such aid.

See *Life of Mary Lyon*, American Tract Society; *Historical Sketch of Mount Holyoke Seminary*, 1878.

MARY O. NUTTING.

MOURNING AMONG THE HEBREWS. It is characteristic of all Oriental people, that while they freely vent their vehement feelings, more especially that of grief, in violent though wholly involuntary gesticulations, they at the same time try to express those feelings by means of symbolical and often merely conventional signs. In Scripture, where the act of mourning such as performed by the Hebrews is often described, the same double mode of expressing a feeling also occurs: now the involuntary and purely pathological utterance of the sorrow, such as crying, wringing the hands, etc.; and then the symbolical and merely conventional sign, such as dressing in sackcloth, sprinkling ashes on the head, etc. It must be noticed, however, that in many cases, as, for instance, in that of rending the clothes, the conventional symbol evidently originated as a simple and natural expression.

Among the most conspicuous purely pathological utterances of sorrow, such as occur among the

[1] See article on Mary Lyon.

Hebrews, are tearing off the hair, and plucking out the beard (Ez. ix. 3; Job i. 20; Josephus, *Ant.*, 15, 3; 9; 16, 7; 5), running the head against the wall (Josephus: *Ant.*, 16, 10; 7), spreading the hands, and laying them on the head (Lam. i. 17; 2 Sam. xiii. 19), beating the breast (Isa. xxxii. 12; Nah. ii 7; Luke xviii. 13, xxiii. 48), and smiting upon the thigh (Jer. xxxi. 19; Ezek. xxi. 12). Actual torturing, and even maiming of the body seem also to have occurred, at least at a later period, among the Hebrews, though they were strongly forbidden (Lev. xix. 28; Deut. xiv. 1). Among the most conspicuous symbols or conventional signs of sorrow employed by the Hebrews are sprinkling the head with ashes, or dust, or sand, or throwing such things up in the air, and allowing them to fall down, and cover the head (Josh. vii. 6; 2 Sam. xiii. 19, xv. 32; Jer. vi. 26; Job ii. 12); dressing in sackcloth (2 Sam. iii. 31; Ps. xxxv. 13; Joel i. 8) of sombre colors, and without folds or forms (Isa. iii. 24); covering the lower part of the face, or the whole head, as a token of silence (2 Sam. xv. 30; Ezek. xxiv. 17; Jer. xiv. 3); shaving off the beard and the hair, the proud ornaments of the Eastern man (Isa. xv. 2, xxii. 12; Jer. vii. 29); laying aside all ornaments (Exod. xxxiii. 4; Ezek. xxvi. 16), even the sandals (2 Sam. xv. 30). Among the mourning-symbols which may be considered as having originated as simple pathological expressions are fasting (which article see), neglect of the usual care of the body, the clothes and other appearances, and more especially rending the clothes (Gen. xxxvii. 29, xliv. 13; Matt. xxvi. 65). With respect to the last-mentioned ceremony, very minute rules were given by the rabbis: it should be performed standing, in public, sometimes from the left and sometimes from the right.

Mourning for the dead lasted for seven days (according to the law, the days of uncleanness), or in special cases longer. The national mourning for Moses and Aaron lasted thirty days (Num. xx. 29; Deut. xxxiv. 8; comp. Josephus: *Bell. Jud.*, 3, 9; 5); the Egyptian, for Jacob, seventy or seventy-two days (Gen. l. 3; comp. Herodot., 2, 85). The Rabbins made different degrees of mourning, — a severer, for the first three days; a milder, for the next four days; and a still lighter, for the period from the seventh to the thirtieth day, during which, however, it was not allowed to take a warm bath, or to shave. According to rabbinical precepts, a widow could not marry again until after the lapse of three great festivals, and, if she had a sucking babe, not until after the end of two years; but a widower could marry after the lapse of thirty days. Parents were mourned by their children a whole year, during which time a son was not allowed to partake in a banquet or any other kind of social feasts. The death-day of a parent was always kept sacred by the children as a day of mourning. On the days of mourning, the house or the tomb resounded with the wailings of men and women. Songs of lamentation, such as were sung at those occasions, have been preserved in 2 Sam. i. 17, iii. 33; Jer. ix. 17; 1 Kings xiii. 20; 2 Kings ii 12, xiii. 14; and a rabbinical collection is found in Ugolino: *Thesaurus*, vol. xxxiii. p. 1300. Sometimes the songs of lamentation were accompanied with instrumental music, especially by flutes (Matt. ix. 23). Rich people hired mourners, — men and women who were trained to perform the ceremony (2 Chron. xxxv. 25; Jer. ix. 17); and so great expenses were often incurred by the display of mourning-clothes and by mourning-banquets, that laws were issued against the reigning prodigality. According to Hos. ix. 4, however, participation in a mourning-banquet made a man unclean (comp. Esth. iv. 2). A number of monographs on the subject are found in Ugolino: *Thesaurus*, vol. xxxiii. LEYRER.

MOYER'S LECTURES, a course of eight sermon-lectures in defence of the divinity of Christ, founded by Lady Rebecca Moyer (d. in London, 1720), who ordered her heirs to pay twenty guineas annually to some able minister for the purpose. The courses ended about 1774, the lease having then expired of the estate (a dwelling-house in London) out of which the annual payment was made. Darling (*Cyclopædia Bibliographica*) gives a list of the lectures.

MOZARABIC LITURGY, a form of service of venerable age, once in use in some churches of Spain. The designation is a participial form of the word "Arab." *Muzarab*, or *Mostarab*, seems to have been almost a name of ridicule given to certain Christian congregations in Spain who were tolerated by the caliphs. At the close of the fifteenth century, there were six such congregations in Toledo alone. These had their own Liturgy, which was ascribed to Isidore of Seville, but which, without doubt, is of earlier date, and was only revised or confirmed by him and the other members of the Fourth Council of Toledo, in 633. Some Roman-Catholic authors (see Preface to Migne's edition, vol. lxxxv.) attribute its composition to the apostles who founded the Church in Spain. Its divergence from the Gallican Liturgy precludes the view that the latter was the original and model. Through the middle ages it held its place in spite of the Roman Liturgy. Popes John X. (in 918) and Alexander II. (in 1064) sanctioned its use; and Cardinal Ximenes edited the first printed edition (1500), with some changes. Two years later, the Breviary was printed. Both editions were set up in the establishment of Peter Hagenbach in Toledo. Pope Julius II. gave his sanction to these two editions. In order to assure the perpetuity of its use, Ximenes founded in Toledo a chapel, with an abbot and twelve chaplains, in which the Mozarabic Liturgy was to be followed.

The main peculiarities of this Liturgy are the following: (1) The order of festivals is somewhat different from that of the Roman Liturgy; for example, there are six Advent Sundays (as was the case in the old Milan and Greek churches), and two festivals of the Annunciation of Mary, on March 24 (like the Roman Liturgy) and Dec. 18. The latter bears the strange name of Sancta Maria de la O, because "all present shout a long 'O' in order to signify that great longing with which all the saints in limbus, the angels in heaven, and the whole world, observe the nativity of the Redeemer" (Migne's *Patrology*, lxxxv. p. 170). (2) The lessons or *pericopes* differ; e.g., the parable of the rich man and Lazarus precedes Lent in order to counteract the excess of this period. Instead of having merely two lessons

for the main service from the Epistles and Gospels, it has three lessons from the Epistles, Gospels, and prophets. (3) It gives prominence to homiletical matter, and in this respect it stands alone. After each of the three readings, there is a short homiletical discourse to the people, in which the hortatory element predominates. (4) The use of the *Agios* three times after the *Benedictus*, the breaking of the host into nine parts, each of which has a special name and meaning, etc., recall the custom of the Greek Church. (5) The Mozarabic Chant differs from the Gregorian by being more melodious, etc. It is called the "Eugenian," after a certain archbishop of Toledo, Eugenius. In general, we may say that this Liturgy is one of the most venerable products of Christian antiquity, that it draws largely upon the Scriptures, and is equal to any other Liturgy in the purity, dignity, and warmth of its tone and language. See MIGNE: *Patrology*, vol. lxxxvi. [The "Church of Jesus" in Mexico has adopted the Mozarabic Liturgy.] PALMER.

MOZLEY, James Bowling, D.D., canon of Worcester, regius professor of divinity in the university of Oxford, and theological author; b. at Gainsborough, Lincolnshire, Sept. 15, 1813; d. in Oxford, Jan. 4, 1878. He was educated at Grantham, and subsequently at Oriel College, Oxford, where he was graduated bachelor of arts in honors in 1834; elected to a fellowship at Magdalen College in 1840, where he resided until 1856, when, on his marriage, he accepted the living of Old Shoreham, Sussex. On Mr Gladstone's recommendation, he was made canon of Worcester in 1869; and two years later, in 1871, he was, on the same recommendation, made regius professor of divinity, — an office which he held, in conjunction with his vicarage, until his death. He was appointed Bampton Lecturer for 1865; and his work on the *Miracles*, which was the outcome of that lectureship, attracted great attention. While Mozley was a student at Oxford, the influence of Newman, Hurrell Froude, Keble, and Pusey, was in the ascendant; and he was an enthusiastic yet independent follower of those early leaders in the Tractarian movement. But, when Newman entered the Church of Rome, Mozley kept firm in his allegiance to the Anglican Church. As the editor of his *Essays* has said, "However deep his early-formed reverence for the leader of the movement, and unbounded his recognition of his intellectual power, his natural independence of judgment, indeed, the very make of his mind, held him where he was." So it came about that he was separated very much from the party with which he was originally identified, and occupied a position that was somewhat peculiar. To borrow again the words of his editor, "He found himself in agreement with the predestinarianism of St. Augustine; and, in the expression of doctrine which was the watchword of his party, he found himself at issue with them. He threw himself with characteristic ardor and patient labor into the task of reconciling the Christian tradition about baptism with the theology of what is called Calvinism." Thus he stood very much alone as a theologian. With the evangelicals he never quite sympathized in their general spirit and tone. He never ceased to be a Churchman, and in a very real sense a High-Churchman; but the developments of that party were not to his taste, and he found no other that he could join. That this is a true statement of the case may be seen in his writings, which may be classified under the three heads of critical, theological, and apologetic. Under the critical we should range his *Essays* on Strafford, Laud, Cromwell, Luther, Arnold, etc., in which one sees very clearly the strong Tractarian bias of the author; although even in these he rises above party, into the discussion of principles, always with great power, and often with the conviction of his readers. Under theological we place his elaborate *Treatise on the Augustinian Doctrine of Predestination*, 1855 (perhaps the ablest modern English book upon the subject); his work on *The Primitive Doctrine of Baptismal Regeneration*, 1856; and a *Review of the Baptismal Controversy*, 1862. Under the apologetic may be put his answer to Newman, entitled *The Theory of Development*, which, along with the well-known letters of Archer Butler, furnished an antidote for the evil in his former teacher's work; his lectures on *Miracles;* and his *Ruling Ideas in the Early Ages*, together with his masterly essays on *The Argument of Design and the Principle of Causation*. His *University Sermons*, too, deserve to be particularly mentioned. The London *Spectator*, in commenting upon them, affirmed that there were some of them "the reading of which would be enough to change the whole character and life of a man." This is emphatically true of that on the *Reversal of Human Judgments*, which we, for our own part, are inclined to put higher than any sermon published in this century.

Mozley's mind was at its best in argument. He had evidently drunk deeply at the fountain of Butler, and may be called, indeed, "the Butler of his generation." For a long time he was known only as a contributor to *The Critic* and *The Christian Remembrancer*. He was late in reaching his maturity; but, when he did reach it, he was at once recognized as one of the best theological thinkers of his day. Besides the works already referred to, there were published, after his death, *Essays, Historical and Theological*, London and New York, 1878, 2 vols.; *Practical and Parochial Sermons*, 1878; and *Lectures and Other Theological Papers*, 1883. WM. M. TAYLOR.

MUEDDIN, or **MUEZZIN,** an official attached to a Mohammedan mosque, whose business it is to call the faithful to prayer five times in the twenty-four hours. He chants these words each time, as he walks around the little balcony outside the minaret: "Allah is most great. I testify that there is no God but Allah. I testify that Mohammed is the apostle of Allah. Come to prayer. Come to security." "Prayer is better than sleep" is added in the morning.

MUFTI (Arabic, "expounder of the law"), a Turkish official of half-ecclesiastical, half-civil, character. As the Koran is not only the spiritual, but also the material, foundation of all law among Mohammedans, the expounder of the law, the mufti, is at once priest and judge. There is a mufti in every large town in the Turkish Empire.

MUGGLETONIANS, the followers of Ludowick Muggleton (b. 1609; d. March 14, 1697) and

John Reeve, journeyman tailors. These two professed to be the "two witnesses" of Rev. xi. 3–6, and announced that the last days had come, and they were divinely commissioned to prophesy, and had also authority to curse all who opposed them. Muggleton declared that he stood in the same relation to Reeve that Aaron did to Moses, i.e., he was his "mouth." They gathered a large following; and the Muggletonians, as the sect was called, existed in England down to our day, Mr. Joseph Gander, who died in 1868, being, it is said, the last adherent. Their doctrines are thus stated in Blunt's *Dict. of Sects*, s.v.: "Earth and water were not created, but self-originated; the Evil One became incarnate in Eve; the Father was the sufferer upon the cross, having left Elijah to govern heaven while he came to earth to die." They also taught that God has a human body, and that there is no Trinity, properly speaking. See *A Complete Collection of the Works of Reeve and Muggleton*, London, 1756, reprinted, 1832, 3 vols.

MÜHLENBERG, Heinrich Melchior, D.D., the patriarch of the Lutheran Church in Pennsylvania and adjacent States; b. Sept. 6, 1711, at Eimbeck, Hanover; d. Oct. 7, 1787, at New Providence (Trappe), Montgomery County, Penn. With the foundation of the Lutheran Church in the North American Colonies, and especially in Pennsylvania, the name of H. M. Mühlenberg is most honorably connected. Three imperfectly organized congregations in Pennsylvania (New Hanover, New Providence, and Philadelphia) sent (1733) three delegates to England, Holland, and Germany, to solicit donations for the erection of churches and schoolhouses, and to petition for the sending of a suitable pastor for themselves, and of missionaries for the German Lutherans, in considerable numbers settled in diverse places of the eastern portion of Pennsylvania. Those delegates met with much sympathy, especially from the Rev. Fr. Mich. Ziegenhagen (1722–76, chaplain of the royal St. James Chapel at London), and from the directors of the benevolent institutions founded by the Rev. Dr. Aug. Herm. Francke at Halle (and after his death, 1727, continued by his son Dr. G. A. Francke), Dr. Freylinghausen, and other representatives of the Pietism of Philipp Jacob Spener, who were also professors of Halle University, and took a lively interest in the work of missions. That delegation and subsequent correspondence resulted (1742) in the sending of H. M. Mühlenberg to Pennsylvania, where he at once came into collision with Count Zinzendorf, who, having arrived in the fall of the preceding year, had assumed the character of a superintendent of the Lutheran congregations, but now began to establish Moravian churches. H. M. Mühlenberg, assisted by other missionaries sent from Halle, and by a number of suitable men whom he met with in the Colonies, founded during his lifetime a large number of congregations in Pennsylvania and beyond its boundaries. The German Evangelical Lutheran ministerium of Pennsylvania and adjacent States, organized 1748, became the mother-synod of a considerable number of synods in the United States.

H. M. Mühlenberg had devoted himself to the study of theology, 1737 and 1738, at Göttingen; identified himself with the *Spenerian Pietism;* began as a student the instruction of poor and neglected children; enjoyed the respect of some young men of the same turn of mind, but of aristocratic families (Counts Reuss and Henkel); continued his studies at Halle, where he at the same time was employed as a teacher in the Orphan Home of Francke; served, after having been ordained at Leipzig, from 1739 to 1741 as pastor of Grosshennersdorf, Lusatia; published there a defence of Pietism, which occasioned a number of controversial writings; and followed, 1742, the call offered to him by Dr. Francke in behalf of the German Lutherans in Pennsylvania. On his voyage he spent two months in England; took, in crossing the ocean, much interest in the spiritual welfare of his fellow-passengers; preached to them in the English language (he was able to proclaim the gospel in four languages); arrived, Sept. 22, 1742, at Charleston, S.C., and paid a visit to the Lutherans, who, on account of cruel persecution, had left Roman-Catholic Salzburg and its neighborhood, and colonized at Ebenezer, near Savannah, Ga. On the 25th of November, after a perilous voyage, he arrived at Philadelphia; entered at once upon his work; administered, under great difficulties, to the three congregations which had petitioned for a pastor, and extended his usefulness to other localities, receiving, 1745 and in later years, additional strength, especially through colaborers sent from Halle (P. Brunnholtz, Nic. Kurtz, J. H. Schaum, J. F. Handschuch, J. D. M. Heinzelmann, W. Kurtz, J. L. Voigt, J. A. Krug, Fred. Schultz, J. H. Chr. Helmuth, Chr. Em. Schultze, J. Chr. Kunze, J. Fr. Schmidt). April 23, 1745, H. M. Mühlenberg married a daughter of Col. Conrad Weiser of Tulpehoken, a man well known in the colonial history of Pennsylvania. With H. M. Mühlenberg, and the other missionaries sent from Halle, a number of other Lutheran pastors, laboring at diverse localities in the North-American provinces (J. Chr. Hartwich, B. M. Hausile, J. S. Gerock, etc.), connected themselves in the course of time, and the field of labor was extended. Shortly after the middle of the last century, that field extended from Frederick, Md., through Pennsylvania and New Jersey, to the shores of the Hudson and to New-York City. It must be admitted that this result was eminently owing to the practical tact and persevering energy of H. M. Mühlenberg, who for a long time had more or less the supervision of the Lutheran congregations of that large territory, and, whilst strictly attached to Lutheran doctrines, maintained a friendly relation to representatives of other Protestant denominations, among those particularly to the Rev. M. Schlatter, the patriarch of the German Reformed Church in the United States. A.D. 1748, the *first Lutheran synod* was organized, which proved a blessing for the proper foundation, organization, and discipline of congregations. This synod stood in very friendly relations to the *Swedish Lutheran ministers*, who, under a superintendent appointed by the higher authorities in Sweden, served a considerable number of congregations in the present states of Delaware, Pennsylvania, and New Jersey.

H. M. Mühlenberg resided during the years 1745–61 at New Providence, Montgomery County, Penn. In 1751 and 1752 he was, during the sum-

mer months, active in the city of New York and its vicinity. He repeated his visit there in 1759 and 1760, at the same paying attention to a number of congregations in New Jersey. Difficulties in the rapidly increasing congregation at Philadelphia moved him to take charge of this important field. He introduced there a new constitution, under which the congregation still is ruled, and which formed the model for the constitution of many Lutheran congregations. In Philadelphia the second house of worship for the German Lutherans (*Zion Church*) was erected from 1766 to 1769, and for a long period admitted to be the finest and largest church-edifice in Pennsylvania. The winter 1774–75 H. M. Mühlenberg spent in Ebenezer, Ga., where he succeeded in re-establishing peace and order in that congregation, in settling some legal difficulties concerning its property, and in introducing an improved constitution. In July, 1776, he, with the permission of the Philadelphia congregation, again took up his residence at New Providence. Having, with his whole family, pronounced in favor of American independence, he was exposed to many inconveniences. He continued to preach, as circumstances demanded his services, and to assist the congregations with his counsel. In 1784 the University of Pennsylvania honored him with the title D.D. In his latter years he suffered from various bodily ailments. At his death the Lutheran synod of Pennsylvania numbered twenty-four clerical members. The synod, as well as the congregations, were established on the unaltered Augsburg Confession and on all the other symbolical books of the Lutheran Church. The rigor of the doctrinal position was modified by Pietism as it prevailed at Halle. Halle ceased, after the death of H. M. Mühlenberg, to exercise its specific influence on the Lutheran Church in the United States.

Of three sons of Dr. Mühlenberg who received their preliminary education for the sacred service in Germany, the most renowned is **J. Peter G.,** major-general of the United-States army; b. Oct. 1, 1746; d. Oct. 1, 1807. Having returned from Germany, 1766, he was (1768) ordained, and served for a time Lutheran congregations in New Jersey. Having received a call from Lutheran congregations in Virginia, he needed episcopal ordination in that province to be recognized, according to law, as a minister. He therefore travelled to England, and was ordained, April 21, 1772, by the bishop of Ely, a deacon; April 23, 1772, by the bishop of London, a priest (with him was ordained a priest, Mr. White, afterwards bishop of Pennsylvania): and now began his pastoral labors in Virginia, which, however, by the war-cry, were soon to be ended. The love of independence and liberty carried J. P. G. Mühlenberg, as "the time for fighting had come," into the political arena and the field of battle. After the battle was won, he did not return to the service of the church. H. A. Mühlenberg: *The Life of Major-Gen. Peter Mühlenberg of the Revolutionary Army*, Philadelphia, 1849. — **Fred. Aug. Conrad,** b. Jan. 2, 1750; d. June 4, 1801; returned with his brother, G. Henry Ernst, from Germany, 1770; assisted, for some time, various congregations in Pennsylvania. In the years 1773–76 he served the Lutheran congregation at New-York City. On account of his political proclivities, he had (1776) to leave New York in haste to escape the British. Returned to his family at New Providence, Penn., and quitting the service of the church, he was intrusted with very honorable public offices in his native State. He was repeatedly chosen to Congress, and twice served as Speaker of the House. — **Gotth. Henry Ernst, D.D.,** b. Nov. 17, 1753; d. May 23, 1815, after having most successfully served the Church of the Holy Trinity at Lancaster, Penn., for thirty-five years. As an eminent naturalist, excelling especially in botany, he carried on correspondence with many scientific men of Europe, and was a member of various philosophical societies.

Lit.— The *Halle Reports* (*Hallesche Nachrichten*), published in one volume, 1787, at Halle (extracts from the letters of the Halle missionaries in Pennsylvania, re-edited by Drs. Mann and Schmucker, with annotations and additional historical material from the archives at Halle, Allentown, Penn.; in English translation, Pilger Book-Store, Reading, 1881); *Autobiography of H. M. Mühlenberg* up to the year 1743, from his own handwriting found in the Halle archives, by Rev. Dr. W. Germann (pastor at Windsheim, Bavaria, now at Nordheim, Sachsen-Meiningen), Allentown, Penn., 1881; J. G. Chr. Helmuth: a *Biographical Sketch of H. M. Mühlenberg*, added to a eulogy pronounced at the occasion of his death (M. Steiner, publisher), Philadelphia, 1788; M. L. Stoever: *Memoir of the Life and Times of H. M. Mühlenberg, D.D.*, etc. (Lindsay and Blakiston, publishers), Philadelphia, 1856; F. A. Mühlenberg: article in *Evangelical Review*, Gettysburg, Penn., vol. iii , 151 sqq.; J. W. Richard: translation of *H. M. Mühlenberg's Diary* kept during his voyage to Georgia, 1774, found in *Evangelical Review*, vols. i., ii., iii., iv.; C. W. Schaeffer: *Early History of the Lutheran Church in America*, Philadelphia, first edition, 1857; W. B. Sprague: *Annals of the American Lutheran Pulpit*, etc., New York, 1869. W. J. Mann.

Muhlenberg, William Augustus, D.D., LL.D., b. in Philadelphia, Sept. 16, 1796; d. in New York, April 8, 1877. "A rare and original character; a man without pretence and without guile, the purity of whose principles was equalled by the sanctity of his life." He was a great-grandson of Dr. Henry Melchior Mühlenberg, the Lutheran patriarch (see that art.), and was baptized in the Lutheran communion, for which he always retained a sincere affection, but early made choice of the Episcopal Church. He was graduated from the University of Pennsylvania in 1814, and at once entered upon his theological studies under Bishop White, by whom he was ordained deacon, Sept. 18, 1817. He passed his diaconate as assistant, or chaplain, to the bishop. On his ordination as presbyter (Oct. 22, 1820), he accepted a call to the rectorship of St. James's, Lancaster, Penn. Here he remained six years, adding to his pastoral labors much zealous and successful effort for the advancement of public education in the town. He occupied himself, also, at this time, in church hymnody; wrote a *Plea for Christian Hymns*, that was circulated at the special General Convention of 1821, and which, with other measures, resulted later (1826) in the adoption of a collection of hymns prepared by a committee, of which he was a member and

the chief worker. His own well-known hymn, *I would not live alway*, was written in Lancaster in 1824, and first printed in the *Philadelphia Recorder* of June 3, 1826. See *I would not Live Alway, and Other Verses*, published by A. D. F. Randolph & Co., New York, 1859.

Among his multitudinous labors the most important may be classed as follows: (1) The Christianizing of education; (2) Church unity, or his lifelong aim and desire for the union, in some practical form, of the evangelical bodies of Christendom; (3) Christian brotherhood, exemplifying itself in institutions of charity and beneficence for the poor and oppressed. He gave himself predominantly to Christian education from the time of his leaving Lancaster (1826) till he entered upon the pastorate of the Free Church of the Holy Communion, New York, in 1846. Bishops, doctors, judges, and merchant-princes are among his scholars; and his methods are perpetuated in a multitude of schools throughout the land, patterned after his. In the early years of the Church of the Holy Communion, many noble charities had their birth. Scarcely an important movement in the Episcopal Church during the last fifty years can be named that did not, more or less directly, originate with him. It was during his ministry in the Church of the Holy Communion, that he enunciated most emphatically those "Evangelical Catholic" principles which he believed to be the true theory of the Christian Church. His most signal expression of these principles is found in what is known as *The Muhlenberg Memorial*. See *Evangelical Catholic Papers*, New York, T. Whittaker, 1875.

His grandest exemplifications of Christian brotherhood are the institutions of St. Luke's Hospital in New York, and the Church Village of St. Johnland on Long Island, N.Y. St. Luke's Hospital was begun, as to the foundation-stone, in 1854, completed for occupancy in 1858. St. Johnland was incorporated in 1870, but came into preliminary operation three or four years earlier.

The whole of Dr. Muhlenberg's long life was one stream of blessed charity. "His faith was not a theological formula, but a living conviction and power. It was a free, joyous allegiance to Jesus Christ. The incarnation was the central idea of his theology and the inspiration of his Christian life, — brotherhood *in* Christ, brotherhood *through* Christ."

He never married, and, though born to affluence, did not leave money enough for his funeral. He died in St. Luke's Hospital, and was buried at St. Johnland. See ANNE AYRES: *Life and Work of William Augustus Muhlenberg*, New York, Harper Brothers, 1880. ANNE AYRES.

MULLENS, Joseph, a distinguished foreign missionary, and secretary of the London Missionary Society; b. in 1820; d. near Mwapwa, Eastern Africa, July 10, 1879. He labored as a missionary in India from 1843 to 1866. In 1866 he was appointed secretary of the London Missionary Society, in 1870 visited the United States, and spent the year 1873-74 in a journey and visit to Madagascar in the interest of missionary work. He was active in securing the convention of the Mildmay Conference, held in London, 1878. His last great desire was to establish the missions of the London Society in Ujiji, Africa, on a permanent basis. In this interest he accompanied several missionaries to Africa. Starting from Zanzibar, and with his face set toward Lake Tanganyika, he reached the halfway station Mwapwa, where he died of peritonitis. There his remains lie buried on a conspicuous eminence; and his tablet will continue to be in Eastern Africa what Bushnell's is on the Western coast, — a sacred appeal and encouragement to further effort for the enlightenment of the Dark Continent. Dr. Mullens was a man of great earnestness, and rare gifts as a speaker. Among his works are *London and Calcutta*, 6th thousand, London, 1869; *Twelve Months in Madagascar*, 2d ed., London, 1875.

MÜLLER, Heinrich, b. at Lübeck, Oct. 18, 1631; d. at Rostock, Sept. 23, 1675; studied theology in the latter place, and was appointed professor of Greek there, 1659, professor of theology, 1662, and superintendent, 1671. He published a *Methodus politica*, 1643; *Harmonia veteris et novi testamenti chronologica*, 1668; *Theologia scholastica*, 1670, etc. But it was as a preacher and devotional writer, and not as a theologian, he exercised so deep and wide an influence. His dogmatical stand-point is the centre of Lutheran orthodoxy; but he is, neverthless, a precursor of Pietism, and his devotional books — *Himmlischer Liebeskuss*, 1659 (1848); *Apostolische-*, 1663 (1855), *Evangelische-*, 1672 (1853), *Festevangelische- Schlusskette und Kraftkern; Geistliche Erquickstunden*, 1664 (1851), etc. — have been often reprinted. See O. KRABBE: *H. M. und seine Zeit* (Rostock, 1866) and C. GOTTL. SCHMIDT: *Geschichte der Predigt* (Gotha, 1872, pp. 106–110). H. BECK.

MÜLLER, Johann Georg, b. at Schaffhausen, Sept. 3, 1759; d. there Sept. 20, 1819; studied theology at Zürich and Göttingen, and in Weimar under Herder, and was appointed professor of Greek and Hebrew in the *Collegium Humanitatis*, in his native city, 1794, and afterwards professor of encyclopædia and methodology. His writings — of which the principal ones are, *Philosophische Aufsätze*, Breslau, 1789; *Unterkaltungen mit Serena*, Wintherthur, 1793–1803, 2 vols., 3d ed., 1834; *Briefe uber das Studium der Wissenschaften*, 1798 (1817); *Theophil*, 1801; *Reliquien alt. Zeit.*, 1803–06, 4 vols.; *Vom Glauben d. Christ.*, 1816, 2 vols. (1823), etc. — were mostly intended for young people, and exercised a considerable influence as a mediation between the reigning rationalism and the beginning religious awakening. He was the brother of the celebrated historian of Switzerland, Johannes von Müller (1752–1809). [See K. STOKAR: *Johann Georg Müller, Professor und Oberschulherr zu Schaffhausen*, Basel, 1885.] G. KIRCHHOFER.

MÜLLER, Julius, a distinguished German evangelical theologian, and, for many years, professor of systematic theology at Halle; the son of a clergyman; was b. at Brieg, in Silesia, April 10, 1801; d. at Halle, Sept. 28, 1878. After the usual course of study in the gymnasium, he entered, in 1819, the university of Breslau. In 1820 he went to Göttingen, where his brother Otfried was acting as professor of archæology at the Georgia Augusta. His parents had set him apart for a legal career; and both here and at Breslau his dissertations gained prizes in the department of jurisprudence. One of these was printed, and favorably noticed by Savigny. On the fiftieth anniversary (June 4, 1871) of his

receiving the prize at Göttingen, the faculty made him doctor of laws. He felt, however, that a legal career was not his vocation. The ideal of a higher life was presenting itself to his mind; and, in consequence of it, he determined to direct his attention to the study of theology. He heard the elder Planck in Church History, Eichhorn on the Pauline Epistles, and others. The Göttingen theology, however, did not satisfy him, nor its scientific method, but rather repelled him, driving him off, for a time, to the study of philosophy and even of medicine. The doubts which had been excited increased until they threatened to destroy his faith. In 1822 he returned to Breslau, but failed to get comfort in the lecture-room. It remained for Tholuck to quiet his doubts, and to exert a powerful and permanent influence upon his spiritual life. While he was on a visit to Breslau, Müller, at the suggestion of a friend, visited him. Nearly fifty years afterwards, in the dedication of his *Dissertations in Dogmatics (Dogmatische Abhandlungen)*, he refers to Tholuck's influence upon his mind in these words: "When the call of the Lord made me a theologian, and I was overflooded with doubts and conflicts as I gave myself up to a closer study of theology, and especially of philosophy, then the suggestion of a friend now departed led me to you. You called my attention to the *moral* spirit of Christianity, and again aroused in me the confidence that saving truth is found in evangelical faith, and nowhere else." He afterwards carried on a correspondence with Tholuck, whose personality, rather than theology, influenced him.

After spending the winter at Breslau, in the earnest study of the Bible, Müller went, at the urgent advice of Tholuck, in the spring of 1823, to Berlin. Here it was not Schleiermacher, but Strauss, Neander, and Tholuck, who met the demands of his mind and heart. In February, 1825, he was called to be the successor of his friend Radeke, in the pastorate of Schönbrunn and Rosen. He had already married, and entered with much zeal upon his work. He had large plans for literary work, and contemplated writing histories of pietism and German mysticism. He first appeared before the public as an author in a work (*Zur Beurteilung d. Schrift: D. kathol. Kirche Schlesiens*) upon the ecclesiastical concerns of Silesia, and opposing Theiner. A second edition was called for. Soon after, he came into conflict with the ecclesiastical authorities by refusing to introduce the new Liturgy; and in May, 1830, he announced this as his final decision to the *Consistorium*. His official relations to the church were thus endangered; but he was happily delivered from the inconvenience of a removal from his pastorate by a call, in 1831, to Göttingen, as university preacher, with the promise of a professorship as soon as he should publish a learned work. He *habilitated* in 1832 with a dissertation on Luther's doctrine of predestination and the freedom of the will (*Lutheri de prædest. et lib. arbitrio doctrina*). He gathered about him an increasing number of hearers, and in 1833 published a volume of sermons under the title *D. christl. Leben, s. Entwicklung, s. Kämpfe u. s. Vollendung* ("The Christian Life, its Development, Conflicts, and Consummation"). He was called to the St. Ansgar Church of Bremen, and offered the position of director of the seminary about to be founded in Marburg. The offer of a professorship induced him, however, to remain in Göttingen until the fall of 1834, when a call to the chair of systematic theology attracted him to Marburg. At the conclusion of his last sermon in Göttingen (March, 1835), Lücke, in behalf of the university, presented him with the degree of doctor of divinity.

In 1833 Müller became a contributor to the *Studien u. Kritiken*, by a review of Göschel's works. In this and succeeding contributions he asserted the impossibility of harmonizing the philosophy of Hegel with the Christian system, as also the inadequacy of Schleiermacher's theology in some important particulars, as the cognoscibility of God, etc. In 1836 he contributed an article reviewing Strauss's *Life of Christ*, which he followed up, in 1838, by another on the same subject, in rejoinder to the reply of Strauss.

More important than these contributions was his work, *D. christl. Lehre von d. Sünde* ["The Christian Doctrine of Sin," Eng. trans. from the fifth German edition, Edinburgh, 1877, 2 vols.]. He had already made preparatory studies upon this subject in Schönbrunn. The first part was published at Breslau, 1839, under the title *Vom Wesen u. vom Grunde d. Sünde* ("The Nature and Foundation of Sin"). The second part followed, in 1844, which continued the investigation into the possibility of sin. Six editions have since appeared. The second and third contained many additions, taking notice of the criticisms, especially those of Rothe in his *Ethics*, and of Vatke and Dorner. The last three editions have hardly any changes.

In the Dedication, he denies that intellectual thought stands in contradiction to Christian experience, and that meditation upon sin leads to the destruction of the religious fear of it. As against Hegel, he denied that a system of absolute knowledge is inconsistent with the actual state of the world pervaded by evil. Here, also, he gives due prominence to the consciousness of sin and guilt, which is made too little of in Schleiermacher's system. This personal consciousness of sin is declared to carry with it the sense of condemnation. Sin is intelligent self-determination. No recent system of theology is so closely allied to the theology of the confessions as this of Julius Müller, who asserts the reality of guilt and the necessity of an objective atonement.

Müller had several calls to other universities, but remained at Marburg till 1839, when he accepted the professorship at Halle, made vacant by Ullmann's removal to Heidelberg. [Here, during the remainder of his life, he exerted a wide influence, both by the stimulus of his lectures, and his simple, sincere Christian character. With Dorner of Berlin he was the most learned and profound lecturer in the department of systematic theology in Germany, and, with Tholuck, the chief centre of attraction to the students at Halle.] In August of the same year he lost his wife, and in 1844 he was made a widower for the second time. He took a prominent part in the measures resulting in the convention of the *Kirchentag* (see art.), and participated actively in its meetings till 1854. In 1850 he founded, in conjunction with Neander and Nitzsch, the *Deutsche*

Zeitschrift für christl. Wissenschaft u. christl. Leben ("German periodical of Christian Science and Life"), to which he contributed many valuable articles, — *Would there have been an Incarnation if the Fall had not occurred?* 1850; *Faith and Knowledge*, 1853, etc. These have, for the most part, appeared in his *Dogmatische Abhandlungen* ("Theological Discussions"), Bremen, 1870.

From the year 1855 on, he suffered greatly from sleeplessness, headache, and other bodily infirmities, and in the following year was attacked by a stroke of apoplexy; so that, for the remainder of his life, he confined his labors almost exclusively to the lecture-room. He saw his colleagues and friends, Hupfeld and Tholuck, pass away before him, but had much comfort from his visits, during vacation, to the homes of his nine married children. On May 6, 1875, he celebrated, surrounded by them and his grandchildren, the fiftieth anniversary of his ordination. In the summer of 1878 he resigned his professorship to make way for younger talent, but died soon after, Sept. 27.

Julius Müller's Lectures on Theology would have been welcomed in print by a large circle of pupils and admirers; but a provision of his will stipulated that all his manuscripts should be destroyed. See *Sketch* of his life by his son-in-law, LEOPOLD SCHULZE, Bremen, 1879. DAVID HUPFELD.

MUMMY. See EMBALMING, p. 719.

MÜMPELGART, The Colloquy of, was occasioned by the incorporation of the countship of Mümpelgart with the duchy of Würtemberg by inheritance. The Reformation had been established in the country in 1536, according to the Calvinistic type; but the Duke of Würtemberg then tried to re-organize the church according to the Lutheran type. In order to solve the various complications which arose from those circumstances, a disputation was arranged between the Calvinists and the Lutherans in the castle of Mümpelgart. It lasted from March 21 to March 26, 1586. On the Calvinist side spoke Beza; on the Lutheran, Andreä. But the only result of the disputation was, that the differences between the two parties became deeper and more glaring. No official protocol was kept. See A. SCHWEIZER: *Geschichte der reformirten Centraldogmen*, Zurich, 1854–56, 2 vols., i. pp. 402–501. A. SCHWEIZER.

MÜNSCHER, Wilhelm, b. at Hersfeld, in Hesse, March 15, 1766; d. at Marburg, July 28, 1814; studied theology in the university of the latter place, and was appointed professor there in 1792. His stand-point was that of a moderate rationalist, and his erudition was comprehensive and accurate. His chief influence, however, he exercised in the field of doctrinal history; and his *Handbuch der Dogmengeschichte*, 1797, 4 vols. (2d ed., 1802), and *Lehrbuch der Dogmengeschichte*, 1811 (2d ed., 1832–38, by Cölln and Neudecker) were received with great favor. See his biography by L. WACHLER, Francfort, 1817. HAUCK.

MÜNSTER, the capital of Westphalia, was the scene of one of the wildest outbreaks of that fanaticism, half religious and half political, which showed itself at various places in Germany during the period of the Reformation, and which in the Anabaptists found its aptest tools. Münster was at that time a free city of the empire, and the seat of a bishop. Feb. 18, 1532, the Reformation was preached for the first time within its walls by Rothmann; but it spread so rapidly, that Feb. 15, 1533, the bishop retired from the city, and all its churches, with the exception of the cathedral, were given up to the Protestants. Rothmann had originally no connection with the Anabaptists: but they soon began to gather into the free city, both from Germany and the Netherlands; and their influence was speedily felt. Rothmann began to preach that infant baptism was an abomination to God, that Papists and Lutherans were equally ungodly people, that the civil authorities of the Pagans should not be obeyed, etc. Especially after the arrival of John of Leyden in the city, the Anabaptists rapidly gained the ascendency. They took possession of the government, and immediately went to work realizing their fantastic ideals. All decent people fled from the city; and their place was filled up with the riotous rabble from everywhere, invited thither by lying proclamations. On the basis of the most complete communism — community not only of property, but also of wives — a despotism was established, with John of Leyden at the head, as "king of all the world;" and every attempt of keeping the folly within certain bounds of soberness and decency was punished with outrageous cruelty. Sometimes more than fifty persons were beheaded a day. First the bishop, a count of Waldeck, tried to conquer the bewildered city, and restore order within its walls; but the army at his disposal proved utterly insufficient. Not until an imperial army had besieged the city for several weeks, and famine and dissension reduced the strength of the fanatics, were the walls forced, and the rioters overwhelmed, June 25, 1535. See CORNELIUS: *Die Geschichtsquellen des Bisthums Münster*, Münster, 1853, vol. ii.; [L. KELLER: *Geschichte der Wiedertäufer zu Münster*, Münster, 1880; and the arts. ANABAPTISTS and BOCKHOLD]. O. THELEMANN.

MÜNTER, Friedrich Christian Karl Heinrich, b. at Gotha, Oct. 14, 1761; d. in Copenhagen, April 9, 1830; was educated in Copenhagen, studied theology at Göttingen, travelled in Italy, 1786, and was appointed professor of theology in the university of Copenhagen, 1788, and bishop of Zealand, 1808. He was possessed of an enormous erudition, and was a very prolific writer in Danish, German, and Latin. Among his works, many of which have still considerable value for church history, and Oriental languages and antiquities, the principal are an edition of the Coptic translation of Daniel, Rome, 1789 (*Versuch über die kirchlichen Alterthümer der Gnostiker*, 1790); the publication of the statute-book of the Templars, 1794, which he discovered in the Corsini Library in Rome; *Die dänische Reformationsgeschichte*, 1802, 2 vols.; *De schola Antiochena*, 1811; *Religion der Karthager*, 1816; *Kirchengeschichte von Dänemark und Norwegen*, 1823–34, 3 vols.; *Effata et oracula Montanistarum*, 1829, etc. L. PELT.

MÜNZER, Thomas, was b. about 1490 at Stolberg in the Harz region, and educated at Aschersleben and Halle. After studying theology at Leipzig, he was first appointed teacher at the Martini Gymnasium in Brunswick, 1517, then chaplain and confessor in the nunnery of Beutiz near Weissenfels, 1519, and finally (1520) preacher at the Church of St. Mary in Zwickau. There his proper career began; though his craving for

adventures, his passion for secret societies, and his talent as a demagogue, had already previously revealed themselves. In Zwickau he immediately joined a union of fanatics, mostly weavers, who, with Nikolaus Storch at their head, had organized themselves under the leadership of twelve apostles and seventy-two disciples, and held secret conventicles, in which they pretended to receive divine revelations. The activity of the union soon developed into open conflicts with the civil authorities; but the magistrates stepped in with energy, and a great number of the members were expelled from the city. Münzer left in April, 1521.

Wandering through Bohemia, where, in spite of the prevailing fermentation, he seems to have made only a slight impression, and Mark Brandenburg, he arrived, in the beginning of 1522, at Wittenberg, where Carlstadt and the Zwickau prophets had brought matters to a most dangerous crisis. Münzer immediately joined in the general excitement; but when, in March, Luther re-appeared in the city, and began to preach, he soon came to feel that the place for the realization of his ideals was not there, and he consequently left. Having been elected pastor of Alstedt in 1523, he soon gained the entire confidence of his flock; and all the changes which he proposed in the ecclesiastical organization of his congregation were willingly accepted. But even at Alstedt he felt Luther as an obstacle, and to destroy the influence of Luther became his first object. From the presses of Eilenburg, Jena, and Alstedt, a swarm of libels were issued against Luther; but as those pamphlets also preached open revolt against the civil order existing, and as at the same time the existence of a widely-spread secret society became palpably evident, the immediate result was, that, on the denunciation of Luther, Münzer was summoned to Weimar to defend himself before the Duke of Saxony, Aug. 1, 1524. He failed utterly in his defence, and was ordered to leave the country.

After a tour through Southern Germany, where he hoped to procure allies, he settled, towards the close of 1524, at Mühlhausen, and there he found the way prepared for him by Heinrich Pfeifer and others. Crowds of peasants and burghers, and even some noblemen of the neighborhood, joined the movement. The magistrates were unable to maintain order. They were compelled to consent to their own abrogation, and the establishment of a thoroughly revolutionary government in the city. From Mühlhausen the revolt spread through the whole of Thuringia, and gradually assumed the character of a peasants' war. Not only churches and monasteries, but also castles, were attacked, pillaged, and burnt. The Count of Mansfeld was unable to quell the uproar. But soon the Dukes of Saxony and Brunswick, and the Landgrave of Hesse, came to his aid; and at Frankenhausen (May 15, 1525) the peasant army, under the leadership of Münzer, was utterly defeated, and almost completely massacred. Münzer escaped, but was caught shortly after, and beheaded, together with Pfeifer.

The tendency which Münzer represented was half religious, half social. He had drawn some inspiration from Joachim of Floris, Suso, and Tauler; and there were genuine elements of religious mysticism in his own nature. But the violence of his temper, and the incoherence of his character, prevented him from grasping the principles of the Reformation under any other form than that of wild fanaticism and uproar. His writings, which are few, and composed in an obscure and bombastic style, are unimportant, and show a singular combination of meagreness and confusion. His life was written in Latin by C. G. Aurbach (Wittenberg, 1716), Löscher (Leipzig, 1708), Anger (Zwickau, 1794), and in German by Melanchthon (Hagenau, 1525), A. L. Schlözer (Göttingen, 1786), Strobel (Nuremberg, 1795), A. von Baczko (Leipzig, 1812), Gebser (Sondershausen, 1831), Streif (Weissensee, 1835), Seideman (Leipzig, 1842), H. Leo (Berlin, 1856). ERBKAM.

MURATORI, Ludovico Antonio, b. at Vignola, Oct. 21, 1672; d. at Modena, Jan. 23, 1750; studied theology, philosophy, and canon law in the university of the latter city; and was appointed conservator in the Ambrosian library at Milan, in 1694, and keeper of the ducal archives at Modena, in 1700. His principal works are historical: *Scriptores rerum Italicarum*, a collection of sources to the mediæval history of Italy (500–1500), Milan, 1723–51, 28 vols. folio; *Annali d'Italia*, a history of Italy down to 1749, Milan, 1744–49, 12 vols. 4to; *Thesaurus veterum inscriptionum*, Milan, 1739–42, 4 vols. fol; *Dell' antichitá estensi*, Modena, 1737–40, 2 vols. But he also distinguished himself as a theologian, representing a more liberal stand-point, and suffering for it. His *De ingeniorum moderatione in religionis negotio*, Paris, 1714, was vehemently attacked by the Jesuits; and still more so his *De superstitione vitanda*, Venice, 1740. With the Jesuits, however, he succeeded in effecting a reconciliation by his historical exposition of their mission in Paraguay. But his *Della regolata divozioni de' Cristiani*, Venice, 1747, again aroused suspicion of heresy. Somewhat timid by nature, he humbly addressed himself to the Pope, Benedict XIV., who answered him in a most gracious manner, completely exculpating him. Collected editions of his works appeared at Arezzo, 1767–80, 36 vols. 4to, and at Venice, 1790–1810, 48 vols. His life was written by his nephew, F. S. Muratori, Venice, 1756, by Abbé Goupet, Paris, 1756, and by J. W. Braun, Treves, 1838.

MURATORIAN CANON. See Canon, p. 390.

MURDER AMONG THE HEBREWS was, from the very beginning of their life as a nation, considered one of the greatest crimes. The First Commandment of the second table forbade it, and the law applied to it the *jus talionis* in its widest scope. No fine was sufficient to expiate a murder. The very country was considered as defiled by that crime, and could be cleansed only by the blood of the murderer. Neither the city of refuge (Deut. xix. 4–13) nor the altar (Exod. xxi. 14) could shield him against the avenger of blood (which article see). Could the murderer not be found out, the elders of the city nearest to the place where the murdered man was discovered, should bring a young heifer, without blemish, to a "rough valley" in the neighborhood, sacrifice it, and by prayers and ablutions make manifest their detestation of the deed (Deut. xxi. 1–9). To the full definition of murder belongs intention (Exod. xxi. 14); and in Num. xxxv. 16–22

various criteria are mentioned from which intention might be inferred. If a person killed another accidentally, he was still liable to the revenge of blood, if the victim died immediately; but he might escape the revenge by shutting himself up in a city of refuge. Even if the victim were a thief or a burglar, the slayer was acquitted, only when the murder had taken place during night (Exod. xxii. 2, 3). Killing by poison is not mentioned in the Mosaic law. Later Jewish legislation treated it as a kind of witchcraft, and the very attempt was punished by death (Josephus: *Archæol.*, 4, 8, 34). Nor is murder of wife, or husband, or children, mentioned. Parricide is first spoken of in 1 Tim. i. 9. Fratricide was not punished more heavily than other kind of murder (Gen. xxvii. 45; 2 Sam. xiv. 6). Suicide was specially abhorred (1 Sam. xxxi. 5; 2 Sam. xvii. 23). See also JOSEPHUS; *Bell. Jud.*, 3, 8, 5. FR. W. SCHULTZ.

MURDOCK, James, D.D., b. in Westbrook, Conn., Feb. 16, 1776; d. in Columbus, Miss., Aug. 10, 1856. He was graduated from Yale College, 1797; entered the Congregational ministry; pastor in Princeton, Mass., 1802–15; professor of ancient languages in the University of Vermont, 1815–19; professor of sacred rhetoric and ecclesiastical history in Andover Theological Seminary, 1819–28; retired to New Haven, and from then till his death devoted himself exclusively to the study of church history, orientalia, and philosophy. The principal fruits of this learned leisure are a translation from the German of MÜNSCHER'S *Elements of Dogmatic History*, New Haven, 1830; a translation from the Latin of MOSHEIM'S *Institutes of Ecclesiastical History*, New Haven, 1832, 3 vols., revised edition, New York, 1839 and often since (republished in London, edited by Soames, 1841, and Reid, 1848); a translation of MOSHEIM'S *Commentaries on the affairs of the Christians before the time of Constantine the Great*, New York, 1851–52, 2 vols.; *The New Testament: a literal translation from the Syriac Peshito version*, New York, 1852 (this is a standard work) He also edited, with preface and notes, MILMAN'S *History of Christianity*, New York, 1841, and wrote two original works, *The Nature of the Atonement*, Andover, 1825, a discourse which attracted considerable attention, and *Sketches of Modern Philosophy, especially among the Germans*, Hartford, 1842.

MURNER, Thomas, b. at Strassburg, 1475; d. at Oberehnheim, Aug. 23, 1537; entered the Franciscan order in 1490; was ordained priest in 1494; studied afterwards theology, philosophy, canon law, etc., in Paris, Kracow, and Freiburg, and attempted at various places to teach logic, and even jurisprudence by means of charts (*Chartiludium logicæ* and *Chartiludium institute summarie*). Greater reputation, however, he acquired as a poet. In 1509 appeared his *Schelmenzunft* and *Narrenbeschweerung*, in 1514, his *Ein andechtig geistliche Badenfart*, etc.,—very incisive satires on the faults and follies of his time But, though he had an open eye for the corruption of the Roman-Catholic Church, he was decidedly hostile to the Reformation. Against Luther he wrote no less than thirty-two pamphlets, of which five or six have been printed. After the establishment of the Reformation in Strassburg, he lived for some time at Oberehnheim, but was driven away by the outbreak of the Peasants' War, and fled to Switzerland. Having settled at Lucerne, he became the head of the Roman party, and one of the most energetic opponents of Zwingli. But in 1529 he had to flee also from Lucerne; and he was then able to return to Oberehnheim, where he spent the rest of his life. His life was written by G. E. WALDAU, Nüremb., 1775. FRANZ LIST (Munich).

MURRAY, John, founder of the Universalist denomination in America; b. in Alton, Hampshire, Eng., Dec. 10, 1741; d. in Boston, Mass., Sept. 3, 1815. His parents were members of the Church of England, and followers of Wesley. In 1751 they settled near Cork, Ireland. In 1760 Murray returned to England, and joined Mr. Whitefield's congregation; but embracing, somewhat later, the teachings of James Relly (see art.), a Universalist preacher, he was excommunicated. In 1770 he emigrated to America, and preached, as a Universalist minister, his first sermon in Good Luck, N.J., Sept. 30, 1770. His field of labor was at first New Jersey and New York, but afterwards, almost exclusively, New England. He was largely instrumental in the formation of the *Independent Christian Universalists* at Oxford, Mass., September, 1785. On Oct. 23, 1793, he became pastor of the Universalist society of Boston, and faithfully served them until Oct. 19, 1809, when paralysis compelled him to give up preaching. He was a man of great courage and eloquence, and in the defence of his peculiar views endured much detestation and abuse. In regard to Christ, he taught that in him God became the Son; for "God the Father, God the Son, and God the Holy Ghost, are no more than different exhibitions of the self-same existent, omnipresent Being." He taught that all men would ultimately be saved through the sacrifice of Christ. See his *Letters and Sketches of Sermons*, Boston, 1812, 3 vols., and his interesting *Autobiography*, continued by his wife, Boston, 1816, centenary edition by Rev. G. L. Demarest, Boston, 1870.

MURRAY, Nicholas, D.D., b. at Ballynasloe, Ireland, Dec. 25, 1803; d. at Elizabethtown, N.J., Feb. 4, 1861. He emigrated to America, 1818; was apprenticed as a printer to Harper & Brothers. Brought up in the Roman-Catholic communion, he was in 1820 converted to Protestantism, and, after graduation at Williams College (1826), studied theology at Princeton, and became a Presbyterian pastor, first at Wilkesbarre, Penn., 1829, and from 1834 till his death, at Elizabethtown, N.J. In 1849 he was moderator of the (Old School) General Assembly. His fame rests upon his able and witty controversy with Bishop Hughes, afterwards published under the title *Letters to the Right Rev. John Hughes, Roman-Catholic Bishop of New York*, New York, 1847–48, 3 series (collective ed., revised and enlarged, 1855). These letters appeared in the *New-York Observer*, over the signature of "Kirwan." They attracted wide notice at the time, and made his name a household word. They have been translated into several languages. He addressed another series to Chief-Justice Taney, published in 1852 under the title *Romanism at Home*. Dr. Murray also wrote *Notes, Historical and Biographical, concerning Elizabethtown*, 1844; and *Men and Things as I saw them in Europe*, New York, 1853.

MUSÄUS, Johann, b. at Langenwiesen, in Thuringia, Feb. 7, 1613; d. at Jena, 1681; studied philosophy and *humaniora* at Erfurt, afterwards theology at Jena; and was appointed professor there, first in history (1642), then in theology (1646). Possessed of an excellent philosophical training, he at once vindicated the application of philosophy to theology against the disciples of the stiff Lutheran orthodoxy, and condemned its too universal use by the Reformed theologians. (See his *De usu principiorum rationis*, Jena, 1647, against the Dutch theologian, Nicholas Vedelias.) His conception of theology as an object, not only of the *intellectus*, but also of a *pia affectio* (see his *Introductio in theologiam*, Jena, 1679), led him to emphasize the importance of good works and of the sanctity of the will, to such a degree, that he has since been designated as a precursor of Spener. To the stiff and fixed definitions then prevalent in orthodox Lutheran dogmatics he was strongly opposed; and he refused to subscribe to the *Consensus repetitus fidei vere Lutheranæ*, drawn up by Calov in 1655. A long and bitter controversy ensued (*Theologorum Jenensium Errores*, Wittenberg, 1676, principally directed against Musäus; *Der jenischen Theologen Erklärung*, Jena, 1676, Musäus' answer, 718 pp. in quarto); but he lost the battle, and was compelled to renounce in a formal way all sympathy with the so-called "syncretismus." See HACKENSCHMIDT, in *Studien und Kritiken*, 1880. HENKE.

MUSCULUS (MEUSEL), Andreas, b. at Schneeberg, in Saxony, 1514; d. at Francfort-on-the-Oder, Sept. 21, 1581; studied theology at Leipzig and at Wittenberg, where he became an enthusiastic disciple of Luther, and was in 1540 appointed professor of theology at Francfort-on-the-Oder. He was one of the gladiators of the Lutheran party; and in his controversies (with Stancarus, Staphylus, Abdias Prätorius, the magistrates of Francfort-on-the-Oder, etc.) he never yielded, though the students pelted him with stones in the street, and stormed his house. He published forty-six books, and partook in the drawing-up of the Torgau-Book and the *Formula Concordiæ*. His life has been written by CHR. W. SPIEKER, Francfort-on-the-Oder, 1858. H. WEINGARTEN.

MUSCULUS (MÜSSLIN or MEUSSLIN), Wolfgang, b. at Dieuze, in Lorraine, Sept. 8, 1497; d. at Bern, Aug. 30, 1563; was educated in the Benedictine monastery near Lixheim, but left it in 1527, roused by Luther's writings; studied in Strassburg under Capito and Butzer; married, and was appointed pastor at Augsburg in 1531, and professor of theology at Bern in 1549. Originally in favor of a union between the Lutheran and the Reformed Church, he afterwards gave up the idea entirely, and followed an exclusively Calvinistic direction, as seen both from his *Commentaries* and his *Loci communes* (Basel, 1560, and afterwards often reprinted). See his life by L. GROTE, Hamburg, 1855.

MUSGRAVE, George Washington, D.D., LL.D., b. in Philadelphia, Oct. 19, 1804; d. there Thursday, Aug. 24, 1882. He entered the junior class of the College of New Jersey, Princeton, but his poor health prevented his finishing the course; yet, pursuing private studies, he finally entered Princeton Theological Seminary; was licensed, 1828, and was pastor of the Third Presbyterian Church of Baltimore, July, 1830–52; was corresponding secretary of the Presbyterian Board of Publication, 1852–53, and of the Board of Home Missions, 1853–61, 1868–70; from 1862 to 1868, pastor of the North Tenth-street Church, Philadelphia. He was president of the Presbyterian Historical Society, a director of Princeton Theological Seminary from 1836, and a trustee of the College of New Jersey from 1859 until his death. In 1868 he was moderator of the (Old School) Presbyterian General Assembly. He was particularly prominent in the re-union movement of 1867–69, and was chairman of the joint committee on reconstruction, May, 1870. He was a stanch Calvinist and Presbyterian and an eloquent speaker. He never married. See *Presbyterian Re-union Memorial Volume*, New York, 1870, especially pp. 541 sqq., for his work in connection with the re-union.

MUSIC AND MUSICAL INSTRUMENTS AMONG THE HEBREWS. Instrumental music, although, according to Gen. iv. 21, of profane, Cainitish origin, appears to have been used in Hebrew antiquity, especially in the service of God, and the more so, since Israel has been separated from among the Shemitic tribe to be the people of God. A larger variety of instruments the people probably brought along out of Egypt. When the people sang praises to God for his great deeds, — be it after a victory, or after a deliverance out of great distress (Exod. xv. 4, 20; Num. xxi. 17 sq.; Judg. xi. 34; 1 Sam. xviii. 6; 2 Chron. xx. 28; Neh. xii. 22; Ps. lxviii. 25 sq.; 1 Macc. iv. 24, 54, xiii. 51), or at the anointing of a king, or a marriage (1 Kings i. 39 sq.; Jer. xxv. 10; 1 Macc. ix. 39), or when the people met on solemn occasions (2 Sam. vi. 4 sq. 15; 1 Chron. xiii. 8, xv. 16, xvi. 5 sq., xxv. 1 sq.; 2 Chron. v. 12 sq.), even at idolatrous feasts (Exod. xxxii. 6), — song and music, also dancing, together with poetry, were combined for the one great purpose. According to the Mosaic law (Num. x. 2–10; Lev. xxiii. 24, xxv. 9), trumpets only were used, not so much in divine service, but for announcing holy seasons, or as signals at sacrifices, and for assembling the people in the march and in war. Since, however, the assemblies of the theocratic people had the character of a divine service, the trumpets could only be blown by the priests (Num. x. 2 sq.). The song of the female choirs mentioned (Judg. xi. 34; 1 Sam. xviii. 6 sq.) was not of a religious character. The cultivation of sacred music, which was commenced under Samuel, especially through the establishment of the school of the prophets (1 Sam. x 5; xix. 19, 20), reached its height under David, who, encouraged and assisted by the choir of the prophets (2 Chron. xxix. 25), was not only an expert in song and music himself, but also an inventor of musical instruments, as may be seen from Amos vi. 5. His chief of the musicians instructed the people (2 Sam. i. 18); and the wonderful effects — soothing, on the one hand (1 Sam. xvi. 14 sq.), and inspiring, on the other hand (1 Sam. x. 5, xix. 20; 2 Kings iii. 15) — of the music of David, of the choir of the prophets, as well as of the temple orchestra (2 Chron. v. 12 sq.), indicate a certain degree of perfection of sacred music, in spite of its simplicity. According to 1 Chron. xxiii. 5, the tem-

ple orchestra consisted of four thousand Levites, who acted as singers and musicians, and were presided over by Asaph, Heman, and Ethan. When the temple was built, these three choirs were united into one (2 Chron. v. 12 sq.). According to Josephus (*Ant.*, VIII. 3, 8), Solomon provided the temple orchestra with two hundred thousand dresses, forty thousand psalteries and harps, and two hundred thousand trumpets, which can only mean that this provision was intended for all time. That there were also female singers at the time of the temple cannot with certainty be ascertained from 1 Chron. xxv. 6; but that there were such after the exile, we know from Ez. ii. 65, Neh. vii. 67. During the exile, although the national music had lost much of its ancient glory and splendor, yet it was still preserved and cultivated; for, at the foundation of the second temple, there were about two hundred and forty-five singers, who had returned with Zerubbabel (Neh. vii. 44, 67; Ez. ii. 41, 65, 70), and thus the temple music could be restored. As to the musical instruments used among the Hebrews, there were three kinds.

I. Instruments of Percussion and Agitation. — The most ancient pulsatile instrument mentioned is, 1. The *toph*, consisting of a narrow circle, or hoop, of wood or metal, covered with a tightened skin, and struck with the hand. The Arabs still call it *dof;* and the Spaniards, *adufe*. by the Septuagint it is rendered *tympanon*, drum. It is often mentioned in the Old Testament, as in Gen. xxxi. 27 [where the Authorized Version reads "tabret"]; Exod. xv. 20; Job xxi. 12; Ps. lxviii. 25; Isa. xxiv. 8, and often. 2. *Tseltshin metsilt*, in the Septuagint, kymbala, or cymbals, which were held in either hand, and dashed sharply together. They are first mentioned in 2 Sam. vi. 5, and were used by the conductor to beat time to the whole Levitical choir (1 Chron. xxv. 1, 6; 2 Chron. v. 12). 3. *Menaanim* (2 Sam. vi. 5), "shaking instruments," consisting of two iron bars, with movable rings and bars of metal inserted in the frame, by the sharp impact of which upon the frame, when shaken in the hand, a piercing sound was produced. 4. *Shalishim* (1 Sam. xviii. 6) are either a kind of cymbals, or triangle.

II. Stringed Instruments, or *neginoth*, to which belonged, 1. The *kinnor*, first mentioned Gen. iv. 21. It was used as an instrument to accompany spiritual as well as worldly song (Gen. xxxi. 27; 1 Sam. xvi. 16 sq.; 1 Chron. xxv. 6; Isa. v. 12, xxiii. 16, xxiv. 8, etc.). 2. The *nebel*, an instrument apparently much resembling the kinnor, or harp, in its nature and properties, though considerably different in form. According to Josephus (*Ant.*, VII. 12, 13), it had twelve strings, which were played upon with the hand. One variety of it had only ten strings (Ps. xxxiii. 2; cxliv. 9); and from an expression in Isa. xxii. 24 (Heb., "all manner of nebel instruments"), we gather that the instrument, like the harp, was used in various sizes and shapes. 3. The *sabbeka* ["sackbut" in the Authorized Version] (Dan. iii. 5, 7) was probably, also, a stringed instrument. With this instrument female performers visited the Roman Empire.

III. Wind Instruments. — 1. The most ancient of these was the *ugab* (Gen. iv. 21; Job xxi. 12, xxx. 31; Ps. cl. 4), a kind of bagpipe. 2. The *halil*, flute, the meaning of which is *bored through* (1 Sam. x. 5; 1 Kings i. 40; Isa. v. 12, xxx. 29; Jer. xlviii. 36; Matt. ix. 23, xi. 17; 1 Cor. xiv. 7; Rev. xviii. 22; 1 Macc. iv. 54, ix. 39). It was originally formed from the reed, by the simple contrivance of cutting a larger or smaller number of holes in one of its lengths; but it was afterwards more artistically made of wood, bone, horn, and ivory. It is still used in Palestine. 3. The *mashrokita* (Dan. iii. 5) was an instrument of the pipe class, but what kind is impossible to determine. 4. The *shophar*, "horn," often interchanged with *keren:* hence it is difficult to draw a distinction between them. Both, originally made out of the horns of the ram, were probably in later times of metals. The instrument was used in the service of God, in making announcements, and for calling the people together in the time of holy solemnities, of war or rebellion, or of any other great occasion (Exod. xix. 13; Num. x. 10; Judg. iii. 7; 1 Sam. xiii. 3, xv. 10; 2 Chron. xv. 14; Isa. xviii. 3). 5. The *chatsotserâh*, the straight trumpet, was also used for signalling. The two silver trumpets appointed by Moses to be made for the use of the priests of the tabernacle were of this construction, and were used for announcing to the people the advent of the different feasts, for signalling the journeying of the camps, and for sounding alarms in time of war (Num. x. 1–10). Solomon increased the number to a hundred and twenty (2 Chron. v. 12).

Lit. — Forkel: *Allg. Geschichte der Musik*, i. pp. 173–184; Ugolini: *Thesaurus*, vol. xxxiii.; Bonnet: *Hist. de la mus.*, Paris, 1715; De la Borde: *Essay sur la mus. anc. et mod.*, ibid., 1780; Burney: *General History of Music*, London, 1716 [i., 217 sq]; Calmet: *Diss. in mus. vet. et potiss. Hebr.*, and *Mus. instr. Hebr.*, in Ugolini; La Molette du Coutant: *Traité sur la poésie et la mus. des Hebr.*, Paris, 1781; Bartolocci: *De Hebr. musica bibl. rabb.*, iv.; Mattei: *Dissert.*, Pad., 1780, tom. I., ii, vi; Sonne: *De mus. Jud.*, Hafniae, 1724; Martini: *Storia della mus.*, Bologna, 1781 [i., pp. 4 sq.]; Prætorii: *Syntagma Mus.*, 1614; Kircher: *Musurgia*, Rome, 1650; Til: *Digt-sang-speel-konst söe der Ouden als bysonder der Hebr.*, Dort, 1692; J. Lund: *Jüdische Alterthümer*, iv., 4, 5; D. Lundius: *De mus. Hebr. diss.*, Upsala, 1707; Marpurg: *Kritische Einleitung in die Geschichte der alten u. neuen Musik*, Berlin, 1759; Reinhard: *De instr. mus. Hebr.*, Vit., 1699; Wald: *Hist. art. mus.*, Halle, 1781; Harenberg: *Comm. de re mus. vetust. Misc. Lips. nov.*, ix. 218 sq.; Pfeiffer: *Musik der alten Hebräer*, Erlangen, 1775 [translated in the *American Bible Repository*, 1833]; Herder: *Geist der hebräischen Poesie;* Saalschütz: *Form der hebr. Poesie*, Königsberg, 1825; the same: *Geschichte und Würdigung der Musik bei den Hebräern*, Berlin, 1829, and *Archäologie*, i. 272 sq.; Schneider: *Biblische Darstellung der heiligen Musik*, Bonn, 1834; the sections on Music in the works on archæology, of Jahn [Eng. trans. by Th. C. Upham, New York, 1863], De Wette, and Keil; the arts. in Winer, *Bibl. Realwörterbuch*, u. Riehm's *Handwörterbuch des bibl. Alterthums* [Hawkins: *History of the Science and Practice of Music*, London, 1776, 5 vols., new edition, London,

1853, 2 vols. BEDFORD: *Temple Music*, Bristol, 1706; ENGEL: *Music of the most Ancient Nations*, London, 1864; HUTCHINSON: *Music of the Bible*, Boston, 1863; J. STAINER: *Music of the Bible*, London, 1879]. LEYRER.

MUSIC, Sacred. Of the music of the ancient Jewish Church, little need be said in this article. In the days of Solomon, the office of praise in public worship was not left to regulate itself. Of the thirty-eight thousand Levites, four thousand were set apart to praise the Lord with the instruments of music which David had made (1 Chron. xxiii. 5). Two hundred and eighty-eight chosen cunning men were instructed in the songs of the Lord (1 Chron. xxv. 7). In the tabernacle and in the temple, both the instrumental and vocal performers were selected from among the Levites, and they were specially trained for the service. The music was of the crudest and most rudimental kind: it was without harmony, with very little melody; recitative and responsive, or antiphonal in its character.

It was the Incarnation which gave birth to song. After the Last Supper, our Lord and his disciples sang together before going to the Mount of Olives (Matt. xxvi. 30; Mark xiv. 26). "At midnight, Paul and Silas prayed, and sang praises unto God," in the prison at Philippi (Acts xvi. 25). Then we find the apostle exhorting the church at Ephesus, and that at Colosse, to worship in "psalms and hymns and spiritual songs" (Eph. v. 19; Col. iii. 16).

We are told of the Christians of apostolic times, that "they were continually in the temple, praising and blessing God," and that "they did eat their meat with gladness and singleness of heart, praising God" (Luke xxiv. 53; Acts ii. 47). Such is the New-Testament basis of the history which we are to review.

Primitive Christians were characterized in history by Pliny, as those who sang hymns to the praise of Christ. The first efforts to systematize the music of the early church were made by Ambrose, bishop of Milan, 374–397. For the most part, his work was the adaptation of Greek music to the use of the church. The introduction of the four scales, known as the "Authentic Modes" (1, Dorian; 2, Phrygian; 3, Lydian; 4, Mixolydian), is generally ascribed to Ambrose.

But, much as Ambrose did, his work was greatly surpassed by that of Gregory the Great, 590–604. Gregory discarded the Greek tetrachord, and substituted the scale of the octave. To the four "Authentic" he added the four "Plagal" modes, each a fourth below its corresponding one in the "Authentic" modes: they were called "Hypodorian," "Hypo-phrygian," "Hypo-lydian," and "Hypo-mixo-lydian." Gregory collected such ancient hymns and psalms as had been approved in the church, and arranged them in the order which was soon adopted by a great part of the Western Church. Canisius says, "This pontiff composed and arranged and constituted the *Antiphonarium* and chants used in the morning and evening service." He established schools at Rome for musical education, which he often visited to hear or to lead the singing. The simplicity and plainness of the Ambrosian Chants had been overlaid with frivolous embellishments, so that there was little difference between secular music and sacred. Gregory changed all this. His aim was to simplify the music of the church, regarding, as he did, all rhythmic singing as too light and frivolous for the purposes of worship. Short melodies, or chants, for the psalms, were prepared, — melodies with only a few intervals, — consisting of the "Intonation" (two or more notes for the minister or precentor), the "Recitation," the "Mediation," and the "Cadence." There were no flats or sharps, there was no rhythm, there were no bars, or measures of time, there was no harmony, as we understand it: and yet these Gregorian Chants form the basis of the cathedral music, both in the Roman Church and in the Anglican, to this day; while many of them, adapted and harmonized, have made their way more or less widely through all branches of the church. They were the chief music of the Anglican Church, not only immediately after the Reformation, but even late in the seventeenth century: they are in Marbeck's book (1559), in Morley's (1597), in Lowe's (1661), in Clifford's (1664), and in Canon Jebb's *Collection of Choral Uses of the Churches of England and Ireland*.

Choirs were formed as early as the fourth century; and the Council of Laodicæa found it necessary to forbid congregational singing. But Gregory reformed the abuses, and restored music to the people. It is said that a copy of his *Antiphonary* is in possession of the monastery of St. Gall in Switzerland; a facsimile of which was published in 1867.

After Gregory's time, there was a marked decline in the music of the church. By the seventh century the priests had monopolized the singing, and they sang only in Latin. From thence till the Reformation, the people were almost songless in public worship. In the eleventh century, Guido Aretino gave a new impulse to musical study: he introduced a system of notation, and the practice of solmization by scales of six sounds only. The names of notes still in use were suggested by an ancient hymn to John the Baptist: —

"UT queant laxis
RE-sonare fibris
MI-ra gestorum
FA-muli tuorum
SOL-ve polluti
LA-bii reatum,
Sancte Johannes."

"Ut," "Re," "Mi," "Fa," "Sol," "La," became thus the names of six tones. "Ut" was afterwards changed to "Do," and "Si" was added to complete the scale. Before the eleventh century, in written music the length of notes was not indicated. The oldest notation is on three or four lines, without bars or measures, and with square or angular notes variously colored. By the twelfth century the position of a note determined its pitch; and the shape, its length. A Latin manuscript of the tenth century shows some slight knowledge of chords. It may be said that the organ is the mother of harmony, and the violin the mother of melody; that Germany was the birthplace of harmony, and Italy the home of melody. In the fourteenth century we first meet the word *contrapunctum*, or "counterpoint." Toward the last of this century some Belgian musicians brought to Rome the first harmonized masses that had been seen there.

The sixteenth century witnessed a great revival of musical interest and a great advance in musical knowledge. In France, at the suggestion of Beza, the court poet Marot prepared and published a version of some of the psalms in French rhymes, which became so popular, that the Sorbonne, though at first favoring them, at last felt constrained to forbid their use. These psalms, Calvin adopted, and published in Geneva, with a preface of his own. Luther devoted much time and attention to the preparation of music for the people, and published a small book in which the hymns and the tunes were mostly of his own composition. The people received this volume with avidity; and the air was full of the sound of sacred song. Cardinal Cajetan said of Luther, "By his songs he has conquered us." The "Infectious frenzy of sacred song," as it was called, was not confined to Germany, but was almost co-extensive with the Reformation. Sternhold and Hopkins (1548–49), followed by Rouse (1641), by Tate and Brady (1696), and then by Watts (1674–1748), carried on the work in England.

In the Church of Rome the music had become so secular, that it came under the censure of the Council of Basle; and afterward the Council of Trent almost resolved to banish music from the church altogether. In 1563 Pius IV. appointed eight cardinals to carry out the will of the Council. Meanwhile a great musician had been raised up for the emergency, — Giovanni Pierluigi da Palestrina, b. in Palestrina (Prænestе) near Rome, 1524; d. in Rome, 1594. The exact date of his birth is uncertain. This name marks the greatest epoch in the history of music after that of Gregory the Great. Palestrina starved through seven pontificates, but in and by his sufferings he became great. The committee of cardinals applied to Palestrina to save music to the church by such a composition as would silence opposition. In answer to this request, Palestrina composed his *Missa Papæ Marcelli*. When the Pope heard one of these masses, he declared that it must have been some such music that the apostle of the Apocalypse heard sung by the triumphant hosts of angels in the New Jerusalem. The crisis was passed, and music was saved to the church. Palestrina may be said to have founded a school of church music. He was skilled in all the intricacies of his art, and carried the science of counterpoint much higher than had been done before. Some of his masses and motets are still in use in the Roman-Catholic Church; and three of his motets, adapted to psalms, are still in use in the English cathedral service. He was buried with great pomp in St. Peter's. His last words were directions to his son for the publication of his manuscripts, — "*for* the glory of the Almighty, and his worship in the congregations of the faithful."

The oratorio, for a time, advanced side by side with the opera; but a divergence came, not long after the beginning of the seventeenth century. Carissimi and the Scarlattis had prepared the way in Italy; and Bach (1685–1750), Handel (1684–1758), Haydn (1733–1809), and Mendelssohn (1809–47), besides others less conspicuous, made the oratorio extremely popular in Germany, England, and the United States. Of the masters of the symphonic school, and of the great writers for the lyric stage, it is not necessary here to speak. A recent elaborate work in the style of the oratorio is Gounod's *Redemption*.

We turn to take a brief survey of the history of church music in America. When the Puritans came to this country, they brought with them *Ainsworth's Version of the Psalms*. In 1640 *The Bay Psalm-Book* was printed; and the music for the later editions was taken principally from *Ravenscroft's Collection* (London, 1618). About the year 1690, music was first published in this country. In 1712, or thereabout, the Rev. John Tufts published *A Very Plain and Easy Introduction to the Art of singing Psalm-Tunes*. In 1718 Dr. Cotton Mather published *Psalterium Americanum:* this was followed in 1721 by Walter's singing-book, — *The Grounds and Rules of Musick explained*. There was much ignorance, and not a little bigoted prejudice, among the churches against singing by note; but gradually singing-schools were established, which prepared the way for a general awakening of interest. In 1761 a music-book was published, under the title of *Urania:* three years later, another collection of music was published in Boston by Josiah Flagg. In 1770 William Billings published in Boston a collection which had a wide popularity. Choirs and singing-societies had become general; and rapidly the people learned to sing the simple melodies and crude harmonies which were furnished them.

The republication of the *Lock Hospital Collection* (Boston, September, 1809), and of the *Harmonia Sacra* (Andover, 1816), marked a new era in musical culture in this country. It was the first grammatical music given to our people. Early in this century, Lowell Mason, Mus. Doc. (1792–1872), and Thomas Hastings, Mus. Doc. (1784–1872), began their musical careers, — the one in Boston, and the other in New York. Singing-schools and musical societies and conventions were multiplied. More than seventy distinct musical publications were issued by these two writers; and for some years a new collection of tunes was expected each year.

About the year 1856 this rapid multiplication of tune-books ceased, and ceased quite suddenly; and the present era of the "hymn-tune book" began. Much music, meanwhile, has been prepared expressly for the use of the sabbath school; and many books of what is called "refrain-music" have been published, for use in conference-meetings and revival services. With the growth of general musical cultivation, there has been developed a disposition to deny to the church a distinct *repertoire*, and to mingle secular music with sacred, and even to crowd out the sacred by the secular. The choral music, which has maintained its place so successfully in Germany and England, has not been popular here, where the people prefer light and frivolous melodies, or operatic airs, or else intricate harmonies, which can be sung, for the most part, only by professional choirs. What the re-action will be, it is not for the writer to predict.

LIT. — F. W. MARPURG: *Historisch-kritische Beiträge zur Geschichte der Musik*, Berlin, 1744–62, 5 vols.; J. N. FORKEL: *Algemeine Geschichte der Musik*, Leipzig, 1788–1801, 2 vols.; CHARLES BURNEY: *History of Music from the Earliest Ages to the Present Time*, London, 1776–89, 4 vols.; Sir JOHN HAWKINS: *History of the Science and Practice of Music*, London, 1776, 5 vols.; THOMAS BUSBY:

General History of Music, London, 1819, 2 vols.; R. G. KIESEWETTER: *History of the Modern Music of Western Europe*, 1834; WINTERFELD: *Der evangelische Kirchengesang*, Leipzig, 1843–47, 3 parts; the same: *Zur Geschichte heiliger Tonkunst*, 1850–52, 2 parts; J. W. MOORE: *Complete Encyclopædia of Music*, Boston, 1854; J. SCHLÜTTER: *General History of Music*, London, 1865, translation; C. ENGEL: *Music of the Most Ancient Nations*, London, 1864; F. J. FÉTIS: *Biographie universelle des Musiciens; et bibliographie générale de la Musique*, Paris, 1869–76, 8 vols.; the same: *Histoire général de la musique depuis les temps les plus Anciens jusqu'à nos jours*, Paris, 4 vols.; C. E. H. DE COUSSEMAKER: *Histoire de l'Harmonie au Moyen Age*, Paris, 1852; F. L. RITTER: *History of Music*, Boston, 1870–74, 2 vols.; JOHN HULLAH: *The History of Modern Music*, London, 1881; the same: *The Transition Period of Musical History*, London, 1882; GEORGE GROVE: *A Dictionary of Music and Musicians*, London and New York, 1879–83, 3 vols., with supplement; N. E. CORNWALL: *Music as it was and as it is*, New York, 1851; HOOD: *History of Music in New England*, Boston, 1846; E. HUTCHINSON: *Music of the Bible*, Boston, 1864; F. JACOX: *Bible Music*, London and Boston, 1872: new edition, London, 1878; AUSTIN PHELPS, EDWARDS A. PARK, and DANIEL L. FURBER: *Hymns and Choirs*, Andover, 1860.

In the theological department of Yale College is the Lowell Mason Library of Music, containing 8,460 publications, more than half of which belong to the department of church music. The Harvard Musical Association Library, the Boston Public Library, and the Harvard University Library, have about 2,000 volumes each of musical books and publications. THOS. S. HASTINGS.

MUSSELMANS. See MOHAMMED, MOHAMMEDANISM.

MUTIANUS, Rufus Conradus, b. at Hamburg, Oct. 15, 1471; d. at Gotha, March 30, 1526; studied at Erfurt and Bologna, and obtained in 1503 a small canonry at Gotha, where he remained for the rest of his life. He enjoyed a great reputation among the humanists; and the attitude he assumed with respect to the Reformation was very characteristic, not only for him, but for the whole party. He published only a few epigrams, but quite a number of his letters have been preserved. They are of great historical interest. See D. F. STRAUSS: *Ulrich von Hutten*, Leipzig, 1858. Some of them were published by W. E. Tentzel, in his *Supplemen. historiæ Gothanæ*, i., Jena, 1701.

MYCONIUS (MECUM), Friedrich, b. at Lichtenfels, in Upper Franconia, Dec. 26, 1490; d. at Gotha, April 7, 1546; entered the Franciscan order in 1510; became a very enthusiastic devotee of monastic exercises, and was ordained priest in 1516; but fled from the monastery in 1524, and was in the same year appointed evangelical pastor in Gotha. An intimate friend of Luther and Melanchthon, he was very active in establishing the Reformation in Thuringia; and took, also, part personally in most of the great events of the Reformation, whose history (from 1517 to 1542) he wrote. *F. M. Historia Reformationis*, edited by E. S. Cyprian, Leipzig, 1718. His life was written by MELCH. ADAM, Francfort, 1705; JUNCKER, Waltershausen, 1730; BOSSECK, Leipzig, 1739; GODOF. LOMMATZSCH, Annaeb., 1825; and LEDDERHOSE, Gotha, 1854.

MYCONIUS, Oswald, b. at Lucerne in 1488; d. at Basel, Oct. 14, 1552; was very active in reforming the Swiss schools as rector at Basel, Lucerne, and Zürich; and was in 1531 appointed professor of theology, and pastor of St. Alban's in Basel. He was an intimate friend of Zwingli, and took an active part in all the great events of the Swiss Reformation. His family name was Geisshüsler. His life was written by KIRCHHOFER, Zürich, 1813, and HAGENBACH, Elberfeld, 1859.

MYRRH is the aromatic gum, or sap, of a low thorny tree, which grows chiefly in Arabia and Ethiopia, but not in Palestine. The gum is first oily, then fluid; first yellow-white, then reddish, hardening into small globules of a peculiar balsamic smell, and bitter taste. There are several ways of collecting it: the best is to allow it to exude of itself; another way is to cut the bark of the tree. Myrrh was used for incense (Cant. iii. 6), perfume for clothing and beds (Ps. xlv. 8; Prov. vii. 17; cf. Cant. v. 1), as an oil (Esth. ii. 12), an ointment (Cant. v. 5), in the holy anointing oil (Exod. xxx. 23), and, as to-day, in medicine, and for embalming (John xix. 39). Myrrh was also put in wine to give it a spicy taste and smell; and this unintoxicating wine was a favorite with the ladies. Jesus, before his crucifixion, was offered wine mingled with myrrh (Mark xv. 23), probably the sour wine of the Roman soldiers. RÜETSCHI.

MYRTLE, The, grows wild in Asia, whence it was imported into Greece and Italy. It makes a tree ten feet high, with evergreen polished leaves, white blossoms, and agreeable odor. On account of its beauty and fragrance, it was a favorite for cultivation, even in countries where it was native. Out of its black berries, an oil and a sort of wine were made. Myrtle-branches were used in the decoration of houses and rooms on joyful occasions, were thrown in the way of victors in their triumphs, and were woven into wreaths and chaplets for heroes and guests. Myrtle-wreaths figured particularly at weddings, as the shrub was sacred to Aphrodite (Venus), and the symbol of conjugal love. The Jews used its branches to cover their booths during the feast of tabernacles (Neh. viii. 15; cf. Lev. xxiii. 40); and in the Old Testament the myrtle is the picture of the church's prosperity (Isa. lv. 13; Zech. i. 8–11). RÜETSCHI.

MYSTAGOGUE (*an initiator into the mysteries*), **MYSTAGOGY** (*introduction to the mysteries*). The latter term is applied by the Greek Fathers, and in the Greek Church, to the sacraments; and the former, to the priest who prepares candidates for baptism.

MYSTICISM has been defined as belief in an immediate and continuous communication between God and the soul, which may be established by means of certain peculiar religious exercises; as belief in an inner light, an illumination of the soul, a contemplation of the divine, which may almost dispense with the written revelation, etc. This definition, however, identifies mysticism too closely with its extravagances, its more or less unsound developments, — quietism, enthusiasm, fanaticism, etc., — and overlooks that

there is a mystical element in all true religion, both objectively in the revelation, and subjectively in the faith. According to general acceptation, therefore, mysticism simply means a one-sided development of that element. Religion is an equal interaction of the consciousness of God and the consciousness of self. But the mystic disturbs the balance by throwing himself wholly upon his consciousness of God, and, so to speak, losing the consciousness of his own self in the feeling of God. As soon, however, as the mirror of the personality of man is dimmed, the image of the personality of God is also dimmed, and the strange, pantheistic speculations, so characteristic of mysticism, begin; while, practically, the strained ideas of the power of human life to grasp and represent the divine lead into asceticism, ecstasies, etc.

In history, mysticism generally appears as the re-action against the formula. Whenever the intellectual element of religion has become crystallized into stiff dogmas, and the definition begins to tyrannize over the free flow of spiritual life, the element of feeling, mystical in its very nature, rises and protests. Thus Brahmanism called forth Buddhism; the Talmud, the Cabala; the Mohammedan Koran-worship, Sufism; and, within the pale of Christendom, the theology of the Spanish Inquisition called forth the Alombrados, Jesuitism, Quietism, Jansenism, etc. This must not be understood, however, as if the appearance of mysticism in history merely consisted of a series of abrupt outbursts. On the contrary, between the single phenomena there is a strong internal connection. At the foundation of the Christian Church, John stands as the born mystic in the circle of the apostles. Later on, Alexandria, the tomb of pre-Christian mysticism, became the cradle of Christian mysticism. From the Alexandrian theology ensued monasticism and the pseudo-Dionysian writings; that is, the practical organ and the speculative representation of Christian mysticism. Finally, during the middle ages, mysticism gained the ascendency over scholasticism in the Western Church, and produced the Reformation. But there is a palpable connection between the Johannean logos-doctrine and the Alexandrian theology, and between the pseudo-Dionysian writings and the Victorines. Indeed, mysticism and scholasticism, though the former generally appears as the re-action against the latter, are simply the two faces of the head of Janus, equally important in the history of the Church; and when in the middle ages, scholasticism stood at its highest, mysticism also reached its fullest development.

The mediæval mysticism falls into three groups, — the Greek, the Gallo-Romanic, and the Germanic. The mysticism of the Greek Church found in the fifth century its type in the pseudo-Dionysian writings, and, in the seventh century, its most considerable representative in the monk Maximus. After that time, it seems, in the cells of the monks, to have sunk into a merely pathological quietism; and, if the mental state of the Hesychasts can be designated as a kind of religious somnambulism, the Greek Church may be said, in the synods of Constantinople of 1341, 1347, and 1350, to have established somnambulism as the highest form of divine revelation. A corresponding phenomenon is found in the Western Church in the visions of the female saints, — Elizabeth of Schönau, St. Hildegard, St. Birgitta, St. Catharine of Siena, and others; but the phenomenon has there a distinctly popular character. Nicolaus Cabasilas, in the fourteenth century, shows that the Greek mysticism, however, was capable of higher inspirations; though it is a striking fact, that, even in the Greek and Russian churches of to-day, mysticism presents a peculiar aspect of merely pathological sombreness. Another trait is also very characteristic, — the tendency the Greek mysticism evinces to fall into heresy. From the old mystical Gnosticism and Manichæism grew up a great number of heretical sects, some of which were very powerful, as, for instance, the Paulicians in the seventh century, and, later on, the Bogomiles, who were intimately connected with the wide-spread communities of the Cathari in the Western Church. The passing conflict between scholasticism and mysticism, which took place when Bernard of Clairveaux attacked Abelard, afterwards developed into a continuous contest. The pseudo-Dionysian writings, which were introduced in the Western Church in the ninth century by Scotus Erigena, formed the basis of this Gallo-Romanic mysticism. Its principal seat was the monastery of St. Victor in Paris; and its principal representatives were Hugh, Richard, and Walter of St. Victor, all belonging to the twelfth century. Its most characteristic trait may be found in the curious fact, that, though it made a decided opposition to scholasticism, it was itself scholastical, and used the same forms and methods as its adversary. No wonder, therefore, that Bonaventura in the thirteenth, and Gerson in the fourteenth, century, endeavored to reconcile the two antagonists. In the writings of Joachim of Floris this mysticism assumed an apocalyptic character. Among its aberrations may be mentioned the Gospel of the Holy Spirit, the Fratricelli, the Beguines, and the Beghards, etc. At the beginning of the thirteenth century a mystical pantheism stood in full bloom in the Rhine regions among the Brethren of the Free Spirit. It is generally put in connection with the Aristotelian pantheism of Amalric of Bena, and David of Dinanto; and Meister Eckart, a provincial of the Dominican order, and consequently one of the chief champions of orthodoxy, is often mentioned as one of the centres of the whole movement. Eckart's views are at all events very closely related to those of Scotus Erigena. Among his successors were Tauler, the great mystical preacher; Suso, a poetical genius; Ruysbroek, the *doctor extaticus;* and others. From the Rhine region, the movement passed on into the Netherlands, where Gerhard Groot formed the community of the Brethren of Common Life, to which Thomas à Kempis belonged. Its final result was the German Reformation.

In the history of the Reformation, the Anabaptists designate a wild outburst of an unsound, fanaticized mysticism; and, as soon as doctrinal correctness gained the ascendency in Lutherdom over the living faith, the protests of mysticism appeared often in very curious forms, such as the montanistic chiliasm of Petersen, the ascetic theosophy of Gichtel, the pantheistic spiritualism

of Dippel, etc. (See G. Arnold: *Kirchen- und Ketzer-Geschichte*, 1699, vol. ii.) During the eighteenth and nineteenth centuries, mysticism entered into various combinations with Pietism, Herrnhutianism, Methodism, etc., producing, in the eighteenth century, the Hebræans in Holland, the Hutchinsonians and Jumpers in England, the Zionites in Norway, etc., and, in the nineteenth century, the Antonians in Switzerland, the Harmonists in North America, the Muckers in Würtemberg, etc. But most of these phenomena belong under the head of chiliasm, or fanaticism, rather than under that of mysticism. The Reformed Church also had its mystics in the Labadists, besides a number of wild aberrations; and it is a curious fact that the Reformed Labadism on the one side is connected with the Roman-Catholic Jansenism, and on the other with the Lutheran Spenerism. The Jansenists are the mystics of the modern Roman-Catholic Church. But also the Alombrados in Spain, and the Molinists in Italy must be mentioned, besides a number of independent phenomena, — St. Francis of Sales, Fénelon, Michael Bajus, etc.

Lit. — Heinroth: *Geschichte und Kritik des Mystizismus*, Leip., 1830; Görres: *Die christliche Mystik*, Regensburg, 1836–42, 4 vols.; Helfferich: *Die christliche Mystik*, Hamburg, 1842, 2 vols.; [Arnold: *Kirchen- u. Ketzer-Historie*, Schaffhausen, 1742; L. Noack: *Die christliche Mystik nach ihrem geschichtlichen Entwicklungsgange im Mittelalter u. in d. neuern Zeit dargestellt*, Königsb., 1853; R. A. Vaughan: *Hours with the Mystics*, London, 1856, 2 vols., 3d ed., 1880; Hamberger: *Stimmen aus dem Heiligthum der christl. Mystik u Theosophie*, Stuttgart, 1857; M. Jocham: *Lichtstrahlen aus den Schriften katholischer Mystik*, München, 1876 sq.; W. Preger: *Geschichte d. deutschen Mystik im Mittelalter*, Leip., 1881, 2 pts.]. J. P. LANGE.

MYTHICAL THEORY, The, and the **Legendary Theory,** form a group of their own among the false theories of the life of Christ. They agree in considering the gospel narrative, in all its supernatural and miraculous features, as a poetical fiction: but they differ in the closer definition of the character of the fiction; the one dissolving the statements into myths, the other into legends.

The myth starts from an idea, and invents facts to embody and represent it: the legend starts from facts, which it modifies and alters, until they fit a certain idea. The myth-making instinct belongs naturally to the childhood of a nation, and may be considered as a stepping-stone towards truth. The various mythologies — the Indian, Greek, Scandinavian, Finnish, etc. — are splendid examples of its activity. The legendary instinct appears much later in the life of a people, and arises from an exuberant imagination and religious enthusiasm, but also from an utter want of the critical faculty. It seems to be merely a weakness, a lack of power to grasp the truth, and to distinguish it from fiction. The mediæval martyrology is a typical instance of its *modus operandi*.

The mythical theory was applied to the gospel history by D. F. Strauss, in his *Leben Jesu*, 1835. He does not deny the historical existence of Jesus: he even admits him to have been a religious genius of the first magnitude. But, from pantheistic premises, he resolves all the supernatural and miraculous elements of Christ's person and history into myths, or imaginative representations of religious ideas. The ideas thus symbolized, especially the idea of the essential unity of the divine and human, are declared to be true in the abstract, as applied to humanity as a whole, but denied in the concrete, or in their application to an individual. The theory may be reduced to the following syllogism: There was a fixed idea in the Jewish mind, nourished by the Old-Testament writings, that the Messiah would perform certain miracles, — heal the sick, raise the dead, etc.; there was a strong persuasion in the minds of the disciples of Jesus, that he actually was the promised Messiah: therefore the mytho-poetic faculty instinctively invented the miracles corresponding to the Messianic conception, and ascribed them to him.

The legendary theory was applied to the gospel history by E. Renan, in his *Vie de Jésus*, 1863. He agrees with Strauss with respect to the fictitious character of the gospel narrative; but he has a better appreciation of the realness, and of the environments, of the life of Jesus. He correctly remarks, that the term "myths" is more applicable to India and primitive Greece than to the ancient traditions of the Hebrews and the Shemitic nations in general. He prefers the terms "legends" and "legendary narratives," "which, while they concede a large influence to the working of opinions, allow the action and the personal character of Jesus to stand out in their completeness." He regards the so-called "legend" of Jesus as the fruit of the consentaneous enthusiasm and imaginative impulse of the primitive disciples. No great event in history, he says, has passed without creating a cycle of fables; and Jesus could not have silenced those popular creations, even if he had wished to. Thus he brings the gospel history down to a level with the history of Francis of Assisi, and other marvellous saints of the Roman-Catholic Church; though, inconsistently enough, he prefers to quote the myth of Sakya-Muni, the founder of Buddhism, as a parallel, thus falling back upon the mythical theory.

The mythical theory has been fully refuted by Neander, Ullmann, Lange, Tholuck, Ebrard, etc.; the legendary theory, by E. de Pressensé, Van Oosterzee, Beyschlag, Henry B. Smith, etc. See Schaff: *The Person of Christ*, New York, 12th ed., 1883; H. B. Smith: *Faith and Philosophy*, New York, 1877; George P. Fisher: *Essays on the Supernatural Origin of Christianity* (3d ed., New York, 1877), pp. 339 sqq. and 438 sqq.

N.

NA'AMAN (*agreeableness*), a distinguished Syrian general, who, through the agency of Elisha, was miraculously cured of leprosy by dipping himself seven times in the Jordan. The story is found in 2 Kings v., and teaches many valuable lessons of the goodness of God and the pride of man. On the traditional site of Naaman's house in Damascus, there is to-day a leper-house. Our Lord refers to Naaman's cure in his sermon to the Nazarenes (Luke iv. 27).

NAASENES. See GNOSTICISM, p. 880.

NA'BAL (*fool*), a synonyme of churlishness and bestiality; the husband of the wise Abigail (who subsequently was married to David), and a wealthy citizen of Maon, a town of Judah near Hebron. He refused to provide food for David and his band; whereupon David determined his destruction, but was prevented by Abigail's prudent gifts. Nabal, on being told by her of her action as he was recovering from a drinking-bout, was seized with an illness, from which he died in ten days. The episode is related in 1 Sam xxv. 2–42.

NABATÆANS. See ARABIA, p. 123.

NADAL, Bernard Harrison, D.D., LL.D., b. in Talbot County, Md., March 27, 1812; d. at Madison, N.J., June 20, 1870. He was admitted as a preacher in the (former) Baltimore Conference, 1835, and had various charges, several in Baltimore, Philadelphia, and Washington. While stationed at Carlisle, he studied in Dickinson College, and was graduated 1848. From 1854 to 1857 he was a professor in Indiana Asbury University. From 1867 till his death he was professor of church history in Drew Theological Seminary, and, after Dr. McClintock's death, was acting president. Dr. Nadal was a vigorous abolitionist. By his speeches and sermons on this subject he made a great impression. His attainments were quite extensive, and he was a welcome contributor to the religious press. He was, for a session, chaplain to Congress. See Memoir, in the posthumous volume of his sermons, *New Life Dawning, and other Discourses*, New York, 1873.

NA'HOR is the name of Abraham's grandfather, the father of Terah (Gen. xi. 22, 24), who led the Hebrews into Ur Casdim; and also the name of Abraham's brother (Gen. xi. 26). This younger Nahor had eight sons (Gen. xxii. 23), among whom was Bethuel, the father of Rebekah. When Abraham went forward to the west, Nahor remained in Mesopotamia, in "the city of Nahor" (Gen. xxiv. 10), and continued a Pagan. The relation, however, between the two lines, — that of Abraham and that of Nahor, — was not immediately broken off (Rebekah, Leah, and Rachel).

NA'HUM (נַחוּם, *consolation*), one of the twelve Minor Prophets, who consoled Israel with the prophecy that Jehovah would punish its chief enemy, Assyria. He is called (i. 1) the "Elkoshite." Jerome speaks of Helkesei, or Elkosh, as a village in Galilee which had been pointed out to him; and perhaps this was the same as the present El-Kauzeh, near Ramah, in Naphtali. Some hold that Alkuseh in Assyria was the prophet's birthplace; but, as this rests upon a tradition dating back only to the sixteenth century, we prefer to connect Nahum with the place mentioned by Jerome. Some hold that the prophet wrote in Assyria; and appeal is made to the Assyrian coloring of the imagery, to the absence of references to any sojourn in Judah, and to the language. As to the Assyrian coloring, it is nothing more than we would naturally expect from a vivid imagination. As for the absence of references to any sojourn in Judah, which Ewald presses, Maurer and Hitzig refer to i 4, and Umbreit to i. 13–ii. 3, as making directly the opposite impression. Ewald brings forward three words — הֲצֻבָּ (ii. 8), מִנְזָר (iii. 17), טִפְסָר (iii. 17) — as being of Assyrian origin; and the last two certainly are. But no one has thought of asserting that Jeremiah uttered his prophecy in Assyria because he uses the third of these words (li. 27) and other Oriental terms.

The *date* of Nahum is put by most of the critics in the reign of Hezekiah: some, however, regarding it as having been uttered before Sennacherib's invasion; others, during its continuance, and occasioned by it. Ewald makes the prophet a contemporary of Josiah, and regards him as having the attack of Phraortes against Assyria in mind. It has been thought that Sennacherib's defeat before the walls of Jerusalem was fresh in the prophet's mind; but this cannot be made out with any certainty from i. 9, 11, 12, ii. 13. The only safe starting-point for determining the date is the passage iii. 8 sqq. Here an historical fact is appealed to, which Schrader has confirmed from the cuneiform inscriptions. These record the destruction of No-Amon (see margin to iii. 8), or Thebes, which was accomplished by Assurbanipal in his second campaign against Egypt (probably 665 B.C.). Nahum threatens Nineveh with the same fate that had come upon Thebes, and had the destruction of the latter vividly before his mind. We may, therefore, set the date of the prophecy at 660 B.C.

The prophecy depicts the power of God in the judgment against Nineveh, and derives it from her sins. The genuineness has been undisputed, except the first part of i. 1 by Eichhorn, Bertholdt, Ewald, etc. But there is no good reason for disputing this; for, as Häverneck says, why should it be considered unfitting if the prophet, before announcing his name, should declare the purpose of the book? Nahum's style is distinguished by poetical beauty and classic purity. Lowth, in his *Hebrew Poetry*, pungently says, "Of all the Minor Prophets, no one seems to equal Nahum in sublimity, warmth, and boldness," etc.

LIT. — Commentaries, — LUTHER, 1555; CHYTRÆUS, Viteb., 1565; HAFENREFFER, Stuttg., 1663; ABARBANEL, Helmst., 1703; H. A. GRIMM, Düsseld., 1790; KREEN, Hardevici, 1808; JUSTI, Leipzig, 1820; HOELEMANN, Leipzig, 1842; O. STRAUSS, Berol., 1853; KLEINERT (Eng. trans., in the Lange series by Professor ELIOTT, New York, 1875); GANDALL, in *Speaker's Commentary*,

New York, 1876. See the *Introductions to the Old Testament* of BLEEK, KEIL, REUSS, etc., and MINOR PROPHETS. VOLCK.

NA'IN (*beauty*), now Nein, six miles south-east of Nazareth, on the north-western edge of Little Hermon. It is memorable as the scene of Christ's raising the widow of Nain's dead son to life (Luke vii. 11–18). It was once a town of considerable size, with walls and gates: it is now a miserable little Mohammedan village.

NAMES, Biblical Significance of. Names are designed to distinguish objects. Originally they were not words arbitrarily chosen, but expressed the distinct impressions which objects made upon, or the special relations in which they stood to, the person. Thus, as it would appear, the first giving of names (Gen ii. 20) followed and defined the peculiarities of the animals named. The nomenclature of localities also was determined by some natural characteristic (e.g., Rama, Mizpah, Jericho, etc.) or historical occurrence (Gen. xi. 9, xxii. 14, xxvi. 20, xxviii. 19, etc.). The same may be said of the names of persons. They bring out some prominent characteristic connected with the birth, etc. (Gen. xxv. 25–30; 1 Sam. iv. 21, etc.), or designate the specific historical place of the individual (Gen. iii. 20, iv. 25). The name was also regarded as an omen; as, for instance, in the case of Benjamin (Gen. 35, 18), Nabal (1 Sam. xxv. 25), etc.

In the Bible, names are specially significant as pledges of the divine guidance, and defining the relation of the bearer to God. Such names were either given at birth, — as Noah (Gen. v. 29), Ishmael (xvi. 11), Isaac (xxi. 3), Jesus (Matt. i. 21), etc., — or subsequently, on some particular occasion, as the entrance upon new relations, as in the case of Abraham (Gen. xvii. 5), Sarah (xvii. 15), Israel (xxxii. 28), Joshua (Num. xiii. 16), Cephas (John i. 42), Barnabas (Acts iv. 36), etc. In the same way, perhaps, Saul took the name "Paul" from his first convert, Sergius Paulus (Acts xiii. 12). The prophets laid much emphasis upon a name. Nathan calls Solomon Jedidiah (2 Sam. xii. 25); and Hosea (i.) and Isaiah (vii. 3, viii. 3) press out of or into the names of their children, prophecies. When God chooses a man on account of personal qualifications he calls him by name (Exod. xxxi. 2; Isa. xlv. 3, 4). The reception of a new name from God (Isa. lxv. 15; Rev. ii. 17, etc.) indicates a new personal relation to God, inaugurated by grace.

The names used by different nations are an important monument of the national spirit and moral tone. Likewise the names current in Israel are a significant testimony to its peculiar calling, and amongst no people of antiquity do relatively so many names occur of a religious origin. Matthew Hiller's collection (*Onomasticon*) contains a hundred names of this kind. Compounded with the divine name, אֵל (*El*), שַׁדַּי (*Shaddai*), צוּר (*Tzur*), and, later, with יהוה (*Jahveh*), they contain references to God's attributes, and his relations to the chosen people, or express hope in and thanks and petition to God. The religious significance of the name was enhanced by the connection of the naming of boys with circumcision (Luke i. 59, ii. 21). To be called by one's name was another expression for the rights of inheritance (Gen. xlviii. 16; Deut. xxv. 6, 7). Children frequently preserved the name of their father; and the term *bar* (son) was prefixed, as in Bartholomew, Bartimæus, etc. In the later periods of Israel's history, Aramaic (Martha, Tabitha, etc.), Greek (Aquila, Mark, etc.), and other foreign names were introduced, or Hebrew names were furnished with Greek forms; as Lazarus for Eleazar, Matthew for Amittai, etc. Many Jews also added a foreign name to their original Hebrew name; as John Mark (Acts xii. 12), Jesus Justus (Col. iv. 11), etc.

The names of God and Christ are also of deep significance. God announces his name as expressive of the relation in which he places himself to men, or the attributes by which he wishes to be known and appealed to. He thus designates what he is to men. He is the God who seeth (Gen. xvi. 13); and that which is characteristic of the patriarchal stage of revelation is expressed in the divine name *Elshaddai* ("the Almighty God," Gen. xvii. 1). It is he who changes the name of Abram with the allusion to the patriarch's being the progenitor of a numerous posterity, — he who subjects nature to his purposes. For the meaning of Jehovah and Elohim see the articles. The expression "name of God" indicates the entire administration of God, by which he reveals himself and his attributes to men. The believing Hebrew even saw God's glory and power displayed in the realm of nature; and the Psalmist exclaims (viii. 1), "How excellent is thy name in all the earth!" But the expression is used more particularly of God's revelation of himself to his people. Thus Israel is said to "walk in the name of the Lord" (Zech. x. 12), that is, to experience his power; and the expression, "Thy name is called upon us" (Jer. xiv. 9, margin), is only a further explanation of the previous expression, "Thou art in our midst." And, when God announces his mighty presence, it is said, "Thy name is near" (Ps. lxxv. 1).

Likewise in the New Testament, the expression, "the name of Christ," refers to all that Jesus is to men, and to the manner of his revelation of himself to them, that they may believe, know, and call upon him: hence the pregnant expression, to "bear Christ's name," etc. (Acts ix. 15), and to preach remission of sins in his name (Luke xxiv. 47); so that the preaching derives its authority from the dignity of Christ, and its power from his ability to save, in which he reveals himself to men. Such expressions as "to believe in the name of Christ" (John i. 12), "saved by his name" (Acts iv. 12), "to have life through his name" (John xx. 31), all refer to the saving and life-giving power in Christ, which is communicated to the believer. The expression, "to be baptized into the name of Christ," signifies primarily that the candidate is received into a saving relation with God, and into the experience of that which God is to man as the Father, Son, and Holy Spirit.

LIT. — On the Hebrew names, see EWALD: *Ausf. Lehrbuch d. hebr. Sprache*, 8th ed., pp. 667 sqq.; NESTLE; *D. israel. Eigennamen nach ihrer religionsgeschichtl. Bedeutung*, Harlem, 1876; [HILLER: *Onomasticon*, Hamburg, 1706; J. SIMON: *Onomasticon V. Test.*, and *N. Test. et Libb. V. Test. Apoc-*

ryphorum, Halae Magdeburg, 1741; J. FARRAR: *Proper Names of the Bible*, 2d ed., London, 1844; A. JONES: *The Proper Names of the Old Testament expounded and illustrated*, London, 1856; W. F. WILKINSON: *Personal Names in the Bible*, etc., London, 1865]. OEHLER (von ORELLI).

NAMES. 1. *Those used among Christians.* — In the church of the first five centuries, there was great indifference respecting personal names; so that Christians were content to have themselves, and to give their children, names borne by heathen divinities, and names derived from Pagan services. Some of the Fathers (Chrysostom, Ambrose) protested that fitting names should be chosen, but they seem to have had small following. Yet we do meet with persons who took additional names: thus Eusebius added the name Pamphili, in memory of Pamphilius, a martyr whom he greatly revered; and Cyprian added the name Cæcilius, that of him to whom he owed his conversion. In later times the spread of saint and relic worship led to the general adoption of the names of saints at baptism, and children were baptized with such names. "In the fourteenth century, Ladislas Jagellon, Duke of Lithuania, on becoming a convert to the faith, persuaded many of his subjects to follow his example. In consequence of their numbers, they were baptized in companies, the same name being given to all in one company. All the men in the first company were named Peter; and all the women, Catherine. In the second company the names given were Paul and Margaret; and so on."

2. *Those given to Christians.* — The chief names for themselves in the apostolic and sub-apostolic periods were *Saints* (ἅγιοι), *Elect* (ἐκλεκτοί), *Brethren* (ἀδελφοί), *Faithful* (πιστοί), *Catholics*, *Pisciculi*, in allusion to Ἰχθύς (see art. ICHTHUS), and above all *Christians* (see art. CHRISTIAN, ORIGIN OF THE NAME). Several opprobrious names were applied to Christians; such as (1) *Atheists*, a very common appellation, arising from their refusal to acknowledge the heathen divinities to be gods at all. "Away with the atheists!" was a cry which was heard by many another martyr than Polycarp. (2) *Nazarenes*. (3) *Galilæi*. The last two terms were derived from the locality of our Lord's home, — Nazareth in Galilee. (4) *Græcus*, *Græculus*, in current speech "impostor," such was the reputation of the Greeks. (5) *Cross-*, *Sun-*, *Ass-worshippers*. (6) Other epithets, *Magicians*, *Suicides*, the *Reckless*, the *Desperate*, etc. See Miss YONGE: *History of Christian Names*, London, 1863, 2 vols., and SMITH and CHEETHAM: *Dict. Chr. Antiq.*, s.v. "Faithful," and "Names."

NANTES, The Edict of, regulating the relations between the Reformed Church in France and the State, was issued by Henry IV., April 13, 1598, and revoked by Louis XIV., Oct. 17, 1685. It was very far from establishing religious liberty in France, or placing the Protestants on equal terms with the Roman Catholics. It granted freedom of conscience, but not freedom of worship. The Protestants were allowed to celebrate divine service, only in certain places and under certain restrictions. They were obliged to keep all the feast and fast days of the Roman Church, pay tithe to her priests, and conform to her marriage-laws. But they gained admission to the universities, schools, and hospitals; and mixed courts were established for cases in which the litigants were of different denominations. After it had been signed by the king, its verification by the parliaments presented many difficulties; and infringement on its regulations took place even during the reign of Henry IV. The plea on which Louis XIV. revoked the edict was, that — in consequence of the vigorous and cruel measures taken, there were no more Protestants in France. See the special treatises by SANDER (Breslau, 1885), SCHOTT (Halle, 1885), BERSIER (Paris, 1886).

NAPH'TALI. See TRIBES OF ISRAEL.

NARD. See SPICE.

NARDIN, Jean Frédéric, b. at Montbéliard in 1687; d. at Blamont in 1728; studied theology at Tübingen; was strongly impressed by the German pietism, and was appointed pastor of Hericourt in 1714, and of Blamont in 1715. A collection of his sermons (*Le prédicateur évangélique*, Basel, 1735) was often reprinted, last in Paris, 1821, in 4 vols. His life was written by Duvernoy.

NARTHEX, an architectural term, of somewhat doubtful etymology, designating that portion of the ancient church — sometimes without and sometimes within the building — in which the catechumens and penitents gathered. It communicated with the nave by the "beautiful gates," where stood the *Audientes;* and with the outside, by the "great gates," where stood the catechumens.

NASMITH, David, Scotch philanthropist, b. at Glasgow, March 21, 1799; d. at Guildford, Nov. 17, 1839. He was the originator of city missions, having established the first one, in Glasgow, 1826. He founded the London City Mission, 1835, and city missions in many other cities of Great Britain, Canada, and the United States. From 1821 to 1828 he was secretary to the united benevolent societies of Glasgow, but spent the remainder of his life in propagating his benevolent schemes. See JOHN CAMPBELL: *Memoirs of David Nasmith*, London, 1844.

NATALIS (NOEL) ALEXANDER, b. at Rouen, Jan. 19, 1639; d. in Paris, Aug. 21, 1724; entered the Dominican order in 1655; taught, for several years, theology in the convent of St. Jacque, in Paris, and was appointed provincial of his order in 1706. On the instance of Colbert, he wrote his *Selecta historiæ ecclesiasticæ capita*, Paris, 1677–86, 24 vols.; to which he afterwards added six volumes of Old-Testament history. The work is a series of dissertations, rather than a continuous history. It is written in a liberal spirit, and from a Gallican point of view. The first parts, in which the Gallicanism of the author had no opportunity of showing itself, gained much favor even in Rome, but so much the greater was the disappointment caused by his representation of the middle ages; and by a decree of July 13, 1684, Innocent XI. forbade people to read the book, under penalty of excommunication. Natalis Alexander, however, did not recant. He defended his book, and Benedict XIII. finally removed it from the Index. He also wrote a *Theologia dogmatica et moralis* (Paris, 1693, often reprinted), some homilies, etc. UHLHORN.

NA'THAN (*given*), a name of frequent occurrence among the Hebrews. A son of David, born to him by Bathsheba, in Jerusalem (2 Sam. v. 14; 1 Chron. iii. 5), bore that name, and may have received it in honor of the celebrated prophet

Nathan, the sublime model of a court priest, who exercised a great and beneficent influence on the reign of David. He forbade him to build the temple, but promised him blessings in his seed (2 Sam. vii.); he awoke his conscience by the beautiful parable of the lamb of the poor man (2 Sam. xii.); and it was principally through his exertions that Solomon was declared heir apparent (1 Kings i.). At the court of Solomon, his two sons, Sabud and Asarjah, held high offices.

The poet Lessing chose Nathan for the name of his model Jew (Moses Mendelssohn) in the famous drama, *Nathan der Weise*, of which there is a good translation by Miss E. Frothingham, New York, 1867.

NATHAN'AËL. See BARTHOLOMEW.

NATIVITY OF CHRIST. See CHRISTMAS.

NATURAL ABILITY. See INABILITY.

NATURAL LAW. The definition of a natural law always consists of three constituent elements, — matter, its inherent force, and the invariableness of the activity of the force. By induction, this invariableness — the external identity of effects when the causes are identical — is first made into an internal necessity (that is, an empirical result is made into a postulate of reason); and then all natural laws known are combined into one great totality, the law of nature, denoting the internal necessity with which the whole world of phenomena springs from the causality inherent in nature. Twice the idea of the law of nature, or natural law, touches theology, and has to be considered by the theologian, — once in the department of dogmatics, and again in the department of ethics.

Christian dogmatics must define the relation between the necessity of the law of nature and the omnipotence of the living God, both with respect to the creation and with respect to the government of the world. The question is, whether the law upon which nature, the whole world, all creation, stands, admits or excludes any further direct interference from the side of God; and the answer to that question will decide upon the possibility or impossibility of miracles. Nature may be conceived of pantheistically, as the all, in which even God has become absorbed; and it may be conceived of deistically, as an accomplished fact, which, from the moment of its completion, becomes utterly external to God. In both cases the possibility of miracles must be denied. The theological representative of the first-mentioned view is Schleiermacher. Christian ethics must define the difference between the causality of natural forces and the causality of the human will, between the necessity of nature and the freedom of man, between natural law and moral law. On account of his sharp distinction between *phænomena* and *noumena*, theoretical and practical reason, subject and object, etc., it came natural to Kant to define the difference between natural and moral law as one between fact and commandment; but, when the distinctions of Kant had been blunted by the philosophy of Schelling, it came equally natural to Schleiermacher to oppose the forced and strained idea of duty descending from Kant, and give an exposition of Christian ethics from the view, not of duty, but of the highest good, though thereby even spiritual life assumed the aspect of a natural process, and the idea of the freedom of will became much obscured.

Thus natural law is, both in dogmatics and in ethics, confronted with freedom, — in the former with the freedom of God, in the latter with the freedom of man; and the great problem of theology is, that neither the omnipotence of God be deistically circumscribed, nor the freedom of man pantheistically destroyed, by the necessity of nature. Every thing depends upon the true conception of the spirit, and "the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17). C. BECK.

NATURAL RELIGION. See RELIGION.

NATURAL THEOLOGY is the scientific exposition of the existence, nature, and attributes of God, so far as revealed to us by nature. Of the legitimacy and value of this science, two directly opposite views have been propounded. On the one side, it has been said that natural theology is not a science, but a misunderstanding; first, because the idea of God, and all the ideas immediately connected with or dependent on it, are intuitions, of which no evidence or demonstration can be given; and, next, because nature, on account of its very character, can give no revelation of God. To the first objection, however, may be answered, that, though the idea of God is truly an intuition, the scientific refutation of the denials of that intuition is not only not valueless, but even necessary. And the second objection depends simply on a superficial and materialistic view of nature, which may usurp, but can never vindicate for itself, the title of being truly scientific. On the other side, it has been said that the natural revelation of God is so complete as to make a supranatural revelation quite superfluous, and that, consequently, natural theology is the only true theology existing. It is apparent, however, that, about the salvation of man, nature can tell us nothing; and consequently a natural theology which does not establish itself as an introduction to Christian theology is in its very essence a denial of Christianity.

Natural theology figures particularly in the deistic controversies of the last century. The deists claimed that there was no need of any *revealed* theology. See DEISM.

LIT. — BUTLER: *Analogy*, Lond., 1736; PRIESTLEY: *Institutes of Natural Religion*, 1772; PALEY, *Natural Theology*, 1802; CHALMERS: *Bridgewater Treatise for 1833*. McCOSH and DICKIE: *Typical Forms and Special Ends in Creation*, 1856; BUSHNELL: *Nature and the Supernatural*, New York, 1858; DUKE OF ARGYLL, *Reign of Law*, London, 1866; CHADBOURNE: *Natural Theology*, 1867; GILLETT: *God in Human Thought, or Natural Theology*, 1874; JACKSON: *Philosophy of Natural Theology*, London, 1874; A. BARRY: *Manifold Witness for Christ* (pt. i., "Christianity and Natural Theology"), London, 1880.

NAUDÄUS, Philippus, b. at Metz, 1654; d. in Berlin, 1729; sought refuge in the latter city in 1687; became a member of the academy as a mathematician, and acquired a name in the history of theology by his stanch defence of the old doctrinal system of the Reformed Church, with its strict Calvinistic orthodoxy. He fought for supralapsarian predestination, imputative justification, etc.; and in his great work, *La souveraine perfection*

de Dieu, he opposed every attempt at mitigating the old doctrines. But the times when doctrinal correctness was thought of paramount importance had gone by, and the works of Naudäus exercised only a small influence. A. SCHWEIZER.

NAUMBURG, Convention of, 1561. Soon after the accession of Pius IV. (Jan. 6, 1560), preparations were made for the re-opening of the Council of Trent; and threatening rumors began to spread, of a new religious war for the purpose of stamping out Protestantism. The Protestants, it was said in Roman-Catholic circles, do not adhere any longer to the original Confession of Augsburg. They have split into many parties; they allow all kinds of innovations among themselves, and are consequently no longer entitled to those rights which were granted to them by the peace of Augsburg. To the Protestants it was evident that unity and concord were absolutely necessary; and, at a meeting of Duke Christof of Würtemberg, the Elector Friedrich the Pious of the Palatinate, and his son-in-law, Duke Johann Friedrich of Saxony (at Hilsbach, June 29, 1560), it was determined that all the Protestant princes should be invited to a convention at Naumburg-on-the-Saale, in order to come to an agreement both with respect to a new subscription to the Confession of Augsburg, as a manifestation of their unity, and with respect to the policy to be adopted towards the Council of Trent. The convention met Jan. 20, 1561, and lasted till Feb. 8, holding twenty-one sittings. Personally present were the Elector Friedrich III. of the Palatinate, and his son, the Count-palatine Casimir, the Elector August of Saxony, the Count-palatine Wolfgang of Zweibrücken, and his cousin Hans Georg, Duke Johann Friedrich of Saxony, Duke Christof of Würtemberg, and his son Eberhard, Duke Ulrich of Mecklenburg, the Dukes Ernst and Philipp of Brunswick-Grubenhagen, Margrave Charles of Baden, Count Georg Ernst of Henneberg, Landgrave Philipp of Hesse, and his son Ludwig, Duke Francis of Lauenburg, besides a great number of counts and barons who had not been specially invited. Several princes who were not personally present — the Elector Joachim II. of Brandenburg, the Margraves Hans and Georg Friedrich of Brandenburg, the Dukes of Pommerania, Mecklenburg, Lauenburg, Holstein, etc. — had sent representatives. A general subscription of the Confession of Augsburg could not be agreed upon. On the contrary, one of the conveners of the convention, Duke Johann Friedrich of Saxony, formally protested, in the fourteenth sitting (Feb. 2), against the preface which had been added to the confession, and left Naumburg the next day: others adopted other measures to show their disagreement. More harmony prevailed with respect to the second great question of the convention, — the Council of Trent. Two papal legates, — Bishop Delfino of Faro, and Bishop Commendone of Zante, — and an imperial embassy, arrived at Naumburg, and were introduced to the convention at its sixteenth sitting (Feb. 3). They were very politely received; but when it was discovered that the papal breves inviting the Protestant princes to participate in the Council of Trent began with the words, *Dilecto filio*, they were sent back unopened, with the remark that the Protestant princes were not, and would never be, the sons of the Pope. The convention finally answered the emperor and the Pope, that none of its number would participate in the Council of Trent; that they wanted a national German council, — a council in which they not only could be heard, but also have a vote, etc.

LIT. — HOENN: *Hist. d. zu Naumburg gehaltenen Convents*, Francf., 1704; GELBKE: *D. Naumburger Fürstentag*, Leip., 1793; CALINICH: *D. Naumburger Fürstentag*, Gotha, 1870. WAGENMANN.

NAVE, an architectural term of doubtful etymology (some deriving it from *ναός*, a temple; others, from *navis*, a ship), denotes the body of the church, between the choir — from which it is generally separated by a screen, or by rails — and the porch. It is the receptacle of the congregation proper; just as the choir is the receptacle of the clergy, and the porch or narthex, that of the penitents. It generally has one or more aisles on each side, and contains the pulpit, the baptismal font, and the organ.

NAVIGATION. See SHIP.

NAYLOR, James, a Friend preacher; b. at Ardsley, Yorkshire, Eng., about 1616; d. 1660. In 1651 he was converted under the preaching of George Fox, and himself became a preacher among the Friends. His success disordered his mind; and he allowed himself to be addressed in such extravagant terms, and to be treated in such a quasi-reverential way, that he was tried by Parliament for blasphemy, and condemned to be whipped twice at different times, to be branded, have his tongue bored with a hot iron, and be imprisoned during pleasure, with hard labor. This cruel sentence was executed, and he was two years in jail. On his release he was an altered man. His lunacy had left him, and he was again received into the confidence of the Friends. His *Writings* were published in a collected edition, London, 1716. His *Life* has been several times written, 1657, 1719, and by Joseph Gurney Bevan, 1800.

NAZARENES. See EBIONITES.

NAZ'ARETH (from a Hebrew root signifying to sprout, to germinate, referring to the rich vegetation of the place), a city of Galilee, stands in a valley among the mountains which separate the plain of Zebulon in the north from the plain of Esdraelon in the south, in the same latitude as the southern end of the Sea of Galilee. The valley is long and narrow, but opens up towards the plain of Esdraelon, above which it is elevated more than three hundred feet. A zizgag mule-track leads from the plain to the valley; and the traveller is most agreeably surprised when he reaches the upper end of the path, and discovers the quiet green valley, and the stately city with its white walls. The gardens abound in olive-trees and fig-trees, and some palm-trees are also found; and the view from the tops of the north-western mountains, reaching north to Mount Hermon, and west to the Mediterranean, is one of the finest in Palestine.

The place is never mentioned in the Old Testament, or by Josephus; but its name occurs very often in the New Testament. It was the abode of the parents of Jesus (Matt. ii. 23; Luke i. 26, ii. 4, 39, 51); he spent his youth there (Matt. xiii. 54; Mark vi. 1, Luke iv. 23); it was the scene of his first public activity (Luke iv. 16);

he afterwards visited it (Matt. xiii. 54; Mark vi. 1); from it his adherents received the name of Nazarenes, which is still the common designation of the Christians in the Orient. According to Epiphanius (*Hær.* 1, 136), it was inhabited exclusively by Jews in the time of Constantine: but in the sixth century Antoninus found there, besides the synagogue, also a great basilica; and a century later, when Arculf visited it, it had two churches, — one built over the spring of the valley, and the other over the house of Mary. In spite of the conquest and destruction by the Moslim, Sæwulf tells us that it contained a celebrated monastery in 1103; and when Tancred was enfeoffed with Galilee, in 1109, he removed the episcopal see from Scythopolis to Nazareth. After Saladin's victory in 1187, and still more after the conquest by the Turks in 1517, the prosperity of the city sunk very low. In 1620, however, the Franciscans succeeded in making a settlement there; and after that time the city gradually arose again.

At present it has between 5,000 and 6,000 inhabitants; of whom 2,500 are Greek, 2,000 Mohammedan, 800 Latin, 100 Protestant, and 80 Maronites. The Latin inhabit the western, the Mohammedan the eastern, and the Greek the northern, quarter. In the Latin Church of the Annunciation, which occupies the central portion of the Franciscan monastery, there is a crypt under the high altar, where formerly stood the *casa santa*, which in 1291 was removed by angels to Tersato in Dalmatia, and thence to Loreto near Ancona. The Latin quarter also contains the Protestant church, the school of the Protestant mission, and a female orphan-asylum founded by the Female Education Society in London. [See RENAN's description in his *Life of Jesus*, and SCHAFF's, in *Through Bible Lands*, chap. xxxii.] FR. W. SCHULTZ.

NAZ'ARITES. The most important kind of vows occurring among the Hebrews was that taken by the Nazarites, — a vow of abstinence, of separation unto the Lord. It was regulated by the law (Num. vi. 1–21); which prescribed that the person, man or woman, who took the Nazarite vow, should, for the term of the vow, abstain from wine and every other intoxicating liquor, from the vinegar made of any such liquor, and, indeed, from any thing coming from the vine, from the kernels to the husks. He should, furthermore, allow his hair to grow, and keep himself clean from all defilement by dead bodies, even those of his parents, or sisters or brothers. In other respects he was not excluded from intercourse with his fellowmen. If, for instance, by a case of sudden death in his own house, the Nazarite became unclean, he should, on the legally fixed day of his cleansing, the seventh, have his hair shaved off; and on the eighth he should offer two turtle-doves or young pigeons, — one as a sin-offering, and one as a burnt-offering, — after which his head should again be consecrated, and his term begin anew. When the term of the vow was completed, the Nazarite offered one he-lamb of the first year for a burnt-offering, one ewe-lamb of the first year for a sin-offering, and a ram for a peace-offering; after which his hair was cut at the door of the tabernacle, and burnt, together with the sacrifice. The vow fulfilled, the Nazarite was allowed to drink wine, etc. Generally the term of the vow was thirty days; but instances of vows for life also occur; as Samson, Samuel, John the Baptist, etc.

The religious significance of the Nazarite vow must be sought for in its analogy to the priesthood. The abstinence from wine, the avoidance of defilement by the dead, even the long hair, which was an ornament to the Nazarite, as was the mitre to the high priest, — every thing reminds of the regulations of sacerdotal life. Indeed, though the Nazarite did not serve at the temple, his vow was a temporary and voluntary adoption of that idea on which the life of the priest was placed by birth. The institution was very old among the Hebrews: it probably originated among the Shemitic nomads, and not in Egypt; comp. the Rechabites (Jer. xxxv.), the Nabatæans (Diod. 19, 94), etc. The examples of Samson and Samuel show that it flourished during the period of the Judges. After the exile, it was renewed (1 Macc. iii. 49). The vow was often taken in cases of sickness or other trials (Josephus: *Bell. Jud.*, II. 15). Indeed, the phrase, "I will be a Nazarite, if . . . " became, according to *Mishna Nasir*, 5, 5, a common means of emphatic speech. That Paul, according to Acts xviii. 18, took the Nazarite vow, is a mere conjecture: the vow could be taken in a foreign country, but not fulfilled outside of Palestine; and there is nothing which indicates that Paul ever fulfilled a vow in Jerusalem. As the rites of the vow entailed considerable expense, it was considered a worthy thing for the rich man to defray the expenses of the poor man's vow (Acts xxi. 23 et sqq.). See H. VILMAR: *Die symbolische Bedeutung des Naziräergelübdes*, in *Studien u. Kritiken*, 1864. OEHLER.

NEAL, Daniel, historian of the Puritans; b. in London, Dec. 14, 1678; d. at Bath, April 4, 1743. He studied first at Merchant Taylors' School, London, then (1697–1700) in Rev. Thomas Rowe's academy, and then for three years at Utrecht and Leyden. Returning to London in 1704, he was chosen assistant pastor, and in 1706 full pastor, of the Independent Congregation in Aldersgate Street, and faithfully served them, until, a few months prior to his death, he was compelled by ill health to resign. He was the author of two works, which have given him lasting fame, — *The History of New England, Containing an Impartial Account of the Civil and Ecclesiastical Affairs of the Country to the Year of our Lord 1700*, London, 1720, 2 vols. (2d ed., 1747), but chiefly the standard *History of the Puritans, or Protestant Nonconformists, from the Reformation in 1517, to the Revolution in 1688*, 1732–38, 4 vols. (2d ed., 1754, 2 vols.), Bath, 1793–97, 5 vols.; edited by Dr. Joshua Toulmins, American edition edited by J. O. Choules, New York, 1844, 2 vols.

NEALE, John Mason, was the only son of Cornelius Neale, a clergyman of the evangelical school, and something of a poet. He was b. in London, Jan. 24, 1818; graduated at Trinity College, Cambridge, 1840; was ordained deacon, 1841, and priest, 1842; was for a time incumbent of Crawley in Sussex, and from May, 1846, till his death (on Aug. 6, 1866), warden of Sackville College, East Grinstead. His degree of D.D. was bestowed, I think, by Trinity College, Hartford.

He belonged to the most advanced section of High-Churchmen; and his outspoken and consist-

ent championship of "Catholic" views won him not only suspicion, but obloquy. He was under the inhibition of his bishop (Chichester) for fourteen years: in 1857 he was burnt in effigy. His preferment and income were of the humblest. But his zeal and industry matched his great and varied talents. "His life was divided," says the Congregationalist Josiah Miller, "between excessive literary toil and exhausting labors of piety and benevolence." He founded, in 1856, the Sisterhood of St. Margaret. Desperately unpopular for a time, the order was before his death in demand everywhere, as furnishing the best nurses in England.

As an author his productiveness has few parallels. A full list of his books is impossible within our space: those esteemed the greatest are his *History of the Holy Eastern Church*, and of the *Patriarchate of Alexandria*, 4 vols., 1847–51, and his *Commentary on the Psalms, from Primitive and Mediæval Writers*, 1860: the latter was left incomplete, and was continued by Dr. Littledale. We may mention, also, his *Readings for the Aged*, four series, 1850, and later; *Hierologus, or the Church Tourists; Ecclesiological Notes on the Isle of Man; Voices from the East; History of the so-called "Jansenist" Church of Holland*, 1858; *Sermons for Children*, 1867; *The Patriarchate of Antioch* (a posthumous fragment), Lond., 1873; an adaptation of *Pilgrim's Progress*, 1853. This last, we are told, caused some controversy; but so did every thing of his, when noted by others than the comparatively few who received his principles. He had strong convictions, and the full courage of them: in his own view he was a witness, and at need a confessor, of a system of absolute truth. On almost every page of his writings, whether prose or verse, learned or popular, his point of view and his resolute purpose are apparent. They are books of faith and of intention; he could not and would not make them otherwise: so one obvious motive runs through them all. To him "religion was the solidest of all realities," and religion and the church (as he understood and received her) were inseparably one.

Nowhere is this more marked than in his wonderful stories for children and young people; though they were written for bread, and necessarily aimed to entertain the reader. Most of these have an historical foundation; many of them recite real or supposed facts, dealing with ancient or obscure trials and martyrdoms. His sympathies seem rather Roman than Protestant, and dubious legends are accepted with unquestioning belief; but the charm of style, the minute knowledge of distant times and places, the vivid realization, the subdued feeling, at once profoundly devout and intensely human, form a combination which no other English popularizer of Christian history — if we except single works of Newman, Manning, Kingsley, and Mrs. Charles — has approached. *The Farm of Aptonga, The Egyptian Wanderers, The Followers of the Lord, Lent Legends, Tales of Christian Heroism and Endurance, The Quay of the Dioscuri*, and some others, are as much prized by adult as by infant readers: an expurgated edition of these (if that were possible) would form such an array of Sunday-school books as is often sought in vain. More lengthy and less powerful, but yet readable, instructive, and edifying, are *Stories of the Crusades*, 1846, and *Duchenier, or the Revolt of La Vendée*, 1848.

As a poet, Neale eleven times gained the Seatonian prize. An edition of his *Seatonian Poems* (1864) was dedicated, by permission, to his bishop, after their reconciliation. His *Songs and Ballads for the People, for Manufacturers*, etc., are secular only in name. But his greatest services have been rendered, and his widest fame won, through his hymns. Here he worked under no false or limiting conditions, in a field entirely congenial. He easily leads the roll of those churchmen, who, within living memory, have revolutionized English hymnody; and only one or two British names of the present century can be doubtfully ranked with his.

His twenty *Hymns for the Sick* (1843), and eighty-six *Hymns for Children* (in three series, 1844, and later) include some gems and much useful matter, but have been cast into the shade by his translations. Most of these appeared 1851. *The Hymnal Noted* is chiefly given to long metres, which seem to the uninitiated somewhat dry and formal; yet many, even of these, have gained large acceptance. *Mediæval Hymns and Sequences* (2d ed., enlarged, 1863) afford more variety and many valuable notes. Among the most precious of these is Neale's first selection from the famous *Rhythm of Bernard de Morlaix*, completed 1858. No strains have been more thrilling or more effective than these; and their cry of "heavenly homesickness" came no more genuinely from the heart of the Cluniac monk than from that of the inhibited priest at East Grinstead: feelings like these cannot be counterfeited, nor work of this sort done to order.

After the *Rhythm of Bernard*, his noblest work is *Hymns of the Eastern Church*, 1863. There he was on ground familiar to him, and to him alone; and the mine he opened yielded treasures indeed. Whatever the originals, such renderings from any language into English as some of these (if we except John Wesley's free paraphrases from the German) had not been known; nor were there many original sacred lyrics of such beauty as *Art thou Weary, Safe Home, The Day is past and over*. Within twenty years, more or less of these Greek hymns, like others from the same busy brain and hand, have made their way almost everywhere.

Dr. Neale was a singular compound of mediæval (he would have called it primitive) doctrine and devotion with modern culture and English manliness. He was the sworn foe of "breadth" and "liberalism;" but his large gifts and nature transcended his self-imposed (or, as he thought, God-imposed) limits, and made much of his work catholic in the sense which he repudiated. Those who most disliked his "Romanizing" tendencies have been forced to admire his vast industry, his rigid consistency, his patience under long adversity, injustice, and neglect, his superiority to all questions of self-interest, his heroic and unflinching faith. His tone toward "sects" and heresies might seem full of arrogant contempt; but, as he says of St. Theodore of the Studium, there are those "whom the world, judging from a superficial view of their characters, has branded with unbending haughtiness and the merest formality in religion, while their most secret writ-

ings show them to have been clinging to the cross in an ecstasy of love and sorrow." And many who have little sympathy with his peculiar type of theology and ecclesiasticism hold his memory in affectionate reverence as that of a great hymn-writer, a great scholar, and a great saint. FREDERIC M. BIRD.

NEANDER, Joachim, a distinguished German hymn-writer of the Reformed Church, and a supporter of the doctrines of Labadie (see art.); was b. in Bremen, probably in 1650; d. in Bremen in 1680. Untereyk, who was at that time the representative of the movement of Labadie (or the pietism of the Reformed Church) at Bremen, was the subject of much ridicule. Neander, who was a wild youth, sympathized with this spirit, but was suddenly converted on attending one of Untereyk's services. From that time on, he was intimately identified with the pietistic movement of Germany. After studying in Heidelberg, he went to Frankfurt, where he met Spener, and was called to Düsseldorf as preacher, and master of the Latin School. He was suspended for a time, on account of his peculiar religious views, but re-instated in 1677, after signing a document disapproving of the separatistic tendency of Labadie's movement. Two years afterwards he was called as pastor to St. Martini Church, Bremen. Neander is one of the few great hymn-writers of the German Reformed Church (Tersteegen, Henrietta of Brandenburg, Lampe, etc., being the others), and one of the greatest of Germany. He wrote sixty-four hymns, which appeared under the title A *und* Ω, *Joachim Neandri Glaub- und Liebesübung.*, etc. They were taken up and sung by Spener and his friends, and in 1698 several were admitted to the Darmstadt Collection. Among the best of these hymns is [the so-called German Te Deum] *Lobe, den Herren, den mächtigen König der Ehren* ("Praise to Jehovah, the Almighty King of Creation!"), etc. They are characterized by simplicity and sincerity of thought, and warmth and purity of expression. Neander was also the author of some classic tunes, as *Wunderbarer König; Unser Herrscher, unser König*, etc. See IKEN: *J. Neander, s. Leben u. s. Lieder*, Bremen, 1880; the works on hymnology of WINTERFELD and KOCH; [and CATHERINE WINKWORTH: *The Christian Singers of Germany*]. HERZOG.

NEANDER, Johann August Wilhelm, the father of modern church history, was of Hebrew descent, and, before his transition to Christianity, bore the name of David Mendel; b. Jan. 17, 1789, at Göttingen; d. July 14, 1850, in Berlin. Through his mother he was related to the philosopher Mendelssohn and to the medical counsellor Stieglitz in Hanover. Soon after his birth he was taken by his mother, who had been separated from her husband, to Hamburg, which, in subsequent years, he regarded as his home. He was educated by the help of friends, especially Stieglitz. At the gymnasium at Hamburg he was especially interested in the study of Plato, which prepared him for the acceptance of Christianity. But that which determined him most strongly in its favor was Schleiermacher's *Reden über die Religion* ("Discourses on Religion"). On Feb. 15, 1806, David Mendel was baptized, in the Church of St. Catharine at Hamburg, under the name of Neander (New-man). The state of his mind was pictured in an essay he wrote before his baptism, and gave to pastor Bossau. It was an attempt to describe the various stages of religious development; and it became apparent that he looked at Christianity from an ideal stand-point, rather than as the absolute truth. But that his baptism was a washing of regeneration, a renewal of the whole man, is vouched for by his resolution to study theology, and to serve the Lord with his whole heart. Up to the spring of 1806 he had been intending to study law, and left Hamburg with this in view. He went to the University of Halle, where he came especially under the influence of Schleiermacher; but he was compelled, by the commotions of war, to exchange it for Göttingen, where Planck was then teaching. He preached his first sermon at Wandsbeck in 1807, on John i. 1 sqq. On his return to the university from a visit to Hamburg, in the fall of this year, he put Schleiermacher, Schelling, and Fichte aside, and substituted in their place the New Testament and the Church Fathers. A few months afterwards, he laid a confession before his friends, binding himself to the study of church history, and praying the Lord to preserve him from errors. His theological course over, he returned, in the spring of 1809, to Hamburg, where he taught for eighteen months, preached from time to time, continuing with great zeal the study of church history. In 1811 he *habilitated* at Heidelberg with the dissertation, *De fidei gnoseosque christ. idea et ea, qua ad se invicem atque ad philosophiam referantur, ratione secundum mentem Clem. Alex.* In 1812 he was made professor extraordinary at the university, and the same year issued the first of his monographs,— *Ueber d. Kaiser Julianus u. s. Zeitalter*, Leipzig [Eng. trans., *Julian the Apostate*, New York, 1850]. In 1813 he was called to Berlin to labor at the side of Schleiermacher, De Wette, and Marheineke, where he lectured on church history and the exegesis of the New Testament with great success, and continued his literary labors. In 1813 appeared the monograph, *D. heil Bernhard u. s. Zeitalter;* in 1818, *D. genetische Entwicklung d. vornehmsten gnostischen Systeme;* in 1822, *D. heil. Chrysostomus* and *Denkwürdigkeiten aus d. Gesch. d. Christenthums u. d. christl. Lebens* [Eng. trans. by RYLAND: *Memorials of Christian Life in the Early and Middle Ages*, Lond., 1852]; and finally, in 1825, *Anti-Gnostikus, Geist d. Tertullianus u. Einleit. in dessen Schriften.* All these monographs were a preparation for the main work of his life, — *Allgem. Gesch. d. christ. Religion u. Kirche* [Eng. trans. by TORREY: *General History of the Christian Religion and Church*, 12th ed., N. Y., 1882, 6 vols.]. The demand for a new edition of his *Julian*, which he had scruples about re-issuing in its previous form, decided his mind to undertake this great work. The first volume appeared in 1826; and the work was continued down to Boniface VIII., the fifth volume appearing in 1845. A new edition of the earlier volumes appeared in an improved form after 1842. Schneider prepared an additional volume, reaching to the Council of Basel (1430), from Neander's papers in 1852. A third edition of the entire work was published in 4 volumes in 1856, with a comprehensive preface by Ullmann. Neander also published *D. Gesch. d. Pflanzung u. Leitung d. christl. Kirche durch d. Apostel*, 2 vols., Hamburg, 1832

[Eng. trans., *History of the Planting and Training of the Christian Church by the Apostles*, by RYLAND, Edinburgh, 1842, 2 vols., revised by Dr. Robinson, New York, 1865], and *Leben Jesu*, Hamburg, 1837 [Eng. trans. by JOHN MCCLINTOCK, D.D., and BLUMENTHAL: *The Life of Jesus Christ*, New York, 1848], to write which he was incited by the conflict with Strauss.

In order to appreciate the position of Neander as a church historian, it is necessary to take into consideration the views which had, up to this time, prevailed amongst church historians. The most important church historian of that time was Planck, and he belonged to the so-called *pragmatic* school. The views of this school prevailed when Neander began his great work. It must not be forgotten, however, that higher conceptions of church history had begun to be expressed by Schelling, Marheineke, and Gieseler. The *pragmatic* school only looked at Christianity as a system of doctrine. It failed to look upon it as an historical development. It lost sight of objective forces in its interest in individuals whose thinking and plans are the only causes of all changes. Of higher causes it knows nothing. It substituted, in the place of the fulness of a living development, its own poor shallow conception of Christianity. Instead of devotion to events, instead of a revelation of the fulness of Christ's life, church history was turned into a gallery of pictures representing human follies and errors, which the historian felt free to condemn or to ridicule.

Neander broke through the rules of the *pragmatic* school in his very first work, *Julian*, when he remarks at the beginning, "How little it is in the power of any one to create any thing! how little one can achieve in a conflict with Providence, which leads and forms, according to its own eternal decree, the spirit of all the periods of history!" He substituted for psychological arts the rich results of a study of the historical sources; and it is only necessary to observe the way in which Neander introduces the work of Julian into the progressive development of the church, to become aware that his conception of history was higher than the superficial conception which regarded him merely from the stand-point of an apostate, or surrounded him with a halo. The general principle of Neander's method is seen to even better advantage in his monograph on Bernard. Author and subject of the biography were kindred spirits; and, in the treatment of Bernard's career, Neander lays bare the innermost principle of his life, and derives his activity from it. In his *Chrysostom*, the most elaborate of his biographies, often diffuse and defective in style — and style was his weakest point, — Neander displays the same method.

Neander's conception of church history is set forth in his Introduction to his great work in these words, "We look upon Christianity, not as a system born in the hidden depths of man's nature, but as a power which has come down from heaven, in that heaven has opened itself to a hostile world, — a power which in its essence, as well as in its origin, is exalted high above all that man can create with his own powers, and which was designed to impart to him new life, and transform him in his innermost nature." He regards Christianity as a force, a life, and not alone as a dogma, or a divine power which has come down from heaven. In his view, therefore, the history of the church is the history of the process of the interpenetration of man's life with the divine life; the history of the divine life of Christ pervading humanity. He constantly recurs to the parable of the leaven to illustrate this process. This new life was perfectly manifested in Christ, the second Adam, and becomes concrete in the lives of individuals whose peculiarities are not destroyed, but transformed and glorified. Every Christian, therefore, repeats the life of Christ in his own characteristic way. In no one is that life repeated in its comprehensive fulness. Each only presents a single aspect of it. Neander is constantly representing the *one* life of Christ in its conflict with sin, its adoption and rejection of worldly principles and forces in the various phases of rationalism and supranaturalism, scholasticism and mysticism, speculative and practical effort. To this general conception is due the edificatory character of Neander's *History*. "The understanding of history presupposes the understanding of that which is its operating principle." And the history of the church, being a representation of Christ's life as it pervades mankind, can be understood only in proportion as the life of Christ is known by experience. The history of the church is the church's consciousness of its own life. *Pectus est quod facit theologum* ("It is the heart which makes the theologian") was Neander's often-used motto. He therefore expressly says, that it was his purpose from the beginning to present the history of the church as a striking proof of the divine power of Christianity and as a school of experience.

One of Neander's characteristics as an historian is his talent for portraying individual traits of character and life. He honored the individual as no other historian before him, and brought out the objective features of his subject, without mixing in his own subjective thoughts and opinions. Closely connected with this talent is his ability, which we have already referred to, of understanding and sympathizing with the experiences of others, and unveiling the Christian element in their lives. Hence that mildness of judgment which Neander displayed side by side with an absolute love of truth.

The objectivity of Neander's portrayal of events and persons is the most important feature of his work. But here we are brought to his weakest point. The concrete and individual are relatively far more prominent than the universal. The body consists only of an aggregation of separate individuals, but the aggregate is not sufficiently emphasized. In one word, Neander's defect is a failure to give prominence to and appreciate the church as such. Instead of the church, we have a collection of single portraits of individuals animated with the life of Christ. The biographical element predominates. He loves to dwell upon the spiritual life of his characters, and has depicted with a master's hand the hidden life of the church; but in doing so he has neglected to portray its all-conquering power over the world. The influence of the church upon the formation of dogmatic beliefs, upon civil law, social customs, art, and architecture, he does not sufficiently bring out. In spite of the variety of individual character

and experience, the history of the church in his hands does not present an harmonious and progressive development. It is an endless portrait-gallery. Neander has given us a commentary of the parable of the leaven, but fails to give a commentary of the parable of the mustard-seed.

Neander's division of church history is extremely simple. So far as the spiritual life of the church is concerned, it falls into three periods. The boundary between the first and second is the growth of a priesthood, — a fact to which he cannot call attention too often; for his history is a history of the universal priesthood. The first period is a period of pure spiritual religion; the second is characterized by a re-inswathement of Christianity in habiliments like to those of the Old Testament; the third is marked by a reaction, and an effort of Christian liberty to reassert itself.

Neander's personal influence in the classroom was little less important than, if not quite as important as, his literary activity. He labored in Berlin for thirty-eight years. In his exegetical lectures he pursued a practical method. This he also did in his commentaries [*Exposition of First John, the Philippians, and James*, translated by Mrs. CONANT, New York, 1859]. He also lectured on systematic theology (in which he depended too much upon Schleiermacher), and, after Schleiermacher's death, on ethics. His lectures in these two branches appeared after his death, in the three volumes, *Dogmengeschichte* [Eng. trans. by RYLAND, 2 vols., London, 1858], *Katholizismus u. Protestantismus*, and *Geschichte d. Ethik*.

Neander's personal influence upon his students was also very great, and became a rich blessing to many. He presents the figure of a man of simple and childlike spirit, helpless in the practical affairs of life, faithful to his calling, severe towards himself, and temperate, full of love and gentleness towards others, and wholly and unreservedly devoted to the Lord. But he could be severe, and entered a protest against the *evangelische Kirchenzeitung* [*Evang. Ch. Journal*, Hengstenberg's organ], and opposed, not only with great firmness, but often with heat, both pantheistic and spiritualistic speculations, and the more rigid wing in the church which insisted upon a strict system of doctrine. His activity was a benediction to thousands; and, amongst those who contributed to the revival of faith and theology in the first half of this century, he has, beyond dispute, one of the most prominent places, perhaps the most prominent if we look at practical results.

Throughout the whole of his life, Neander had to contend against a feeble constitution. In 1847 he began to suffer with his eyesight, and was prevented from continuing his History. Attacked with a stroke of apoplexy, he lingered only a few days before he was called to his heavenly home. During his sickness he continued to labor on his lectures; and in the wanderings of his mind he was occupied with thoughts of the continuance of his *Church History*, and dictated from his bed an account of the Friends of God. He asked what time it was, and, on receiving a reply, said, "I am weary, I will now go to sleep, good-night," closed his eyes, and passed from a calm sleep to the land beyond. The court-preacher Strauss delivered the funeral address at the house, from John xxi. 7, "The disciple whom Jesus loved saith unto Peter, It is the Lord;" and this single word describes his life better than any thing else could.

[Neander never married, and lived alone with a sister. Dr. Schaff, in his *Germany, its Universities, etc.*, thus describes his personal appearance: —

"Think of a man of middle size, slender frame, a homely though good-natured and benevolent face, dark and strongly Jewish complexion, deep-seated but sparkling eyes, overshadowed with an unusually strong, bushy pair of eyebrows, black hair flowing in uncombed profusion over the forehead, an old-fashioned coat, a white cravat carelessly tied, — as often behind or on one side of the neck as in front, — a shabby hat set aslant, jack-boots reaching above the knees, — think of him either sitting at home, surrounded by books on the shelves, the table, the few chairs, and all over the floor, or walking Unter den Linden and in the Thiergarten of Berlin, leaning on the arm of his sister Hannchen or a faithful student, his eyes shut, or looking halfway up to heaven, talking theology in the midst of the noise and fashion of the city, and presenting altogether a most singular contrast to the teeming life around him, stared at, smiled at, wondered at, yet respectfully greeted by all who knew him; or finally standing on the rostrum, playing with a couple of goose-quills, which his amanuensis had always to provide, constantly crossing and recrossing his feet, bent forward, frequently sinking his head to discharge a morbid flow of spittle, and then again suddenly throwing it on high, especially when roused to polemic zeal against pantheism and dead formalism, at times fairly threatening to overturn the desk, and yet all the while pouring forth with the greatest earnestness and enthusiasm, without any other help than that of some illegible notes, an uninterrupted flow of learning and thought from the deep and pure fountain of the inner life, and thus, with all the oddity of the outside, at once commanding the veneration and confidence of every hearer, — and you have a picture of Neander, the most original phenomenon in the literary world of this nineteenth century."]

See Dr. OTTO KRABBE: *August Neander*, Hamburg, 1852; HAGENBACH: *Neander's Verdienste um d. Kirchengesch.*, in the *Studien u. Kritiken*, 1851; [SCHAFF: *Germany, its Universities, etc.*, Philadelphia, 1857; J. L. JACOBI: *Erinnerungen an August Neander*, Halle, 1882]. G. UHLHORN.

NEAP'OLIS (*new city*), a town eight or ten miles from Philippi, in Northern Greece, containing at present about six thousand inhabitants. It is memorable as the first place in Europe visited by Paul (Acts xvi. 11); and, since Neapolis is the port of Philippi, he probably landed there on his second missionary tour, and certainly thence embarked for his last journey to Jerusalem (Acts xx. 1, 6).

NEBAIOTH. See ARABIA, p. 123.

NE'BO is mentioned in Isa. xlvi. 1, after Bel, as a deity worshipped by the Babylonians. The Septuagint has Δαγών. — *Among the Assyrians and Babylonians.* In the cuneiform inscriptions the name reads *Nabu* or *Nabius*. It occurs frequently in Babylonian and also Assyrian patronymics, as, for instance, Nebuchadrezzar, *Nabu-kudarri-usur* ("Nebo protect the crown"), Nabopolassar, *Nabu-habal-usur* ("Nebo defend the son"), Nabonassar, *Nabu-nâsir* ("Nebo protect," etc. It is also found in the Chaldæan name Samgarnebo, *Sumgur-Nabu* — "be gracious Nebo" (Jer. xxxix. 3); and perhaps the name Abednego (Dan. i. 7) is a corruption of Abed-Nebo. The signification of these patronymics shows that Nebo was worshipped as a benevolent deity; and their great number,

that the worship was quite extensive. In the later Babylonian Empire, all the kings, with very few exceptions, were named after him; while, out of fifty names of Assyrian kings, only two show that derivation. The character of the deity is further proved by the epithets applied to him, —"he who reigns over the hosts of the heavens," "the governor of the world," "the god of science," etc. It is not improbable that the Assyrian *nabu*, which means "to speak," "to announce," is connected with the Hebrew *nabi*, "prophet," or, more correctly, "messenger." In the Assyro-Babylonian star-worship, the planet Mercury is assigned to Nebo; and the Greco-Roman nations have not failed to recognize in Nebo their Hermes-Mercury, the mediator between the divine and human spheres. He was, however, a younger god, son of Merodach. A statue of him, dating from the end of the ninth or the beginning of the eighth century B. C., has been found at Nineveh. — *Among the Western Shemites and the Later Mesopotamians.* The Assyrians and Babylonians were not the only worshippers of Nebo. His name is also found in some very old geographical designations in Canaan. Thus Nebo was the name of the mountain, in the land of Moab, from the top of which Moses looked down into the promised country (Deut. xxxii. 49, xxxiv. 1). Near the mountain, stood a Moabitic city of the same name. It was assigned to the tribe of Reuben (Num. xxxii. 3), but never taken possession of. There was also a city thus named in Judæa (Ez. ii. 29). The occurrence of the name Nebo in some patronymics in the inscriptions of Palmyra does not necessarily prove the ancient worship of that deity among the Aramæans, as the name might be a later post-Christian importation. From Babylonia the worship of Nebo spread to the neighboring Armenia. Moses Chorenensis tells us that King Abgarus was a worshipper of *Nabok* (Nebo), and introduced his worship into Edessa; and to this worship Jacob of Sarug testifies in his speech on the fall of the idols. Among the Arabs no deity of the name of Nebo has been found. See Chwolsohn: *Die Ssabier und der Ssabismus*, St. Petersburg, 1856, ii. pp. 161 sqq.; Schrader: *Die Keilinschriften und das Alte Testament*, 1872, pp. 272 sqq. WOLF BAUDISSIN.

NE'BO (*prophet*), a mountain, of the range Abarim, in Moab, from which Moses surveyed the promised land, and whereon he died (Deut. xxxii. 49, xxxiv. 1–5). It was rightly located by Eusebius as six Roman miles (south-) west from Heshbon, and is called "Nebbeh" by the Bedawin. From its summit, one can in clear weather see from the Dead Sea, which is eight miles away, to Mount Hermon, —in short, the view of Moses. In 1875 Professor Paine maintained the identification of Nebo with the eastern summit of this mountain of Moab, called by the Arabs "Jebel Nebba," and Pisgah with a projecting western shoulder, called "Siaghah." See Pisgah, and art. "Nebo," in Riehm's *Handwörterbuch d. bib. Altertums.*

NE'BO, a city of Moab assigned the Reubenites (Num. xxxii. 38), identified by Professor Paine with a ruin about a mile south of the summit of Mount Nebo.

NEBUCHADNEZ'ZAR (Babylon., *Nabu-kudurri-uṣṣur*, "Nebo, protect the crown," though the exact sense is disputed; Heb., נבוכדראצור (Jer. xlix. 28, *K'thib:* cf. Ez. ii. 1), נְבוּכַדְרֶאצַּר, and נְבוּכַדְנֶאצַּר, etc.; LXX., Ναβουχοδονόσορ), third of the name, the most famous of the Babylonian kings, who reigned B.C. 605–561, is mentioned in the Old Testament as follows: 2 Kings xxiv. xxv., and 2 Chron. xxxvi. *passim;* Ez. ii. 1, v. 12, 14; Neh. vii. 6; Jer. xxvii., xxviii., xxix., xxxii., xxxiv. *pass.*, xxxv. 11, xxxix., xliii., xlix., l., lii. *pass.;* Ezek. xxvi., xxix., xxx. *pass.;* Dan. i.–v. *pass.;* cf. Tob. xiv. 15; Judith, *pass.*

Nebuchadnezzar was son of Nabopolassar, who, in combination with the Medes, had effected the destruction of Nineveh B.C. 606 (?) and appears first as his father's co-regent and general. In the latter capacity he headed an army against Necho, king of Egypt, who, possibly in ignorance of the (impending or accomplished) overthrow of the Assyrian power "went up against the King of Assyria to the River Euphrates" (2 Kings xxiii. 29; but on the movements of the Egyptian king see Necho). In a decisive battle near Carchemish (*Djirbâs*), on the western bank of the Middle Euphrates, Necho was utterly defeated and put to flight in the year B.C. 605 (or 606?). Nebuchadnezzar was proceeding to follow up this victory by establishing Babylonian authority over the lands which Necho had traversed on his way to the Euphrates (cf. 2 Kings xxiv. 7); and the subjection of Jehoiakim (2 Kings xxiv. 1; cf. Jer. xxxvi. 9, 29) may have been accomplished at this time. But the news of the death of Nabopolassar called his son back to Babylon for the purpose of securing the throne to himself. A part of his army, left behind in the "West Land," may be represented by the "Chaldees," who figure (2 Kings xxiv. 2) among the assailants of Jehoiakim, when, at the end of three years, he revolted. (But see Jehoiakim.) When Nebuchadnezzar, in the eighth year of his reign, again appeared in Palestine, Jehoiachin had succeeded his father Jehoiakim; and he surrendered Jerusalem to the invader. Jehoiachin and the flower of the inhabitants were carried away to Babylon, and the temple and the king's palace were plundered (2 Kings xxiv. 10–16; cf. Dan. i. 1, 2). Nebuchadnezzar set Jehoiachin's uncle, Mattaniah, on the throne, changing his name to Zedekiah (2 Kings xxiv. 17). (See Jehoiachin, Zedekiah.) After eight years, Zedekiah revolted: in his ninth year (Nebuchadnezzar's seventeenth), Jerusalem was besieged by Nebuchadnezzar; and the siege lasted a year and a half (2 Kings xxv. 1 ff), with an interruption caused by the approach of Pharaoh-Hophra (Jer. xxxvii. 5 ff.; cf. xliv. 30), who, however, failed to make a permanent diversion, much more to drive back the Babylonians. In the eleventh year of Zedekiah's reign (B.C. 586), famine and the superior force of the besiegers brought about the fall of Jerusalem. Zedekiah, attempting to escape, was made prisoner; and at Riblah, the headquarters of Nebuchadnezzar, he was forced to see his sons killed, and then to lose his own sight. He was himself carried thence to Babylon. Nebuzaradan, the Babylonian general, completed the plunder of temple and city, of which a beginning had been made when Jehoiachin surrendered, destroyed them with fire, and carried away all the inhabitants, except some "of the poor of the land" (2 Kings xxv. 12). Over this feeble rem-

nant a certain Gedaliah was appointed governor. His assassination, two months later, instead of securing new independence for Judah, was followed by dread of Babylonian vengeance, which led to the flight toward Egypt of those who were left in the land.

Having thus wiped out all semblance of independent power in Palestine, Nebuchadnezzar turned his attention northward, and began vigorous operations against Tyre. The siege of that city occupied thirteen years. Ezek. xxix. 18 seems to indicate that it was not wholly successful. But Nebuchadnezzar must, by force of arms or treaty, have secured himself from molestation in this quarter before venturing on his campaigns in Egypt; and we know that he gained a foothold in Cyprus. His name was doubtless known and feared in all the Phœnician colonies. In his thirty-third year (?)—it seems to have been the twenty-seventh of Ezekiel's exile, Ezek. xxix. 17 (B.C. 572) — he entered Egypt, and penetrated as far as the borders of Ethiopia, where he was at length repelled by Hophra (see Wiedemann: *Ægyptische Zeitschrift*, 1878, pp. 2 ff., 87 ff.; and cf. Ezek. xxix. 10, 20); and in his thirty-seventh year (B.C. 568) a second expedition occurred, this time against a king who is probably to be identified with Amasis. Amasis was apparently first a co-regent with Hophra, and then his successor. (See Wiedemann: *ib.*; Schrader: *Ægypt. Zeitschrift*, 1879, pp. 45 ff.; Pinches: *Trans. Soc. Bib. Arch.*, vii. 2, 1881, pp. 210 ff.) This second Egyptian campaign is the only one of which a record has thus far been found in the cuneiform inscriptions.

There must have been many other important expeditions of which we have no information as yet. To Nebuchadnezzar is undoubtedly due the credit of firmly establishing and greatly extending the dominion which Nabopolassar had secured. He was the most formidable and successful monarch who sat upon the throne of Babylon up to the time of its overthrow by the Persians.

We are better informed about the details of his occupations at home. Numerous inscriptions tell us of his devotion to the gods (cf. Dan. iii. 1 ff.), particularly Bel-Merodach (see MERODACH), and are largely occupied with an account of his restoration and building of temples. Among the most famous are those of Nebo (called *Ezida*) in Borsippa, and of Bel-Merodach (called *Esaggil*) in Babylon; but, besides these, traces of his work were left in Sippara, Cutha, etc. The fondness for building here evidenced appeared also in the construction of a splendid palace, of strong city walls and citadels, enclosing and protecting a vast area, probably also the so-called "Median Wall," stretching from the Euphrates to the Tigris. Terraced gardens, and a system of canals and reservoirs for irrigation, are also attributed to him. Of Nebuchadnezzar's insanity, and the events which preceded it, we have no account except from the Book of Daniel. (See DANIEL.)

LIT. — G. RAWLINSON: *Five Great Monarchies of Ancient Eastern World*, 4th ed., London, 1879, New York, 1880; M. DUNCKER: *Geschichte des Alterthums*, 5th ed., Leipzig, 1878–81; Eng. trans. by E. Abbott, London, 1878–82; E. SCHRADER: *Die Keilinschriften u. d. Alte Testament*, 2d ed., Giessen, 1883

FRANCIS BROWN.

NEBUZAR-A'DAN (Bab., *Nabu-zir-iddina*, "Nebo gave seed"), one of the generals of Nebuchadnezzar; conquered Jerusalem in the nineteenth year of the reign of that king, having taken a part of the city a month previously. After the occupation he fired the temple, whose treasures he sent to Babylon, the royal palace, and the most conspicuous houses, and carried away the inhabitants as prisoners. Five years later on he carried away seven hundred and forty-five more Hebrews. As the Chaldæans were besieging Tyre, and waged war against the Moabites and Ammonites, they were easily suspected of conspiracy, or perhaps they actually had conspired (2 Kings xxv. 8 sqq.; Jer. xxxix. 9 sqq., xl. 1 sqq.) RÜETSCHI.

NECESSITY, MORAL, is "that without which the effect cannot well be, although, absolutely speaking, it may. A man who is lame is under a moral necessity to use some help, but absolutely he may not. The phrase 'moral necessity' is used variously. Sometimes it is used for necessity of moral obligation. Sometimes, by moral necessity, is meant that sure connection of things that is a foundation for infallible certainty. In this sense it signifies much the same as that high degree of probability which is ordinarily sufficient to satisfy mankind in their conduct and behavior in the world. Sometimes, by moral necessity, is meant that necessity of connection and consequence which arises from such moral causes as the strength of inclination or motives, and the connection which there is in many cases between them and such certain volitions and actions." — FLEMING: *Vocabulary of Philosophy*, ed. C. P. Krauth, Philadelphia, 1860, pp. 342, 343.

NE'CHO (called in the Bible נְכֹה, or נְכֹו; on the Egyptian monuments, *Neku*; in the Septuagint, Νεχαώ; by Herodotus, Νεκώς) was a son of Psammetichus the Great, the founder of the twenty-sixth dynasty, and reigned over Egypt from 609 to 595 B.C. He sent out an expedition of Phœnician sailors, who successfully circumnavigated Africa in three years. He also continued his father's work on the great canal, but gave it up without completing it, probably on account of his campaign against Assyria. With a great army he landed in Syria, and defeated Josiah at Megiddo, 608 B.C., but was himself completely routed by Nebuchadnezzar at Carchemish, 605 B.C.; and in 597 B.C. the Egyptians were again completely driven out of Asia. See 2 Kings xxiii. 29 sqq., xxiv. 7; 2 Chron. xxxv. 20–xxxvi. 4; Jer. xxii. 10, xv. 7; xlvi.; Josephus: *Ant.*, 10, 5; Herodotus, 2, 158; 4, 42; Diodorus, 1, 33. RÜETSCHI.

NECKHAM (NECHAM, NECKAM, NEQUAM), Alexander, or, from his birthplace, **Alexander of Sancto Albano;** b. at St. Albans, 1157; d. at Cirencester, 1217. He was foster-brother to Richard Cœur de Lion, being born on the same day. He was master of Dunstable School, and in 1180 professor at the University of Paris. He became an Augustinian monk, and abbot of Cirencester. He was a man of universal learning, one of the best Latin poets of his age, and author, among many others, of two curious productions, — *De naturis rerum* (of no scientific value, but interesting for the information it conveys), and *De laudibus divinæ sapientiæ*. These two were edited by the famous antiquary, Thomas Wright, London, 1863.

NECROLOGIUM (NECROLOGY), also called *obitarium, obituarium, calendarium,* etc., was the name of a book kept, in imitation of the original diptychs of the church, in all religious houses, and containing the names of those dead for whom prayers should be made, — members of the house, its benefactors, members of houses with which a compact for mutual intercession had been made, etc.

NECROMANCY (from the Greek *νεκρομαντεία*, "divination by means of the dead") was exercised under two different forms, — the one consisting in examining the viscera of one newly dead or slain, in order to draw out omens; and the other, in raising the soul of one departed, in order to obtain direct information concerning the future. Eusebius, in his *Vita Constantini* (1, 36), says of Maxentius, that he opened the wombs of pregnant women, and searched the viscera of newly-born infants. Similar stories are told about Valerian, and even about Julian. The second method, the raising of the souls of the dead, was of course the much more frequently used, and is often spoken of by Justin, Clemens Romanus, Tertullian, and others. After the sixth century the word began to be used in a vague sense of all exercise of pretended supernatural powers.

NECTARIUS, Patriarch of Constantinople, was the successor of Gregory Nazianzen, and the predecessor of Chrysostom. Immediately after the Council of 381 had been called, Gregory Nazianzen retired, and the see of Constantinople became vacant. Nectarius, a native of Tarsus, and at that time a very old man, lived in Constantinople as a senator, but was just about to return home. Before departing, however, he paid a visit to Diodorus, Bishop of Tarsus, who was present in Constantinople on account of the council; and the bishop became so impressed by the venerable old senator, that he put his name on the list of candidates for the vacant see. The emperor's choice fell upon the senator, to the great surprise of the bishops, who had never before heard his name, but soon learned that he was not an ecclesiastic, nay, even not baptized; and Nectarius was soon after installed as patriarch of the metropolis. His participation in the transactions of the council was liberal and moderate, but his most important official act was the abolishment of the *presbyter pœnitentiarius*. Since the Novatian troubles, the Greek Church had appointed a special penitential priest, who received the confession of such as fell into heavy sins after baptism. Of course, the confession was secret: but it happened, now and then, that the secrets of the confessional leaked out; and, in order to prevent such a scandal, Nectarius abolished the office, 390 or 391. A *Homilia in Theodorum martyrem*, first printed among the works of Chrysostom (Paris, 1554), is generally ascribed to him. GASS.

NECTARIUS, Patriarch of Jerusalem 1660–72, was a native of Crete, and had studied in Athens under Theophilus Korydales. He was the immediate successor of Dositheus, and belonged, like him, to the strictly orthodox party. He accompanied the first edition of the confession of Mogilas with a commendatory preface, 1662, and issued afterwards a very energetic declaration against Rome. Among the Roman emissaries in Palestine who labored to induce the Greeks to join the Roman Church, was a Franciscan monk, Peter, who published five theses in defence of the papal supremacy. Against those theses Nectarius published his *Κατὰ τῆς ἀρχῆς τοῦ Παππᾶ*, which became very celebrated. It was first printed at Jassy, 1682, afterwards in London, 1702. GASS.

NEEDHAM, John, was a Baptist pastor at Hitchin, Hertfordshire, and, from 1746, in Bristol. He was living in 1787. He published in 1768 two hundred and sixty-three hymns, a number of which have been largely used; nineteen being included by Rippon, 1787, and twenty-four by Dobell, 1806. They are moderate in doctrine and in talent, and of late years have been chiefly, though not exclusively, employed by the Unitarian denomination. F. M. BIRD.

NEEDLEWORK. See CLOTHING, VESTMENTS.

NEFF, Félix, b. at Geneva, Oct. 8, 1798; d. there April 12, 1829; entered, when he was seventeen years old, upon a military career as a soldier in the garrison of his native city, but was afterwards reached by the religious revival, which at that time took place in the city, and became himself a revival preacher among his comrades. In 1819 he renounced his position in the army; and May 19, 1823, he was ordained in Mr. Clayton's chapel, in the Poultry, London. After laboring for some time at Mens, he settled in the lonesome valleys of the Quéras and Freissinière in the Hautes-Alps. Some remnants of the Waldenses had at one time sought refuge there, but they had utterly degenerated. Not only had fights and drunkenness taken the place of the hymns of their ancestors, but they had even forgotten the commonest arts, and sunk into barbarism. The work which lay before Neff in that place was almost overwhelming. He performed it, however, though it cost him his life. When in 1827, he returned, dying, to Geneva, the settlements in the far-off valleys were converted and flourishing. See GOLLY: *Memoirs of Neff*, London, 1832; A. BOST: *Lettres de Félix Neff*, Geneva, 1842, 2 vols., and *Vie de Félix Neff*, Toulouse, 1860.

NEGRI, Francesco, b. at Bassano, in the Venetian territory, in 1500; d. at Chiavenna, in the Grisons, after 1559; entered the Benedictine order, but left it again on the outbreak of the Reformation; joined Zwingli, whom he accompanied to the Conference of Marburg, 1529; was present at the diet of Augsburg, 1530; and settled finally at Chiavenna as a school-teacher. He published several books of philological interest, and is the author of the curious allegorical drama, *Tragœdia de libero arbitrio*, Geneva, 1546, translated into French in 1559, *La tragédie du roi Franc-Arbitre*.

NEGRO EVANGELIZATION AND EDUCATION IN AMERICA. I. The EVANGELIZATION of the negroes began, both at the North and South, at an early date. Their warm natures — full of hope, faith, and love — presented a fruitful soil for religious truth; and in spite of the wrong and cruelty of slavery, and of its denial of education, much was done in giving them *oral* religious instruction. The Methodist Church was organized in America in 1766; and in 1800 it reported an aggregate colored membership of 13,450, who were enrolled in the white churches. To prosecute this work among the slaves demanded the heroism of an apostle. Slaveholders were

exceedingly jealous of any influence among their negroes. The first regular Methodist mission among the colored people was established in 1829, in South Carolina. The Rev. Dr. (afterwards Bishop) Capers was its superintendent. The result of the year's labor was two missions, with 417 church-members. The second year their membership was more than doubled. Before the war these stations had increased to 26, with 32 preachers, and a colored membership of 11,546. But the work was not confined to South Carolina: every conference in the South had its colored missions. In the Mississippi Conference fully one-third of the effective ministry were employed exclusively on the colored missions; while every pastor on circuit, station, or white mission, had a colored membership to whom he gave regular pastoral attention. Galleries were made in the churches, where the negroes sat during public services for the whites: in addition, every Sunday afternoon they had special services, filling the body of the churches in many places. In 1844 the Methodist-Episcopal Church was divided; and in 1860 the colored membership of the Methodist-Episcopal Church South had reached 207,766. In 1870 the colored members of the Methodist-Episcopal Church South were by mutual agreement set apart in a separate organization, styled "The Colored Methodist-Episcopal Church," which in 1882 had a membership of 125,000. The African Methodist-Episcopal Church was organized in Philadelphia in 1816, and reports a membership of 391,044 in 1880. The Zion African Methodist-Episcopal Church was formed in New-York City in 1819, and now has 300,000 members.

The Baptists, at least two generations before the civil war, had given attention to the religious condition of the slaves. In 1801 the Charleston Baptist Association petitioned the Legislature for an amendment of the law passed the preceding year, imposing restrictions on religious meetings, so far as it respects persons of color, and renewed it the next year with a degree of success. Pastors of white Baptist churches, some of the most eminent, labored faithfully among these people; and, as a rule, the slaves of persons identified with Baptist churches sat with their masters in the same house of worship, occupying the rear seats or the galleries, heard the same sermon, were received into membership by baptism upon evidence of conversion, and were admitted to the same table of the Lord. In these churches the colored members had no voice in the government, or in cases of discipline, except those cases relating to their own race, when they voted with the whites. In the sparse settlements, on large plantations, and in the smaller towns, this mixed church-membership prevailed. Planters frequently paid liberally toward the support of ministers who gave their chief attention to the evangelization of the blacks. In the cities, as converts multiplied, and single church-edifices became too small to accommodate both whites and blacks, separate churches for the latter were organized. To some of these, white pastors ministered, but more frequently pastors from their own members. The church-property was held by white trustees; but in their spiritual matters these churches were independent, though taking counsel of their white brethren in licensing and ordaining their preachers. They elected their own officers, administered the ordinances, conducted their own discipline. That the religious effort thus put forth was successful, is shown by the fact, that, in 1850, the colored Baptists of the country, so far as reported, numbered 89,695; South Carolina having 14,991, Georgia 16,552, and Virginia 35,546. In 1880 their numbers are estimated variously at from 400,000 to 500,000.

The Presbyterians, in like manner, took an early interest in the religious instruction of the slaves. The synod of New York and Philadelphia in 1787 recommended "to all the members belonging to their communion to give those persons who are at present held in servitude such good education as may prepare them for the better enjoyment of freedom." This action was sanctioned by the General Assembly in 1793. In 1815 the Assembly urged upon the Presbyterians "to adopt such measures as will secure, at least to the rising generation of slaves within the bounds of the church, a religious education." In 1825 the Assembly notice "with pleasure the enlightened attention which had been paid to the religious instruction and evangelization of the unhappy slaves and free people of color," and "especially commend the prudence and zeal combined in this work of mercy by the presbyteries of Charleston, Union, Georgia, Concord, South Alabama, and Mississippi." It adds, "No more honored name can be conferred on a minister of Jesus Christ than that of an apostle to the American slaves." In 1839 one minister in Georgia is reported as devoting his time exclusively to the colored people; and most, if not all, settled pastors and stated supplies, preach as often as once a week to them. Similar reports are subsequently made from other portions of the field occupied by the colored people. In the houses of worship of the whites, provision was made for the blacks, where they might enjoy the privileges of the sanctuary. Services were held for them on the plantations, and it was the custom to have household servants at family prayers. On large plantations it was not uncommon for Christian masters to employ a minister to preach statedly to their slaves. The colored members of the Presbyterian Church in 1860 numbered 13,837.

The English bishops who had charge of the missions of the Protestant-Episcopal Church in the American Colonies showed a warm interest in the religious instruction of the negroes. In 1724 a list of inquiries was sent to the missionaries in the Colonies, asking, "Are there any infidels, bond or free, within your parish? and what means are used for their conversion?" The answers from Virginia to this question are various, but show, that, with some exceptions, the masters favored the instruction of their slaves; and the missionaries embraced the opportunity to instruct, and, when proper, to baptize, and admit them to the Lord's Supper. Few baptisms, however, are reported.

The Friends everywhere sought the overthrow of slavery; and, though it found a place among them for a time, it was at length ruled out. But this body of Christian people always endeavored to instruct the negroes, who found them to be friends indeed, wherever located, whether in New Jersey, Pennsylvania, or the South.

The Roman Catholics, who settled Maryland, made early provision for the instruction of the colored people in the churches. Bishop English of South Carolina began operations among the negroes of his diocese in 1820. A school for free colored girls and the instruction of female slaves was begun about 1830. A colored sisterhood has existed in Baltimore since 1829, and the Jesuits have taught the Catechism at Frederick since 1840. In 1871 an enterprise was begun for the conversion of the colored population in America through the agency of an English training-school. The report of 1877 shows that it has had 42 students, and in 1878 returns 33 students and 6 lay-brothers. Three students from this school have been laboring in Charleston, S.C., and report 196 baptisms. The Catholic Directory of 1882 reports one colored church in Baltimore, one in St. Louis, two in Charleston, and two in Florida.

The emancipation of the negroes in 1863 gave a strong impulse in the North to efforts for their evangelization. The barriers were broken down, and the call was urgent. The four millions of emancipated slaves were, it is true, far in advance, religiously, of their heathen ancestors when torn from Africa. Their churches and preachers were numerous, and the piety of the people themselves was in many cases deep and genuine. But there were heavy drawbacks. At the opening of the war, only about one-eighth of their number were actually church-members. The instruction they had received from the white ministers was only *oral*, and that which came from preachers of their own race (and that was the main source) was from men usually illiterate, and often immoral. The slaves themselves had come forth from bondage in poverty and ignorance, and the white masters had become too impoverished by the war to render much assistance. The call to the North was the voice both of piety and of patriotism.

Since emancipation, the Methodist-Episcopal Church (North) has entered more extensively than any other denomination into the work of organizing these people into churches under its care. The colored membership of that church now (1882) numbers 193,750. The Baptist Church (North) has devoted itself mainly to educational work among the freedmen, and hence its efforts in distinctively church-work have been small. It now reports only 21 ministers and 2,219 church-members. The Presbyterians (North) have done a larger church-work, reporting 168 churches, with a membership of 12,456. The Congregationalists, represented by the American Missionary Association, having few adherents among the blacks before emancipation, aim to gather churches around the schools of the Association. They have 83 churches, with 5,641 members. The Protestant-Episcopal Church reports 26 missionaries (white and colored) and 3 lay-readers among the colored people in the South.

It is estimated that there is now (1882) a total membership in the colored churches of this country of more than 1,000,000.

II. The EDUCATION of the negro after emancipation had to be commenced almost from the foundation. In the early colonial days, education was not rigidly forbidden, and many acquired a knowledge of letters; while a few, like Banneker the mathematician, and Phillis Wheatley the poetess, rose to distinction. But, as the slaves became numerous and the slave-power more dominant, almost every Southern State adopted laws prohibiting the education of the negroes, under severe penalties; and, where no such laws existed, public sentiment was exacting in forbidding their education. The emancipated slaves, therefore, came into freedom, as a mass, wholly illiterate. After emancipation (1863), the first appropriation of *public* funds for their education was made by the National Government, in the establishment of the Bureau for Refugees, Freedmen, and Abandoned Lands, in 1865. The Bureau closed in 1870, and during its existence devoted to the education of the freedmen $5,262,511, which was employed largely in the erection of school buildings on lands owned by benevolent societies or by the colored people themselves, in the rental of buildings, in paying the transportation of teachers, and in the founding of Howard University, Washington, D.C.

In the final report of the Commissioner of the Bureau, Gen. O. O. Howard, July 1, 1870, the enrolment in colored schools of all classes — including those supported by the government, the benevolent societies, and individuals — is estimated at 247,333 scholars.

The former slave States, in the period of reconstruction after the war, made ample provision, in their remodelled constitutions and laws, for popular education; all the States, except Delaware, Maryland, and Kentucky, guaranteeing equal school privileges to all children, irrespective of race. But the want of funds, existing prejudices, and the paralyzing effects of the civil war, prevented satisfactory results. Yet good progress was made. The enrolment of colored schools of all grades, in 1880, supported by the States and the religious societies, numbers 800,113 pupils. Towards the support of the public schools, the Southern States (except Delaware and Maryland) paid, in 1880, $2,370,629. Delaware and Kentucky appropriate the tax collected from the colored citizens. In the latter State it amounted, in 1880, to only forty-eight cents for each colored child. Maryland makes a biennial appropriation by the Legislature For the higher education of the negroes, Maryland appropriates annually $2,000; Virginia, $10,000; South Carolina, $7,000; Georgia, $8,000; Mississippi, $10,000; Louisiana, from $5,000 to $10,000; and Missouri, $5,000.

But the earliest schools for the freedmen were established by the benevolent contributions of individuals, churches, and societies in the North; and the colored schools for higher instruction were founded almost exclusively by these societies.

The first school for the freedmen was established by the American Missionary Association. On the 17th of September, 1861, only five months after the beginning of the war, that school was opened at Hampton, Va., where many fugitive slaves had congregated, under the protection of the guns of Fortress Monroe. The spot overlooked the waters on which the first slave-ship entered the American continent. The Association steadily extended its work, until it had founded chartered institutions in every large Southern State, — Berea College, Berea, Ky.; Hampton Institute, Hampton, Va.; Atlanta University, Atlanta, Ga.; Fisk University, Nashville, Tenn.; Talladega College, Talladega, Ala.; Tou-

galoo University, Tougaloo, Miss.; Straight University, New Orleans, La.; Tillotson Collegiate and Normal Institute, Austin, Tex. Land has also been purchased for the Edward Smith College in Little Rock, Ark. It has 49 other schools of different grades. Connected with some of its chartered institutions, are theological, law, and industrial departments. Those at Hampton, Talladega, and Tougaloo, have large farms. Chartered institutions, 8; normal and high schools, 11; common schools, 38; total, 57. Teachers, 241; students, 9,608. Howard University, founded by the Freedmen's Bureau, had, in 1882, 29 teachers and 349 students. Its theological department is sustained mainly by the American Missionary Association.

The Freedmen's Aid Societies were early organized. The first was formed in Boston, Feb. 7, a second in New York, Feb. 22, 1862. Others followed rapidly, — in Cincinnati, Chicago, Cleveland, and elsewhere throughout the North; and in 1865 the teachers employed by all the societies numbered 634. With a view to economy and efficiency, they were consolidated, in 1866, in the American Freedmen's Union Commission. These societies devoted themselves in large part, at first, to physical relief and the organization of labor. But ere long the education of the freedmen became their chief endeavor, and they accomplished much good in the line of secular education. But the several branches were at length abandoned, or became absorbed in the societies of the religious organizations. The Commission itself closed in 1869.

The Baptists, who conduct their work, both educational and church, among the freedmen, through their Home Missionary Society, entered early into the establishment of schools; beginning, in the spring of 1862, with schools at St. Helena and Beaufort, S.C., and afterwards adding others at Fortress Monroe, Washington, Knoxville, and New Orleans. Missionaries were appointed to preach, and to teach day schools; and assistants, both male and female, were sent out. From three to five thousand pupils were taught yearly, until about 1872, when the secular or day-school system was given up, and efforts were concentrated on permanent or higher institutions, some of which had been planted in 1865. In 1882 the society has under its care twelve schools; as follows: Wayland Seminary, Washington, D.C.; Richmond Institute, Richmond, Va.; Shaw University, Raleigh, N.C.; Benedict Institute, Columbia, S.C.; Atlanta Seminary, Atlanta, Ga.; Nashville Institute, Nashville, Tenn.; Leland University, New Orleans, La.; Natchez Seminary, Natchez, Miss.; Alabama Normal and Theological School, Selma, Ala.; Florida Institute, Live Oak, Fla.; Bishop College, Marshall, Tex.; Louisville Normal and Theological School, Louisville, Ky. Normal instruction is given in most of the schools, industrial education in several, and biblical instruction in all. In four institutions a collegiate course is pursued; five are chartered institutions. In 1882, schools, 12; teachers, 79; pupils, 2,397.

The Freewill Baptists have an excellent institution, Storer College, at Harper's Ferry, Va., with 5 teachers and 245 students.

The Friends, true to the principles of the founder of their denomination, George Fox, entered at once the opened door for relieving the physical necessities of the freedmen, and at length established schools among them; but, when the public schools furnished the education, they gradually withdrew. They now maintain Southland College, Helena, Ark., with 277 pupils; a school in Maryville, Tenn., with 13 instructors and 211 pupils; and one in Philadelphia with 291 pupils; with 22 other schools in the South, maintained for a portion of the year. The Friends (Hicksite) entered the work in 1862; furnishing supplies at first, afterwards sustaining schools numbering at one time 25. They now have one school with 150 scholars.

The Methodist-Episcopal Church had from the first co-operated with the undenominational Aid Societies in the care of the freedmen in relieving physical suffering, and in giving instruction in primary education; but it concentrated its efforts by the organization, in Cincinnati, Aug. 6, 1866, of the Freedmen's Aid Society of the Methodist-Episcopal Church. This society now reports 6 chartered institutions; viz., Central Tennessee College Nashville, Tenn.; Clark University, Atlanta, Ga.; Claflin University, Orangeburg, S.C.; New Orleans University, New Orleans, La.; Rust University, Holly Springs, Miss.; Wiley University, Marshall, Tex.; — 4 theological schools, viz., Centenary Biblical Institute, Baltimore, Md.; Gammon Theological Seminary, Atlanta, Ga.; Baker Institute, Orangeburg, S.C.; and Thomson Biblical Institute, New Orleans, La.; — 1 medical college, viz., Meharry Medical College, Nashville, Tenn.; — and 14 institutions not chartered. Total number of institutions, 25; teachers, 95; pupils, 3,506. It gives special attention to biblical instruction, and at Clark University a department of industry is established. The African Methodist-Episcopal Church founded and sustains Wilberforce University at Xenia, O., with 13 teachers and 170 students.

The Presbyterian Committee of Missions for Freedmen was organized by the General Assembly in 1865, and began its work at once by sending preachers and teachers to the South. Its efforts thus far are confined to the two Carolinas, Virginia, and Tennessee, with a few missions and schools in Georgia, Kentucky, and Florida. It has under its care 3 chartered institutions, — Biddle University, Charlotte, N.C. (with a theological department); Wallingford Academy, Charleston, S.C.; and Scotia Seminary, Concord, N.C., — 2 normal schools, 3 graded schools, and 50 parochial schools. Total number of schools, 58; teachers, 108; scholars, 6,088. Lincoln University (Lincoln University P.O.), Oxford, Penn., has an able corps of 13 professors and 200 students, — 18 theological, 100 collegiate, and 82 preparatory.

The Protestant-Episcopal Freedmen's Commission was organized October, 1865; and in a few months it opened schools in Petersburg, Va., Wilmington and Raleigh, N.C. The first year the teachers numbered 23, and the scholars, day and night, 1,600. The Committee for Domestic Missions (under whose care this work now is) reported, in 1882, 2 normal schools with 8 teachers each, and 11 schools with 1 teacher each. The normal schools are at Raleigh, N.C., and at Petersburg, Va.

The United Presbyterians have 2 schools, — one in Abbyville, Va., with 4 teachers and 245 students; the other in Chase City, Va., with 3 teachers and 251 students.

The Catholic Directory for 1882 reports for the archdiocese of Baltimore, 1 academy for colored girls with 60 pupils, and 4 other schools with 693 pupils, total, 753; archdiocese of New Orleans, 7 schools, 330 pupils; archdiocese of St. Louis, 1 school, 120 pupils; diocese of Louisville, 6 schools, 332 pupils; diocese of Natchez, 3 schools, 80 pupils; diocese of Natchetoches, 2 schools, 40 pupils; diocese of Savannah, 2 schools, 75 pupils; diocese of St. Augustine, 6 schools, number of pupils not given. Total: schools, 30; pupils reported, 1,730.

The princely gift of $2,100,000, by the philanthropic George Peabody, to education in the South, has yielded an annual income varying from $70,000 to $100,000. Of the money given for teachers' institutes and public schools one-fourth is for the colored people. Mr. John F. Slater of Norwich, Conn., has enrolled his name with Mr. Peabody by giving $1,000,000, designating it specially for the colored people. Mrs. Valeria G. Stone of Malden, Mass., has recently given to the American Missionary Association $150,000, which it has used in erecting buildings in Atlanta, Nashville, Talladega, and New Orleans. She has also given to Hampton Institute, Berea College, and the theological department of Howard University, $55,000.

It is estimated that the appropriations of the American Missionary Association, the Freedmen's Aid Society, the Baptist Home Missionary Society, and the Presbyterian Home Missionary Society, for educational work in the South, chiefly for the negro race, together with the portion of the Peabody fund devoted to the same purpose, have amounted, since the war, to nearly $10,000,000.

The slaves emancipated by the Proclamation of 1863 numbered about 4,000,000. The census of 1870 reported the number of colored people 4,880,000. The census of 1880 reported the number 6,577,151, an increase of thirty-three per cent. The number of colored voters who could not read and write in 1870 was 850,032; in 1880, 944,424, — showing an increase of illiterate voters of 94,392. Thus, in spite of all that has been done, the education of the colored people has not kept pace with their increase in population or illiteracy.

The negro is robust in body, strong to endure labor, has shown himself in the schools to be capable of mastering the higher studies, and possesses a heart peculiarly susceptible to religious impressions. Since emancipation he has proved himself to be industrious, has acquired property, has crowded the schools open to him, and has developed remarkable ability for song and eloquence. If cultured adequately, he will add a rich store of needed elements to the Anglo-Saxon civilization of America, and will give a new impulse to the work of evangelizing Africa.

AUTHORITIES. — ABEL STEVENS: *History of the Methodist-Episcopal Church;* SCUDDER: *American Methodism;* WIGHTMAN: *Life of Bishop Capers; Quarterly Review of the Methodist-Episcopal Church South,* October, 1880; GILLETT: *History of the Presbyterian Church;* BAIRD: *Digest; Papers relating to the History of the Church in Virginia and Maryland;* GOODELL: *The Slave Code;* WILSON: *Rise and Fall of the Slave Power;* HAYGOOD: *Our Brother in Black;* WILLIAMS: *History of the Negro Race,* 1883, 2 vols.; *Report of the Commissioner of Education for 1880;* and the *Reports* of the societies engaged in educating the negroes in the South.

M. E. STRIEBY.

NEHEMI'AH (*consolation of Jehovah*), the distinguished Jewish patriot, and restorer of the walls of Jerusalem, was the son of Hachaliah. One of the Jewish exiles in Babylonia, he served as cup-bearer to King Artaxerxes Longimanus, with whom he must have stood in high favor. In the twentieth year of this sovereign (444 B.C.) he secured permission to return to Jerusalem, and restore its walls and his fathers' sepulchres. He undertook his journey, provided with letters of introduction to the governors and a body-guard (ii. 9). Arrived in Jerusalem, he was successful in rallying colaborers, and in restoring the fortifications of the city. This work aroused the opposition and hostility of Sanballat and others, who harassed the builders with threats, and made a conspiracy to completely defeat the plan. Nehemiah's discretion conceived admirable arrangements for combining the work of defence with the prosecution of the masonry by putting a sword, as well as a trowel, into every man's hand; and all the efforts of the enemies were defeated. Nehemiah was a disinterested patriot, as well as an able leader, and refused to take the salary due to a governor, on account of the poverty of the people. A hundred and fifty Jews sat down at his table every day. All our reliable information of Nehemiah's life is taken from the book bearing his name. The facts are continued down to the thirty-second year of Artaxerxes' reign, or 432 B.C. He stands before us as one of the noblest and most magnanimous characters of the Old Testament. Like Joshua, he is a type of lay piety and religious activity. He was one of those ardent Jewish patriots whom the attractions of a foreign court did not make ashamed of their nationality, or indifferent to the welfare of Jerusalem. He combined the practical skill of the architect with the vigilance and fortitude of the general.

BOOK OF. — The Book of Nehemiah is valuable for the description it gives of the restoration of Jerusalem, which is our best guide in mapping out the topography of the city, the development of the enmity between the Jews and the Samaritans, and the revival of the reading of the law and the observance of the feasts. It contains an account of Nehemiah's return to Jerusalem, and reconstruction of its walls (chaps. i.–vii.), the institution of the public reading of the law and a religious feast by Ezra, and the prayer of the Levites (viii., ix.), the covenant and genealogy of the Levites, and the separation of Israel from the mixed multitude (x.–xiii. 3), and Nehemiah's reforms concerning the temple, and marriages with foreign women (xiii. 4–31). It is the latest of the books of the Old Testament. The authenticity of its contents has not been a matter of dispute. There are no events of a miraculous nature to awaken suspicion. The questions of interest concern the relation of the work to Ezra and the authorship.

In the Hebrew canon, Nehemiah and Ezra were

counted as one book. The LXX. and the Vulgate divided them into two books. The events which they narrate belong to the same period of restoration; but, as has already been stated in the article EZRA, they are to be regarded as distinct compositions. The opening clause of Nehemiah, "The words of Nehemiah the son of Hachaliah," clearly indicates this. The author uses the first person in chaps. i.–vii. 6, xii. 31–43, and xiii. 4–31; and it is pretty generally agreed, that Nehemiah is the author of these sections. The case is different with the intervening chapters. De Wette, Bishop Hervey, Dr. Crosby, Canon Rawlinson, and others hold that all, or a portion, of this matter, is by another hand. Keil, on the other hand, ascribes the entire composition to Nehemiah. Stress is laid upon the change from the first to the third person in the narrative; but there is danger of being deceived by this argument, as the instances cited in the art. EZRA prove. The style of chaps. viii.–x. is, as Rawlinson and others have shown, different from the first seven chapters; and the lists of chaps. x.–xii. have evidently been interpolated (xii. 10–22, etc.).

LIT.—The Fathers did not give much attention to Nehemiah; and Venerable Bede was the first to give a commentary upon it in his allegorical interpretation, *Allegorica Expositio in Librum Nehemiæ*. Among the older commentators are STRIGELIUS (*Scholia in Nehem.*, 1575), Bishop PILKINGTON (*Exposition upon Nehemiah*, 1585), CROMMIUS (Lovan., 1632), TRAPP (London, 1656). The more recent commentaries are by BERTHEAU, 1862; KEIL: 1870; Canon RAWLINSON, in *Speaker's Commentary*, London and New York, 1873; HOWARD CROSBY, in Lange, New York, 1876. See art. "Nehemiah," by Bishop HERVEY, in Smith's *Bible Dictionary*, the vivid portraiture by EWALD, in his *History of Israel*, and the art. "Ezra und Nehemia," in HERZOG; SAYCE: *Introduction to Ezra, Nehemiah, and Esther*, London, 1885.

NEHUSH'TAN (*brazen thing*) is the name which King Hezekiah of Judah gave to the brazen serpent set up in the wilderness by Moses (Num. xxi. 8). It had been preserved by the Israelites up to that time; but Hezekiah ordered it to be burnt, because the people regarded it as an idol, and offered incense to it (2 Kings xviii. 4). The name Nehushtan he gave it in derision.

NELSON, David, Presbyterian clergyman, b. near Jonesborough, Tenn., Sept. 24, 1793; d. at Oakland, Ill., Oct. 17, 1844. He was graduated in 1810 at Washington College, Virginia. He practised medicine, imbibed infidel opinions, but was converted, and licensed to preach, April, 1825. After five years' service in Tennessee and Kentucky, he established Marion College in Missouri, and for six years was its first president; but his abolitionist views at last forced his departure, and in 1836 he opened at Oakland a training-school, particularly for missionaries. Besides other literary work, he wrote that widely circulated work, *Cause and Cure of Infidelity*, New York, 1836, often reprinted and edited. The American Tract Society publishes translations of it in French, German, and Spanish.

NELSON, Robert, b. at London, June 22, 1656; d. at Kensington, Jan. 16, 1715. He was graduated at Trinity College, Cambridge; in 1680 was elected a fellow of the Royal Society, and passed a life of study and beneficence. He was a Nonjuror, and did not return to the Church of England until 1709. He wrote several books, which were widely circulated in his day; and one, *Companion for the Fasts and Festivals of the Church of England* (London, 1704), still retains its popularity. He is, moreover, known as the biographer of Bishop Bull, 1713.

NEMESIUS, a Christian philosopher, author of a book (*περὶ φύσεως ἀνθρώπου*) on human nature, and, according to the titlepage of the book, bishop of Emisa, or Emesa, in Phœnicia. Nothing more is known of his life, even not the exact period in which he lived; for, though his book was much used, he was not quoted until late. By some he has been identified with Nemesius, the Pagan prefect of Cappadocia, to whom Gregory Nazianzen addressed several letters and a poem; but there is no positive proof of that supposition. It is probable, however, that he lived towards the close of the fourth century, as he mentions no writer of a later date, but often quotes Apollinaris and Eunomius. His book must early have been ascribed to Gregory of Nyssa. It was much used by Philoponus, John of Damascus, Elias Cretensis, etc. Having been several times translated into Latin, it was for the first time edited in Greek by Nic. Ellebodius, Antwerp, 1565; afterward often, as, for instance, in MIGNE: *Patr. Græca*, vol. 40, [translated into English by George Wither, London, 1636]. W. MÖLLER.

NENNIUS is the name of several Celtic saints, of whom one (d. in 809), the pupil of Elbodus, archbishop of North Wales, is often mentioned as the author of the *Historia Britonum*. Out of the thirty manuscripts, however, which have come down to us, only two, dating from the twelfth century, mention Nennius as the author; while seventeen other manuscripts mention Gildas, and one of the best, a certain anchoret, Marcus. But the oldest manuscripts, dating from the tenth century, mention no author at all; nor does William of Malmesbury (about 1125), who often quotes the book under the title *Gesta Britonum*. The book belongs to the time when the Britons, driven away by the Saxons, consoled themselves for the loss of their freedom and power by boastful fictions. It seems to have been written between 822 and 831; but in its present shape it has gone through the hands of no less than five different editors, who have enlarged it, and filled it with confusion. See SCHÖLL: *De Eccl. Brit. Historiæ Fontibus*, pp. 29–37. C. SCHÖLL.

NEOLOGY, from *νέος* ("new") and *λόγος* ("word," "idea"), is used in philology to denote the introduction of new and more or less superfluous words, and in theology to denote the introduction of new and more or less unsound doctrines.

NEONOMIANISM, from *νέος* ("new") and *νόμος* ("law"), is a term which in the controversies of the English dissenters, in the beginning of the eighteenth century, was applied to the views of Dr. Daniel Williams and his adherents, because they defined and construed Christianity as a "new law."

NEOPHYTES (*νεόφυτοι*, "the newly-planted") denoted, in the primitive church, such as had recently been baptized: see 1 Tim. iii. 6, where it is rendered "novice." The term was retained by

the Fathers, though with various modifications. According to *Apost. Canon.*, 50, a neophyte could hold no office in the church, except under peculiar circumstances. Neophytes of the Roman-Catholic Church — that is non-Christians, or Christians of other denominations, entering the Church of Rome — receive many privileges from the Pope. Compare FERRARI: *Bibliotheca Canonica.*

NEO-PLATONISM was the last form of philosophy which the Greek civilization developed, and stood in a curious relation to Christianity, alternately attracting and repulsing it. When Christianity entered into history, the whole Greek-Roman civilization was falling into decay, its moral and religious foundation was decomposed and crumbling away, and the uncertainty and insufficiency of its scientific construction became apparent by the glaring contradictions of the various philosophical systems. Its inherent power was still too strong, however, to yield without making one last grand exertion for self-restoration. The history of philosophy was ransacked; and those systems which presented a combination of philosophy and religion (Pythagoras, Plato, etc.), supplemented with such Oriental ideas as had proved adaptable to the Greek mind, were re-adjusted in accordance with the demands of the situation. During the first and the second century of the Christian era, the New-Pythagoreans flourished; Apollonius of Tyana emphasizing the doctrines of Plato, Numenius of Apamea more inclined towards Oriental ideas, etc. But they were only eclectics. Their influence was merely momentary. They simply prepared the way for Neo-Platonism, which, though firmly planted on the basis of the preceding Greek philosophy, may be considered a new manifestation of the genuine creative power of the Greek spirit, distinct, both from the philosophy of Philo, with its peculiar Jewish admixtures, and from Gnosticism, with its preponderating Oriental elements. Its deepest impulse was a longing away from the finite existence in the world towards the infinity of God. Its principal object was to discover the means by which the human soul may escape from its imprisonment in matter, and return to the spirit-source from which it originally sprang. Thus it is characterized in each of its three phases, — the Alexandrian-Roman school, 200–270 (Ammonius Saccas and Plotinus), the Syrian school, 270–400 (Porphyry and Jamblichus), and the Athenian school, 400–529 (Proclus and his disciples).

Ammonius Saccas, a native of Alexandria (d. about 250), a Christian by education, but afterwards converted to Paganism, was the founder of Neo-Platonism. He wrote nothing; but among his disciples were Origen the Neo-Platonist, Origen the Christian Father, Longinus the critic, and Plotinus (b. at Lycopolis in Egypt, 205; d. in Campania, 270), who first gave a systematic form to the Neo-Platonic doctrines. Plotinus settled in Rome in 244, gathered a large circle of pupils, and began in 254 to put his ideas into writing. His essays, fifty-four in number, were collected by Porphyry, and arranged, according to their contents, in six *Enneads*. They were first printed in a Latin translation by Marsilius Ficinus, Florence, 1492, and then in Latin and Greek at Basel, 1580, in Greek, with critical apparatus by Moser, and Creuzer, Oxford, 1835, 3 vols., by Dübner, Paris, 1855, by Kirchhoff, Leipzig, 1856, and by H. F. Müller, Berlin, 1878–80. [Parts of his works were translated into English by Th. Taylor, London, 1787, 3d ed., 1817. There is a complete French translation by Bouillet, Paris, 1857–60; also a German, Berlin, 1878–80.] Among modern works on Plotinus' philosophy are, C. H. Kirchner: *Die Philosophie Plotins*, Halle, 1854; A. Richter: *Neuplatonische Studien*, Halle, 1864–67. The system of Plotinus comprises three divisions, — the supersensuous world, the world of the senses, and the elevation of the soul from the latter to the former. The centre and foundation, not only of the supersensuous world, but of all that exists, is God. But God is incommensurable with reason, above reason, and can be approached by the human understanding only under three forms, — as the infinite, without limit or form, without magnitude or life, without thought or being, definable only through negations; as the one and the good, the source of all that loves, the goal of all that lives; and as the sum total of all power or force, the absolute causality: which three conceptions afterwards were introduced into the Christian dogmatics, as the three ways of knowing God, by the Christian Neo-Platonists, Dionysius Areopagita, Maximus Confessor, and Scotus Erigena. From the superabundance of this absolute causality issues forth the Idea, or world of ideas (*νοῦς*), which, though radiating from God, "like the beams from the sun," is different from him, "like the flower from the root," and as unable to exercise any influence on him as is "the river with respect to its source." From the Idea again issues forth the Soul (*ψυχή*), one by itself, as the All-Soul or the World-Soul, and yet comprising an innumerable multitude of individual souls. Though the Soul belongs to the supersensuous world, she has an instinctive longing towards her own creation, — the world of the senses, the world of appearances, the world of matter. This last stage in the development of the universe is as necessary, according to its inherent plan, as any of the preceding; but matter is, nevertheless, the very opposite of good, — evil by itself, and the source of all evil. The goal of all moral effort of man must consequently be to rid himself from his connection with matter, and return through the Idea to God. The means by which that goal can be reached is virtue; not the simple, plain virtue by which social life is regulated and adorned, but a thorough purification of the Soul, — by which the sensuous affections are not only limited and governed, but absolutely extinguished, — and a concentration of all the powers of life upon the Idea, that is, upon the study of the sciences and the contemplation of the divine, until at last the Soul is completely absorbed in God through a holy enthusiasm, or ecstasy.

The most prominent of Plotinus' disciples, and the head of the Syrian school of Neo-Platonism, was Porphyry (b. in 233 at Tyre, or, according to another account, at Batanea in Syria; d. in Rome, 303 or 304). He studied first under Longinus, but repaired in 263 to Rome, and entered the school of Plotinus. After a residence of several years in Sicily, he returned in 271 to Rome, where he edited the works of Plotinus, and wrote most of his own books. Christian writers — Socrates (*Hist. Eccl.*, III. 23) and Augustine (*De Civit. Dei*, X. 20)

— tell us that he was educated a Christian, but was converted to Paganism, and, from a feeling of revenge, became a bitter enemy of Christianity; and, indeed, one of his most famous works was his Κατὰ Χριστιανῶν ("Against the Christians"). It has perished, and so have the refutations of it by Methodius, Eusebius of Cæsarea, Apollinaris, and Philostorgius; but it is often spoken of (Eusebius: *Hist. Eccl.*, VI. 19; *Demonstr. Evang.*, III. 6; Augustine: *De Civ. Dei*, XIX. 23). His exposition of Plato's *Timæus*, and most of his original works on philosophy, are also lost. Still extant are his *Introduction to the Categories of Aristotle*, his epitome of the system of Plotinus, etc. (see Fabricius: *Bibl. Græca*, V. 725). In the system of Porphyry, the tendency of restoring and regenerating Paganism by means of philosophy is much more apparent than in the system of Plotinus. Porphyry was a man of a practical turn of mind, clear, cutting, and popular; a scholar and a critic, rather than a speculative genius. He added nothing new to Neo-Platonism; but he popularized the system, and made it fit for practical application. Of course, he could not avoid stumbling now and then against the vulgar conception of the Greek religion. He abominated the sacrifice of animals; he advocated abstinence from flesh; he spoke of the true worship of God as consisting in devout contemplation and the piety of the heart: but he, nevertheless, considered the Hellenic polytheism as a true and legitimate stage in the elevation of the human soul from matter to spirit, and capable not only of restoration, but also of reform. His disciple Jamblichus (a native of Cœlesyria, a contemporary of Constantine; d. about 330), and the disciples of Jamblichus (Ædesius, Chrysanthius, Maximus, Eunapius, etc.), approached the problem still more closely, and gave to Neo-Platonism the aspect of a fantastic theology of polytheism, the character of a mysticism and theurgy, in which both the speculative spirit and the pure piety of the earlier Neo-Platonists were lost.

After the death of the Emperor Julian, who was a Neo-Platonist, and the complete failure of the practical re-action against Christianity, the Neo-Platonic philosophers were for some time compelled to retreat into obscurity, in order to escape the penalties of the imperial edicts and the violence of Christian mobs. Hierocles was ill treated in the streets of Constantinople; Hypatia was killed in a church in Alexandria: nevertheless, in the large cities the philosophical schools were still kept open, and they were often frequented by Christians for the sake of the scientific education they offered. Themistius taught with success in Constantinople, and was appreciated even by Christian theologians (Gregory Nazianzen). The school in Alexandria was very prosperous in the beginning of the fifth century; but it was especially the school in Athens which became celebrated by adopting a stricter method, and cultivating a more accurate and more comprehensive scholarship. Proclus stood at its head, a Lycian by descent (b. in Constantinople, 410; d. in Athens, 485). He was reverenced by his pupils, not only as a profound philosopher, a great scholar, and a prolific writer, but also as a model of moral perfection, a favorite of the gods. He collected all the results of the Neo-Platonic speculation into one body, remodelled the whole mass of doctrines, and gave to the system its consummate scientific form, dissolving the contradictions, filling up the gaps, etc. But, in spite of his talent and conscientiousness, under his hands Neo-Platonism became a kind of scholastic art, a stiff tradition, built up with dialectical subtlety on the basis of the works of Plato, the oracles, and the Orphic poems; and under his successors (Marinus, Isidorus, Hegias, and Damascius) the school sank down to empty formalism. By order of Justinian, it was closed in 529. Damascius, Simplicius, and five other Neo-Platonists, emigrated to Persia, where they found an appreciative patron in King Chosroes. Four years previously (in 525), the last representative of the old philosophy in the Occident, the Christian Neo-Platonist, Boethius, had found his death by violence.

The discrepancies between the Neo-Platonic philosophy and the Christian religion are palpable. What the one seeks, the other has found: what the one asks for, the other gives. But they proceeded, nevertheless, from the same historical premises, — the deep despair which had seized the peoples when they saw their political liberty, their national education, their religious institutions, tumble down into chaos; and they aimed at the same moral goal, — to give to human life a new and safe foundation by reconciling those awful contradictions which were burning in every man's heart, — God and the world, spirit and nature, mind and matter, etc. No wonder, then, that, as Augustine says in his Epistle to Dioscorus (*Ep.* 118), Neo-Platonism became to many the bridge which led them to Christianity. But, besides that, Neo-Platonism exercised a discernible influence on the historical development of Christianity. Origen, Methodius, Synesius, the three Cappadocians in the East, Marius Victorinus, Boethius, and Augustine in the West, had frequented Neo-Platonic schools (see Lösche: *Augustinus plotinizans*, Jena, 1881). The Fathers often used the expositions of Neo-Platonic writers, especially of Plotinus (see A. Jahn: *Basilius plotinizans*, Bern, 1838). Theodoret, in his *De curandis Gr. aff.*, even employs Plotinus' propositions concerning Providence, though at the same time protesting that Plotinus has derived his ideas from Christian sources. But the greatest influence Neo-Platonism exercised on Christianity through the writings of Pseudo-Dionysius. According to general acceptation, that author was a Christian, who, educated in the school of Proclus, undertook to combine Christian and Neo-Platonic ideas into a system of mystical gnosis, which then was accepted by many as the genuine and original Christian doctrine, handed down from the apostles themselves as a secret but divine science. Through Maximus Confessor, John of Damascus, and Scotus Erigena, those writings exercised a decisive influence on the scholasticism, and more especially on the mysticism, of Western theology during the middle ages.

Lit. — For the history of Neo-Platonism, see, besides the general histories of philosophy, Jules Simon: *Histoire de l'école d'Alexandria*, Paris, 1845; Vacherot: *Histoire de l'école d'Alexandria*, Paris, 1846–51, 3 vols. For the relation between Christianity and Neo-Platonism see, besides the general church histories, Vogt: *Neu-Platonismus*

und Christenthum, Berlin, 1836; also art. PLATONISM AND CHRISTIANITY. WAGENMANN.

NEOT, St., an Anglo-Saxon monk, famous for holiness and learning; flourished in the middle of the ninth century, and lived, first in Glastonbury Abbey, afterwards, for the sake of greater seclusion, in a hermitage which he built at the present St. Neot's, in Cornwall. He was a kinsman of King Alfred, and is said to have exercised considerable influence on him. Later biographies tell us that he gave the first idea to the foundation of the University of Oxford, and, indeed, that he was the first professor of that institution. He is commemorated on July 31. See G. C. GORHAM: *History and Antiquities of Eynesbury and St. Neot's*, London, 1820–22, 2 vols.

NEOSTADIENSIUM ADMONITIO CHRISTIANA DE LIBRO CONCORDIÆ . . . NEOSTAD. IN PALATINATU 1581 is the title of a book issued against the *Formula Concordiæ* by the Reformed theologians of Neustadt-on-the-Haardt. In that place the theologians who had been expelled from Heidelberg by the Elector Ludwig, who was a Lutheran, were settled by Johann Casimir of the Palatinate, who was a Calvinist; and, as long as Heidelberg continued Lutheran (1576–83), Neustadt remained a nursery for the Reformed Confession. The *Admonitio* was written by Ursinus, and is found, in a somewhat enlarged form, in his *Opera*, Heidelberg, 1612, t. ii. The chapter on the authority of Luther is especially interesting. A. SCHWEIZER.

NEPOMUK, John of. See JOHN NEPOMUK.

NEPOS, an Egyptian bishop; d. about the middle of the third century; an ardent champion of chiliasm; defended the literal, realistic exegesis of Scripture against Origen and his disciples, and wrote a work against the allegorists (ἔλεγχος ἀλληγοριστῶν). The work has perished; but its views found many adherents, especially at Arsinoë: and, in order to prevent a great split in the Egyptian Church, Bishop Dionysius of Alexandria had not only to write against the book, but also to hold conferences with those who had accepted its ideas. See EUSEBIUS: *Hist. Eccl.*, VII. 24 et sqq. SCHUPART'S *De chiliasmo Nepotis* (Giessen, 1724) caused a controversy between him and the chiliast Petersen. See WALCH: *Religionsstreitigkeiten*, ii. 559. W. MÖLLER.

NER'GAL is mentioned, in 2 Kings xvii. 30, as a deity worshipped by the men of Cuth, who from Babylonia were transplanted into Samaria. The name also occurs in the patronymic Nergalsharezer, *Nirgal-sar-usur*, "Nergal protects the king" (Jer. xxxix. 3, 13); but its etymology is completely uncertain. In the Babylonian star-worship, the planet Mars is assigned to Nergal; and he is probably represented by the colossal lions at the entrance of the Assyrian palace, — a fit symbol for the deity in which the Græco-Romans recognized their Ares-Mars. By the Mendæans the planet Mars was called *Nerig*, which evidently is a corruption of *Nergal*. According to the Talmud and the rabbins, Nergal was worshipped under the form of the domestic cock. This statement may be due to a merely arbitrary combination between the rabbinical name of a cock, *tarnegal*, and the name of the god. But it is not improbable that the cock — entirely unknown to the ancient Hebrews, and never mentioned in the Old Testament, first introduced from India to the Persians, and then from the Persians to the Hebrews — may have formed one of the symbolical representations of Nergal, as it everywhere, in India, Persia, Greece, etc., was consecrated to the god of war. WOLF BAUDISSIN.

NER'GAL-SHARE'ZER (*Nergal-sar-usur*, "Nergal protects the king") is the name of a Babylonian nobleman (Jer. xxxix. 3) entitled Rab-mag, probably as the chief of magicians, and generally identified with Neriglissar, the son-in-law and successor of Nebuchadnezzar. The palace built by him has been discovered among the ruins of Babylon.

NERI, Philip (Filippo de), founder of the Congregation of the Oratory; one of the saints of the Roman-Catholic Church, perhaps the most witty of their number, and free from all pharisaical leaven; was b. at Florence, July 22, 1515; d. at Rome, May 25, 1595. He was characterized from childhood by a cheerful and gentle disposition. Left comparatively poor by the loss of their goods by fire, his parents sent him to his uncle, a rich merchant in St. Germano. Resisting his uncle's generous offers, he went in 1533, out of religious devotion, to Rome, where he studied philosophy and theology under the guidance of the Augustinians. He gave himself up in his spare hours to works of charity, and had no sooner concluded his studies than he sold his library, and gave the proceeds to the poor. On one occasion, in his thirtieth year, while he was engaged in prayer for the Holy Spirit, he was so overcome that he threw himself on the ground; but when he rose up, he found his chest had expanded to the extent of a fist's width. Later, at the dissection of the body, it was discovered that the heart was perfectly sound, and two of the ribs had been broken.

Neri was ordained priest in the Lateran Church, May 23, 1551. He took part in the foundation of the Society of the Holy Trinity for the care of the poor and strangers; but it is especially with the Congregation of the Oratory that his name is associated. This society grew out of evening gatherings which Neri held in a hall, — the Oratory, — for prayer, readings from the Bible, the Fathers, and the martyr-legends, song, etc. The musical treasures of the church were put under tribute, and the pieces chosen were called "oratorios." Down to this day such compositions are performed at the Church of the Oratory in Rome, the St. Maria in Vallicella, from All Saints' Day (Nov. 1) to Palm Sunday.

A familiar and cheerful atmosphere pervaded these gatherings. Neri was persuaded that a cheerful temper was far more in accordance with Christianity than melancholy. The most of his alleged miracles he performed with the simple words, "Be cheerful, and doubt not." This spirit he carried into his daily life; and he was full of humor in his social relations, and even engaged in games. This conduct could not escape the notice of those who sought to bring about a reformation by pharisaical seriousness. He was accused by the cardinal-vicar of Rome of having piped for his companions to dance, etc., and was suspended from the confessor's chair and the pulpit. But the cardinal-vicar died; and Neri was honored by the repeated offer of a cardinal's

hat, which he refused. Many miracles are ascribed to him. He was often, for hours at a time, in a state of ecstasy; and his body was seen, on such occasions, to sway in the air several feet from the ground. It does not seem to have been his custom to pray to Mary. Miracles are said to have followed his decease; and in 1622 he was canonized, at the solicitation of Louis XIII. of France.

In 1575 a papal decree was secured recognizing the Congregation of the Oratory. The principle of perfect equality prevails among its members, and even the superior takes his turn in serving at the table. The members are not monks, and do not renounce their private fortunes, or take vows. It was Neri's wish to limit their functions to prayer, the administration of the sacrament, and preaching. The Italian societies are, for the most part, independent of each other, and there is no centralization of authority and jurisdiction. The Church of St. Maria in Vallicella, Rome, belonging to the Congregation, was built in 1576. Three years later, Tarucci founded societies in Naples and Milan, which were followed by others in Palermo and other cities. Neri's successor as superior of the Roman society was the church historian Baronius. In 1611 a society was opened in Paris by Bérulle (afterwards cardinal), and others were founded in France. The French societies were, by reason of an inserted article of their constitution, made subject to the bishop. Bossuet passed a glowing eulogy upon the Congregation, which aroused the jealousy of the Jesuits. Jansen persuaded members of the order to settle in Flanders in order to promote the strict Augustinian doctrines of sin and grace. The order has had among its members Malebranche, Thomassin, Mascaron, and Massillon, and in 1760 had fifty-eight houses in France. The Church of the Oratory, near the Louvre in Paris, now belongs to the Reformed Church. The order decayed after the Revolution, but has since been revived [1853] under the impulse of the devout Pététot of St. Roch, and has the name of the "Oratory of Jesus and the Immaculate Mary." Gratry belonged to it. [In 1847 Cardinal Newman founded a Congregation of the Oratory at Birmingham, the members of which were for the most part made up of former members of the Anglican Church. In 1849 a second Congregation was established at London, with Frederick W. Faber as the superior.]

Lit. — *Lives* of Philip Neri by Pösl, Regensburg, 1847; Guerin, Lyons, 1852; Jourdain de la Passardière: *L'Oratoire de St. Ph. de Neri*, 1880; [Gallonio (Italian), Rome, 1600; Bacci (Italian), 1622; Capecelatro (Italian), orig. 1879, 2 vols., Eng. trans., London, 1882, 2 vols.; F. W. Faber: *The Spirit and Genius of St. P. Neri*, 1850; Marciano: *Memorie istoriche della Congregazione dell' Oratorio*, Naples, 1693–1702, 5 vols.; Perraud: *L'Oratoire de France*, etc., 2d ed., Paris, 1866]. Reuchlin. Zöckler.

NERO (Roman emperor 54–68) has made his name conspicuous in the history of the Christian Church by his persecution of the Christian congregation in Rome, — the first great persecution instituted against the Christians. In the night between July 18 and 19, 64, a fire broke out on the southern declivity of the Palatine Hill. It raged for six days and six nights, spreading far and wide, and suddenly started anew in the northern parts of the city, lasting for three more days, and destroying ten out of the fourteen wards of the city. The excitement in Rome was indescribable; and a rumor was abroad that the conflagration was the work of the emperor himself, — a suspicion not altogether improbable on account of his delirious craving for magnificence, and his desire to embellish or even rebuild Rome. In order to avert the popular fury, which could not be appeased by lavish contributions, public processions, etc., Nero formally accused the Christians of having caused the calamity. Why he first chose the Christians is a question not easy to answer. Some have surmised that the accusation was due to the influence of the Empress Poppæa. She was on very friendly terms with the Jews; and she was excessively jealous of Acte, the mistress of Nero, and said to have been a Christian. It is more probable, however, that the emperor simply made use of the prejudice of the Romans against all Orientals and their special aversion to the Jews. Though, at that time, people in general hardly made any distinction between Christians and Jews, simply considering the former a sect of the latter, there were certain Christian ideas — the belief in the speedy return of Christ, in his judging all mankind, in the destruction of the world by fire, etc. — which were well known to all who had heard any thing about the Christians, and which made it specially easy to fasten the accusation on them. The effect was fearful. In the gardens of Nero, the present St. Peter's Square, the Christians were crucified, sewn into hides of wild beasts, and thrown before the dogs, enveloped with some inflammable stuff, raised on poles, and used as torches, etc. Beyond the city of Rome the persecution did not spread, but the impression it made on the whole Christian community was visible for a long time. Hence the widely spread rumor among the early Christians that Nero would return as Antichrist. Many modern writers find his name in the mystic number of the Apocalypse (xiii. 18).

Lit. — Tacitus: *Annales*, xv. 38–44; Suetonius: *Nero*, chaps. 16 and 38; Schiller: *Gesch. d. römischen Kaiserreichs unter Nero*, Berlin, 1872; Renan: *L'Antichrist*, Paris, 1873; Holtzmann: *Nero und die Christen*, in Sybel's *Hist. Zeitschrift*, 1874; Hilgenfeld, *Nero d. Antichrist*, and Hildebrand, *Das römische Antichristenthum*, in *Zeitschrift für wissenschaft. Theologie*, 1869 and 1874; Aubé: *Hist. d. persécutions de l'église*, Paris, 1875; [Schaff: *Church History*, rev. ed., i. 376 sqq. and 845 sqq.; Farrar: *Early Days of Christianity*, i. 23 sqq. and ii. 289 sqq.]. R. Pöhlmann.

NERSES is the name of three great dignitaries of the Armenian Church, of whom **Nerses I., the Great,** has already been spoken of in the article Armenian Church, p. 141. — **Nerses Clayensis,** as catholicos, Nerses IV., b. about 1100; d. Aug. 5 or 13, 1173; belonged to the same family as Nerses the Great and Gregory Illuminator, and was catholicos from 1166 to 1173. He labored with great zeal for the establishment of a union between the Armenian and the Greek Church. At a personal meeting with Alexius, the son-in-law of the Emperor Manuel Comnenus, and commander of the garrison of Mopsuestia, he was surprised at the insignificance of the differences which separated the two churches, and sent a confession of

the creed of the Armenian Church to the emperor. Thus the negotiations were opened. Later on, the emperor sent the Greek philosopher Theorianus, and Johannes Uthman, abbot of a monastery in Philippopolis, to Armenia; and a great disputation took place between the Greek and the Armenian theologians, the effect of which was actually to draw the two churches still nearer to each other. The protocol of this disputation was first printed in Latin and Greek by J. Leunclavius, Basel, 1577, and in *Bibl. Vet. Patr.*, iv., then in Latin and Armenian by Clemens Galanus, in his *Conciliatio Eccl. Armenæ cum Romana*, i. 212–222, and by Angelo Mai, in his *Scriptorum Vet. Nova Collectio*, Rome, 1822, tom. iv. The emperor then sent a declaration to Nerses, setting forth nine different points which it would be necessary that the Armenian Church should accept, and they were really accepted by a local synod convened by Nerses. But, before a general synod was called, the catholicos died. Nerses also distinguished himself in literature, both as a poet and as a theologian. He wrote *The Word of Faith*, an extract from the Gospels, in thirteen hundred and fifty-nine verses; *Jesus the Son*, in four thousand verses, and other religious poems, printed in Venice, 1830; and an elegy on the conquest and destruction of Edessa, printed in Paris and Madras, 1826, at Tiflis, 1829. His prose-works consist of homilies, commentaries, *Prayers*, printed in twenty-four languages, in Venice, 1822 and 1827, and letters, of great theological interest, printed in Constantinople, 1825, in Venice, 1858, and in a Latin translation by Cappelletti, Venice, 1833. — **Nerses Lambronensis,** b. in 1153; d. July 14, 1198; was a son of Prince Oshin of Lambron in Cilicia, by a niece of Nerses Clayensis. He was educated in Constantinople, understood Greek, Latin, and Coptic, and was in 1176 appointed archbishop of Tarsus and Lambron. He had a great talent as a preacher: but he loved solitude and a secluded life; and one year after his appointment, when only twenty-four years old, he resigned his office, and withdrew into the desert, where he wrote his exposition of the liturgy of the mass, printed at Venice in 1847, and his orations on the clerical office. In the negotiations, however, still going on between the Greek and the Armenian Church, he took a prominent part. The Greek declaration of nine points was not accepted unconditionally by the Armenian synod, at whose opening Nerses delivered his most celebrated speech, printed, together with an Italian translation, at Venice, 1812, translated into German by Neumann, Leipzig, 1834, and still read as a specimen of marvellous eloquence. Several of the Greek demands were objected to; and, on the other side, the Armenians also made their demands. The Greeks, however, showed themselves very obliging, and a full agreement was actually arrived at; but, before the message could reach Constantinople, the emperor died (Sept. 27, 1180), and the stormy time which then set in made all the labor done of no avail. The suspicion and jealousy of the Greeks were again aroused by the good relation between the Armenians and the crusaders, and the embassy of Nerses to Constantinople in 1197 had no effect. Besides the works already mentioned, Nerses wrote commentaries, homilies, lives of anchorets (translated into several languages), a eulogy on Nerses Clayensis, printed in Petersburg, 1782, Madras, 1810, Constantinople, 1826, etc. PETERMANN.

NESSE, Christopher, dissenting divine; b. at North Cowes, Yorkshire, Dec. 26, 1621; d. at London, Dec. 26, 1705. He was educated at St. John's College, Cambridge; took holy orders; was settled at Cottingham; ejected for nonconformity, 1662; and for thirty years was pastor to a dissenting congregation in London. He wrote many works; of which the most important are, *A compleat history and mystery of the Old and New Testament logically discussed and theologically improved*, London, 1690-96, 4 vols. (Matthew Henry is said to have utilized it in his Commentary); *Antidote against Arminianism*, 1700, 5th ed. revised 1836; and *Life of Pope Innocent XI.* (written for John Dunton, who sold the whole impression in a fortnight).

NESTOR, the father of Russian historiography; b. in 1056; d. about 1120; entered the Petsherian monastery of Kief in his seventeenth year, and spent the rest of his life there as a monk. His principal work is his *Chronicle*, written in Old-Russian, and opening a continuous series of similar works running through five centuries, one author taking up the thread where the other drops it. The monkish character of the work is very striking, but impresses the reader with respect. The author narrates in simple and devout manner; and, when his credulity does not lead him astray into the fabulous, he is reliable. The earliest edition is from 1767; the latest, by Miklosich, from 1860. He also wrote a *Patericum Peczericum*, containing lives of the abbots of the cave-monastery of Kief. See STRAHL: *Beiträge zur russischen Kirchengeschichte*, Halle, 1827; [STANLEY: *Eastern Church*, London, 1861]. GASS.

NESTORIANS, History of the (after 489). The Nestorians rapidly developed into a powerful ecclesiastical party, and, excluded from the empire, carried on an extensive missionary activity in Persia, India, and China. They spread at first in Persia. A letter of Ibas of Edessa to Bishop Mares of Persia, and the translations of the works of Diodorus of Tarsus, and Theodore of Mopsuestia, into the language of the Persian Church (the Syrian), contributed to extend the doctrines of Nestorius in the Persian Empire. The teachers who had been expelled from Edessa also entered Persia, and settled down at Nisibis, and were strengthened by the addition to their number of Nerses the Leper. Christianity had been carried to Persia at an early period, and the bishop of Seleucia became the acknowledged head of the church. Persian bishops were present at the Council of Nicæa. Babæus assumed the title of "patriarch," and, according to Assemani, was the first schismatic Nestorian bishop of Seleucia (498–503). His predecessor, Acacius, was also suspected of being a Nestorian; and Xenaias of Mabbug (i.e. Philoxenus, the translator of the Syriac New Testament) gave to him and his followers the designation "Nestorians." This is the first occurrence of this name. The party so designated called themselves "Chaldæans," or "Chaldæan Christians," and affirm that Nestorius was not their patriarch, and that he followed them, not they him. The Turks of to-day call them *Nasârah;* i.e., Christians. Babæus, however, was the

first to boldly avow himself a Nestorian. He inaugurated his patriarchate with a synod, which granted the privilege to the patriarch, bishops, and priests, to marry *one* wife (as opposed to polygamy), and established the primacy of the see of Seleucia.

The successors of Babæus filled all the sees with Nestorians, and were intent upon propagating their form of Christianity. The principal seat of Nestorian learning was Nisibis. The sect produced learned theologians, and also distinguished physicians and philosophers, who translated Greek classics, — especially Aristotle, Hippocrates, and Galenus, — and were the only representatives of letters in the Orient at that time.

In Arabia the Nestorians were also successful in propagating their doctrines. They spread in Syria and Palestine under the caliphs; and a bishop of the Nestorians in Egypt is mentioned under Mar Aba II. (742–752). The bishops of Arabia were subject to the metropolitan of Persia. India, in which, according to a very old tradition, the apostle Thomas introduced Christianity, also belonged to his jurisdiction. Nestorianism likewise spread to China, where a Nestorian monument of the year 781 was found by the Jesuit missionaries in 1625 at Si-gan-fu. The inscription, which is in Chinese and Syriac, gives a long list of Nestorian clergymen. Its genuineness, once widely disputed, is now very generally acknowledged. The patriarch Salibazacha (714–726) appointed the first Nestorian metropolitan of China. At the same time metropolitans were appointed for Herat and Samarcund.

Early in the sixth century there was a split amongst the Nestorians in Persia, two patriarchs (Nerses and Elisæus) being elected by two parties; but it was healed at the end of twelve years. Both parties united upon Paul, who was followed in a few months by Mar Aba I., a converted Magian (536–562). This prelate translated the Nestorian Liturgy from the Greek into the Syriac, which is still in use, and displayed remarkable energy in the government of the church. He made tours of visitation, and in 544 held a synod, which decreed that neither the patriarch nor the bishops might marry, — a decree which is still authoritative. It also established the authority of the Nicene Creed, and of Theodore of Mopsuestia as an expositor of the Bible. The synod of 577, convened by patriarch Ezekiel (577–580), pronounced against the Messalians. The Emperor Chosroes I. is said to have become a Christian before his death; and his successors, Hormizd IV. and Chosroes II., greatly favored the Nestorians; the latter forcing all other Christians to accept their doctrines.

Under the Mohammedans, the Nestorians were not only almost wholly free from persecutions, but could boast of several edicts licensing their religion, the genuineness of some of which, however, has been justly a matter of dispute. The tradition runs, that Mohammed had the acquaintance of a Nestorian monk, Sergius, and got from him his knowledge of Christianity. The patriarch Jesujahb is also reported to have gone to Mohammed, and secured from him an edict of toleration, which was edited by Gabriel Sionita, Paris, 1630. The same is said to have received a like favor from Omar. The Nestorians often filled high political positions under the Mohammedans, and acted as secretaries to the caliphs or physicians (both of which classes stood very high in the esteem of the Mohammedan rulers), and took a prominent part, on account of their position, in the election of the patriarchs. At one time Bagdad was the patriarchal residence; and here the patriarchs were elected, though they were ordained at Seleucia.

Under the Mongols, likewise, the Nestorians were favored. When Hulagu Khan captured Bagdad, in 1268, he spared them. His successors were likewise favorable to the sect; which may be, at least in part, explained by the resemblances of the Buddhistic ritual to its own. A son of Zingis Khan is reported by Marco Polo to have passed over to Christianity. The famous and mythical Presbyter John was a Nestorian; and it was among the Nestorians that John of Monte Corvino (1292) labored.

The favorable position of the Nestorians under the Arabs and Mongols was attended with a rapid extension of Christianity in Eastern Asia. After the siege of Bagdad, in 1258, twenty-five metropolitans acknowledged the jurisdiction of the Nestorian patriarch. The first persecutions were inaugurated by Timur. Thenceforth their congregations began to shrink up, or wither away. The Roman-Catholic Church also contributed to this result by undertaking active missionary operations among them. Pope Innocent IV. despatched some bishops in 1247 with a communication to the vicar of the Nestorian Orient, who replied by sending a confession signed by the archbishop of Nisibis, two other archbishops, and three bishops, acknowledging Mary as the "mother of Christ" (*χριστοτόκος*). Nicolaus IV., in 1288, likewise communicated with the Nestorians, as also did Benedict XI., and received from the patriarch Jahballaha, in 1304, an answer acknowledging the Roman Church as "the mother and teacher of all the others," and the Pope "as the head shepherd of all Christendom." Assemani concludes too abruptly, that the Nestorians at this time united with the Roman Church: at any rate, the Nestorians under Jahballaha's successors continued to be independent. In 1445, however, under Pope Eugenius IV., the entire Nestorian body on the Island of Cyprus was won for the Roman Church by the efforts of Archbishop Andrew. In the sixteenth century a strong Catholic party was formed. At the death of the patriarch Simeon, in 1551, a party in the church, refusing to acknowledge his nephew, Bar Mama, who had been elected his successor, chose a patriarch of their own, Johannes Sulaka, who was sent to Rome for consecration. For a hundred years this succession was kept up. The patriarch who was contemporary with Paul V. accepted the confessions the Pope sent him in 1617; but his successors renounced the union. But in 1684 Innocent XI. again nominated a patriarch, who assumed the name "Joseph;" and ever since, this has been the name of the patriarch of those Nestorians or Chaldæans who acknowledge the jurisdiction of Rome. The other wing of the Nestorians also retained its organization and its patriarch, who, since the close of the seventeenth century, has borne the name "Simeon," and the title "Patriarch of the Chaldæans." He has his residence in an inaccessible

valley of the Kurd Mountains. The small residue of the once powerful Nestorian Church is confined to these hills and the plain about Oroomiah, and in 1833 numbered, according to Smith and Dwight, seventy thousand souls. The American Board sent missionaries to them in 1834, who, by their prudent and in every way much-blessed labors, have done not a little to prevent the few surviving Nestorians from being swallowed up by the Roman-Catholic Church. It was through these missionaries that the news was first brought, that the Nestorians still preserved a dialect of the old Aramaic language. They have set up their presses in Oroomiah [1840], and made this dialect the language of the Scripture translation. Bunyan's *Pilgrim's Progress* (1848), Baxter's *Saints' Rest* (1854), and many other books, have been published in this same tongue, especially under the distinguished guidance of Rev. Mr. Perkins. In 1853 the learned missionary, David T. Stoddard, gave the first systematic account of this dialect in his *Grammar of the Modern Syriac Language* (Journal of the Am. Or. Soc., vol. v.). The first German treatment was that of Nöldeke (*Grammatik d. neusyrischen Sprache*, Leipzig, 1868). All the liturgical books of the Nestorians are in the old Syriac. In 1843 and 1846 six thousand Nestorians were put to death in the war with Kurds.

[The American mission among the Nestorians was inaugurated by the appointment of Rev. Justin and Mrs. Perkins, who sailed from Boston, Sept. 21, 1833. The next important name in the history of the mission is that of Dr. Asahel Grant, a physician at Utica at the time of his deciding to become a missionary. The New Testament was printed in the modern Syriac in 1846, and the whole Bible in 1852. The American Board retained control of the mission till 1870, when it passed over to the hands of the Presbyterian Church of the United States. The present headquarters are at Oroomiah, where a most flourishing work is carried on, there being five self-supporting churches; and an important institution of learning has been established.]

As regards the Nestorians, or Thomas Christians, of India, they received a metropolitan under the patriarchate of Timotheus (778–820). They spread rapidly. In 1120–30 their spiritual head, John, is said to have gone to Constantinople for the pallium, and later to Rome. The church after this date waned in influence. The Portuguese found them, and the Jesuits sought to bring them under the papal jurisdiction. The archbishop of Goa, Alexius Menez, forced them to accept the decrees of a synod held in 1599; so that only a small remnant remained true to the faith of their fathers. But in 1653 the former were able to throw off the Roman yoke, which papal missionaries have since been endeavoring to restore.

LIT. — The principal source of the history of the Nestorians is, ASSEMANI, *Bibl. Orientalis* (4 vols.), which contains a *Dissertatio de Syris Nestorianis*, Rome, 1728, 962 pp. The author was a learned Maronite, but a zealous Roman Catholic, and wrote in the Vatican. The same is true of the Chaldæan archbishop of Amadia (who was educated at Rome), G. EBEDJESU KHAJJATH: *Syri orientales seu Chaldœi Nestoriani et Romanorum pontificum primatus*, Rome, 1870. See also DOUCIN: *Hist. du Nestorianisme*, 1689; LAYARD: *Nineveh*, etc.; SMITH and DWIGHT: *Researches in Armenia with a Visit to the Nestorian and Chaldœan Christians of Oroomiah*, etc., 2 vols., Boston, 1833; BADGER: *The Nestorians and their Rituals*, London, 1852; GRANT: *The Nestorians, or the Lost Tribes*, London, 1841, 3d ed., 1844; JUSTIN PERKINS: *A Residence of Eight Years in Persia*, Andover, 1843; HOHLENBERG: *De originibus et fatis ecclesiæ christ. in India orientali*, Havniæ, 1822. [See also ANDERSON: *History of the Oriental Churches.*] PETERMANN. (KESSLER.)

NESTORIUS AND THE NESTORIAN CONTROVERSY (to 489). Nestorius (a prominent name in the history of the christological controversies of the early church), b. in the Syrian city Germanicia, and probably educated in Antioch under Theodore of Mopsuestia, won for himself, as monk and presbyter, by his ascetic life, zeal in the cause of orthodoxy, and sermons, a wide reputation in Antioch. He was consecrated bishop of Constantinople, April 10, 428, and, according to Socrates (VII. 29), was a bitter enemy of the heretics. In several sermons he took the part of the presbyter Anastasius, and combated the use of the title, "Mother of God" (θεοτόκος), of Mary. Not God the Logos, but only the human nature, he assumed to himself, had a mother. It was not God who suffered and died. These utterances produced an intense excitement in Constantinople. Clergymen like Proclus preached against him, and laymen interrupted him in the pulpit. As soon as the matter became noised abroad, Cyril of Alexandria, a zealous representative of the Alexandrian school, and, by position, a rival of the patriarch of Constantinople, rose against Nestorius, and wrote to his followers among the clergy of Constantinople, and to the sister and wife of the emperor, to win them for his side. The emperor espoused the cause of Nestorius. Nestorius answered Cyril with not a little haughtiness. His reception of some Pelagians who had been expelled from the West, with the purpose of examining their case, afforded him an opportunity of writing to Cœlestine, bishop of Rome, and defining his christological views. Cœlestine, however, received them with disfavor; and a Roman synod in 430 declared against Nestorius, threatened him with excommunication in case he did not make a speedy retraction, and intrusted the duty of taking further measures against Nestorius to Cyril. John of Antioch sought to induce his friend Nestorius to admit the expression, "mother of God," but was referred by him to the œcumenical council about to be held. Cyril now held a synod in Alexandria, which demanded from Nestorius his signature to twelve articles. Nestorius replied only by publishing twelve articles of his own. Other representatives of the Antiochian theology — John of Antioch, Andrew of Samosata, and especially Theodoret — raised their voices against Cyril's articles.

The theological difference between Nestorius and Cyril was this: Nestorius regarded the pet epithet of the Alexandrian teachers, "Mother of God" (θεοτόκος), as a heathenish admixture of the divine and earthly. "Has God a mother? The creature has not borne Him who is uncreate." The divinity of the Logos is to be distinguished from the temple of his flesh; and two natures

are to be predicated of him in order that suffering, and all that is mortal (birth, crucifixion, and death), be not ascribed to the divine nature, and that the humanity which was made subject to death be not regarded as essentially divine. Both natures in the God-man remained what they were before their union. Notwithstanding this, there is only one person in the God-man. He was God in man. Therefore it is proper to say that Mary bare the humanity of Christ, but not that she bare the Son of God. She was the "mother of Christ" (*χριστοτόκος*), or the "receptive organ of God" (*θεοδόχος*). In these assertions Nestorius does not lay the same stress upon the human development of Christ as the Antiochian school did. It was his aim, however, to distinguish sharply between the two natures. Cyril, on the other hand, was justified in failing to derive from the treatment of Nestorius the distinct assertion of a single divine-human personality. Nestorius did not by any means intend to predicate *two persons*. But Cyril starts with the emphatic affirmation, that his opponent taught a co-existence of two persons (*προσώπων ἕνωσις*), whereby Immanuel was split into two Christs, two Sons. The Logos, on the other hand, actually became man, and did not merely assume a human nature to himself (wherefore Cyril was accused of Apollinarianism). The human nature was made a participant (*κοινοποιεῖν*) in the divine. The Logos did not assume a human personality; nor were there two natures after the incarnation, but only the single nature of the incarnate Logos. The predicates of the human and divine natures became the common property of both. Cyril said, "Nestorius resolves Christ into two Sons, to a man filled with God." Nestorius said, "Cyril makes the Logos undergo a transmutation into flesh, ascribes to him a capacity to suffer," etc. Each drew deductions from the statements of the other which were not intended.

The Council of Ephesus was convened in 431, by order of the emperor, Theodosius II., to settle the dispute. Nestorius arrived in season, under the protection of the imperial legate, Irenæus; and another imperial legate, Candidian, was also present to watch over the proceedings. Cyril arrived with fifty bishops; but the Syrians, with John of Antioch at their head, tarried. After waiting sixteen days, Cyril, in spite of the news that the Syrians were close by, and in spite of the protestations of Candidian, opened the council, June 22. Nestorius was treated as an accused party; and two hundred bishops voted to depose him from his episcopal office, and exclude him from all priestly communion. The Syrians, on their arrival, stormed against Cyril, and in a separate synod, under Candidian's presidency, deposed him; but the Roman delegation, on its arrival, confirmed Cyril's course. Both factions hurried to present their cause to the emperor, who summoned delegates to Constantinople, but allowed them to come no farther than Chalcedon. Nestorius, weary of the controversy, was ready to retire. The emperor ordered him to return to his convent in Antioch. The opposing party gained in influence, were permitted to follow the emperor to Constantinople, and Cyril and Memnon to return to their dioceses.

The emperor, however, had not abandoned the cause of Nestorius. He desired a compromise, which met with disfavor from John of Antioch, the aged Acacius of Berœa, and Theodoret. Cyril made some advances by modifying his theological definitions. He knew also how to get an influence at court. The friends of Nestorius, including John of Antioch, forsook him. The Antiochians presented a confession to the emperor, to which Cyril gave his assent. It acknowledged two natures in the one Christ, and admitted the use of the epithet, "mother of God." Cyril's acceptance of this confession was a theological inconsistency. Neither party was fully satisfied. Cyril had to listen to the objections of fanatics belonging to his party. On the other hand, an extreme Antiochian party of bishops from Central Asia, Syria, and Thessaly, was constituted, who favored Nestorius, and strongly opposed John, the patriarch of Antioch. The effort, however, to give efficacy to the compromise, confirmed John of Antioch and the emperor as advocates of Cyril. In 435 the emperor banished Nestorius to Petra in Arabia, and ordered his writings to be burned. Nestorius probably lived in the oasis of Upper Egypt, and was driven about by various Egyptian prefects until he died. The place and time are unknown. Cyril sought to follow up his victory. Bishop Rabulas of Edessa, a pupil of Theodore of Mopsuestia, espousing the side of Cyril, condemned the writings of his teacher, and drove away from Edessa the teachers who had taken him for their master, among whom was Ibas. Some of the teachers who had been expelled from Edessa went to Persia, where Bishop Barsumas of Nisibis advocated the doctrines of Theodore of Mopsuestia. Ibas became the successor of Rabulas at his death, and remained in close relations with these teachers. The school of Edessa, regarded by the Emperor Zeno as the last stronghold, in the Greek Empire, of Nestorianism, was destroyed in 489. Few traces of this school of opinion are found in the later history of the Greek Empire.

LIT. — Some of the numerous writings of Nestorius are preserved in the Latin translations of Marius Mercator, in BALUZIUS (1684), MANSI, and ASSEMANI (*Bibl. Or.*). See also the so-called *Synodicon* of the sixth century (best edition, *Variorum epp. ad Conc. Ephes. pert.*, Lovan., 1682), the proceedings of the synod of Chalcedon (MANSI, vi., vii.) and the three-chapter controversy (MANSI, ix.); the works of Cyril of Alexandria in MIGNE'S *Greek Patrology* (lxxv.–lxxvii.); SOCRATES: *Hist. Eccl.* (vii.); EVAGRIUS (i. 7 sqq.), etc.; JABLONSKY: *Exercitat. Hist. theol. de Nestorian.*, Berol, 1724; WALCH: *Hist. d. Ketzereien*, BAUR: *Geschich. d. Dreieinigkeit* (i.); DORNER: *History of the Doctrine of the Person of Christ;* HEFELE: *Conciliengeschichte;* and the Church Histories of SCHRÖCKH, GIESELER, NEANDER, SCHAFF, etc. W. MÖLLER.

NETHERLANDS. See BELGIUM, HOLLAND.

NETHERLANDS BIBLE SOCIETY. See BIBLE SOCIETIES, p. 261.

NETHERLANDS MISSIONARY SOCIETY. See MISSIONS.

NETH'INIM. See LEVITES.

NETTER, Thomas (generally called **Thomas Waldensis**), b. at Walden, in the county of Essex, about 1380; d. at Rouen, on a journey to Paris,

Nov. 3, 1430; studied at Oxford; entered the order of the Carmelites; became their provincial in 1414, and confessor to Henry V. in 1420; was present at the Council of Pisa in 1409, and at the Council of Constance 1414–18; and visited Lithuania in 1419 in order to effect a reconciliation between the king of Poland and the Teutonic knights. He was a prolific writer. His principal work is *Doctrinale antiquitatum fidei ecclesiæ catholicæ*, in six books, on God and Christ, the church, monasticism, the mendicant orders, the sacraments, and the ritual and liturgy. In spite of its title, the book is simply an elaborate criticism of the doctrines of Wiclif; and the criticism is moderate, honest, successful in finding out the weak points of the adversary, and energetic in the attack. Thus the book came to play a conspicuous *rôle* in the century of the Reformation. It was thrice printed, once in Paris (1521–32, 3 vols), once in Salamanca (1556), and once in Venice (1571). France, Spain, and Italy, the great strongholds of Romanism, drew from that work their principal weapons in their contest with the Lutheran heresy. It has, however, also great merit as a source of information concerning Wiclif himself. Among his other works is *Fasciculi Zizaniorum Johannis Wyclif cum tritico*, edited by Walter W. Shirley, in *Rerum Brit. medii ævi Scriptores*, 1858. See LECHLER: *Johann von Wiclif und die Vorgeschichte der Reformation*, Leipzig, 1873. G. LECHLER.

NETTLETON, Asahel, a distinguished American revivalist preacher; b. at North Killingworth, Conn., April 21, 1783; d. at East Windsor, Conn., May 16, 1844. He was brought up on a farm, of which he was called upon to take the full charge in 1801. He prepared himself for college, and graduated at Yale in 1809. After studying theology under the Rev. Mr. Pinneo of Milford, he was licensed to preach by the West Association of New-Haven County in 1811. From 1812 to 1822 he was active as an evangelist in Massachusetts, Connecticut, and New York. In the latter year he was prostrated by a severe attack of typhus-fever, from which he never fully recovered. In 1820 he labored in New Haven by request of the pastors, and for the second time. In 1827 he went to Virginia for his health, spending two years there. He held meetings in New-York City in 1830–31, and in 1831 he visited Great Britain. In 1833 he was appointed professor of pastoral theology in the recently established theological institute of East Windsor (now Hartford Seminary), but declined the appointment. Mr. Nettleton was never married. He was a powerful preacher, and large accessions to the church resulted from his preaching. It was strongly doctrinal and Calvinistic. He avoided the "anxious bench and all of its kindred measures" (Tyler). He was regarded as the representative of the conservative tendency, in opposition to Mr. Finney, whose evangelistic labors aroused much criticism. Among the most prominent of these critics was Nettleton himself, who had two interviews with Mr. Finney, — at Albany in December, 1826, and January, 1827, — in which he called upon him to abandon certain practices, such as the calling upon women to pray in public, praying for individuals by name, etc. A discussion was afterwards carried on through an open correspondence. In this controversy Mr. Nettleton was supported by Drs. Lyman Beecher, Justin Edwards, Hawes, and others. His only published work was the *Village Hymns* (1824), according to Professor Bird "one of the most influential and important of American collections." See BENNET TYLER: *Memoir of Rev. A. Nettleton, D.D.*, Hartford, 1844.

NEUBRIGENSIS, William (also called **Petit,** or **Parvus**), b. at Bridlington in Yorkshire, 1136; d. as canon in the abbey of Newbury, 1208; wrote, besides a Commentary on the Song of Songs, a *Historia Rerum Anglicarum*, from William I. to 1197, which occupies the first place among contemporary chronicles. The author has a fine power of observation, knows how to choose his materials, and exercises at times an acute criticism. The book was first published at Antwerp, 1567. The best edition is that by H. C. Hamilton for the English Historical Society, 1856. C. SCHÖLL.

NEUFCHATEL, The Independent Evangelical Church of. In the canton of Neufchatel, containing a population of about 110,000 inhabitants, chiefly Protestants, there was organized, A.D. 1873, a free evangelical church, entirely independent of the State, and comprising in 1882 twenty-two parishes, with a membership of about 12,000 souls, among whom 3,361 are voters. The circumstances were as follows: —

The origin of the Independent Church of Neufchatel may be said to date back to the time of the Reformation. At that time the sovereigns of the country remained attached to popery; and the governor, their representative, opposed with all his might the powerful preaching of Farel, and the reformatory impulse aroused in the people by that preaching. One day, however, the citizens gave his emissaries the following decisive answer: "Tell the governor, that, so far as God and our souls are concerned, he has nothing to command over us." Throughout the whole country the Reformation was adopted by a majority of votes, with the exception of two places, which have continued Roman Catholic up to this very day. And thus the Reformed Church was established in Neufchatel without, and even in spite of, the State; while in the other Swiss cantons the administration of the Church and that of the State were generally united in the hands of the political power, because it was the Grand Councils which placed themselves at the head of the movement, and imposed the Reformation on the country, even against opposition.

The pastors of the new church, with Farel, the Knox of Switzerland, at their head, used to meet regularly in the city of Neufchatel, and discuss the affairs of their churches. From these spontaneous re-unions originated the body called the "Company of Pastors," which continued at the head of the church of Neufchatel down to 1848, governing the Church completely, independently of the State, and maintaining with great fidelity the preaching of the pure gospel. For the material sustenance of the church a fund was provided, formed partly from old-church property, partly from private contributions. But in 1848 the revolution which dissolved the relation in which the State of Neufchatel had stood to Prussia since 1707, also overthrew the ecclesiastical sovereignty of the Company of Pastors. From the negotiations between that body and the new authorities

resulted a re-organization of the church, according to which its administration was confided to a synod, composed of ecclesiastics and laymen chosen by the forty churches of the country. The synod also appointed the professors of theology, without any interference from the side of the State. The former church-property was absorbed by the State treasury, which then was charged with the payment of the ecclesiastical officers.

Under this constitution the church lived in peace until about 1865. At that time a number of freethinkers who had acquired great influence in the circles of the government, and who felt irritated at the orthodoxy reigning in the church, resolved to burst the stubborn dogmatic unity. To that end they invited some anti-evangelical preachers from France and Holland, who publicly attacked the traditional faith. But, as the campaign did not lead to the result desired, other means were resorted to. A revision of the ecclesiastical law was decided upon in the Grand Council; and shortly after a new law was carried through that assembly by a majority of seven votes. According to Art. 4 of the new law, every citizen of the state is a member of the church by the mere fact of his birth, and has the right to vote. According to Arts. 6 and 12 every minister is eligible to an office in the church, if he only has a license to preach; and he cannot be bound in advance by any measure whatever, regulation, creed, etc. Art. 17 leaves the synod no authority outside of the administration; and an article added during the debate transfers the appointment of professors in theology from the synod to the council.

Under such circumstances, what should the pastors and the evangelical members of the church do? The question was discussed in a public assembly. Some thought that it was their duty to submit to the new law, though it was ruinous to the church, and live on under the deplorable constitution, waiting for better times. Others thought that the new establishment had nothing whatever in common with the church founded by Christ himself, and insisted upon the necessity of an organization independent of the State. As the case was one of individual conscience, no vote was taken; but on the very same day the adherents of the latter opinion assembled, and charged the members of the old synod who were present with taking the necessary measures for the organization of the new church. The professors of the theological faculty were invited to open their lectures at the ordinary term, and under the direction of the synod. Out of the forty parishes of the country, twenty-one groups of faithful were formed, which, with their pastors, declared in favor of forming the new church. The most numerous groups contained between five and six hundred voters; others, however, only about thirty. A synod was elected, consisting of all the pastors, and three laymen for each pastor. A new constitution was also drawn up, and submitted to the churches, which adopted it with a unanimous vote.

A synodical committee governs the church in the intervals between the sessions of the synod. The pastors are paid, not directly by their parishes, but from a central fund formed by voluntary gifts. The annual budget, comprising the maintenance of the theological faculty of four professors, amounts to about a hundred and ten thousand francs, each pastor being paid from twenty-five hundred to twenty-eight hundred francs a year. Thus in ten years somewhat more than a million francs has been voluntarily furnished by three thousand voting members. As the use of the church-buildings is by law guaranteed to all religious denominations, the independent congregations can use the buildings; and about one-half of them do so. But the others, having met with various impediments in the exercise of their right, have built their own places of worship, and spent for that purpose a sum which amounts to another million. These sacrifices, however, are not considered a burden by those who have undertaken to maintain a Christian church in their country; and, indeed, by those sacrifices they have preserved the preaching of the pure gospel, not only for themselves and their children, but also in the State church; for the government has felt compelled to give up the introduction of rationalism in the State establishment, feeling convinced that a number of pious persons who still cling to that institution would, in such a case, immediately enlist in the ranks of the independent church.

Thus, by giving to Cæsar what belongs to Cæsar, the faithful of the church of Neufchatel have attempted to give to God what belongs to God, and to follow the same course as their ancestors in the sixteenth century, when they gave the representative of the political power the above-mentioned noble answer. See the *Bulletins de Synodes*, especially that of 1874, and G. Godet: *La Question Ecclésiastique d. Neuchâtel*, in the *Revue Chrétienne*, September, 1873–January, 1874. F. GODET.

NEVINS, William, D.D., a distinguished Presbyterian clergyman, the youngest of twelve children, b. in Norwich, Conn., Oct. 13, 1797; d. in Baltimore, Sept. 14, 1835. He embraced the gospel while his parents were as yet not members of the church. In his fourteenth year he entered a counting-room in New-York City. He afterwards entered Yale College, and, graduating in 1816, went to Princeton Seminary. In August, 1820, he accepted the pastorate of the First Presbyterian Church, Baltimore. He was greatly beloved as a pastor, and excelled as a preacher. He wrote articles in the *New-York Observer*, on Roman Catholicism, which were published in a volume, *Thoughts on Popery*, New York, 1836. A posthumous volume of *Sermons* appeared, New York, 1837. See *Select Remains of W. Nevins, D.D., with a Memoir*, New York, 1836.

NEW BIRTH. See Regeneration.

NEW-BRUNSWICK THEOLOGICAL SEMINARY. The theological seminary of the Reformed (Dutch) Church in America finds the beginning of its uninterrupted history in the election by the synod, in October, 1784, of Rev. Dr. John H. Livingston of New-York City (one of the pastors of the Collegiate Church) as professor of theology, and Rev. Dr. Hermanus Meyer of Pompton, N.J., as instructor in the "inspired languages." For more than a hundred and fifty years the Dutch churches in America had been subject to the *classis* of Amsterdam, and had no authority to educate and ordain ministers, but

were supplied from Holland, or by Americans who were educated in the Dutch universities, and ordained by the *classis* of Amsterdam. In consenting, in 1771, to the independence of the American Church, the *classis* made it one of the conditions that measures should at once be taken for the appointment of teachers of theology; but no steps could be taken until after the Revolutionary War.

On the 19th of May, 1785, Dr. Livingston delivered his inaugural oration, in Latin, in the Old Dutch Church, in Garden Street, New-York City, and immediately began to receive students at his own house. Part of the time he taught at Flatbush, L.I., while his church generously relieved him from some of his pastoral duties, that he might give himself more fully to professorial work. Lectors in theology, residing in parts of the church remote from the city, were appointed by the synod, with whom young men studied with a view to a final examination by Professor Livingston for professorial certificates. At one time two additional professors of theology were appointed, who received students under their care in their own houses. In accordance with a covenant between the General Synod and the trustees of Queens (now Rutgers) College, Dr. Livingston became president of that institution, and removed to New Brunswick in 1810, and there opened his school. He had up to this time given professorial certificates to about ninety students. In 1812 the General Synod adopted a plan for the full organization and government of the school, and provided for the appointment of a board of superintendents. In 1815 a second professor was appointed, in 1825 a third, and in 1865 a fourth.

The General Synod has original cognizance of all matters relating to the theological school, — the appointment of professors and their course of instruction, the appointment of superintendents, and all regulations. A professor is elected by that body on a day subsequent to that on which nominations have been made, and by a vote of three-fourths of the members present; which vote must be obtained by the regular process of balloting, and without the setting-aside by resolution of any one who has been nominated. A professor must be a minister, and is directly amenable to the synod for his doctrine, mode of teaching, and moral conduct. He is required before his inauguration to sign a formula declaring his belief in the standards of doctrine, — which are the Heidelberg Catechism, the Belgic Confession, and the Canons of the Synod of Dort, — and promising to teach and defend the same. He also engages, that, if his views of doctrine should change, he will not teach his new views until he shall have frankly made them known to the synod, and also that he will be ready, if any suspicions are entertained of his doctrine, to make such explanations as may be required. By the present constitution of the church he is not allowed to hold a pastoral charge, nor sit as a member of *classis*, or of any ecclesiastical judicatory. Three months' notice of intention to resign must be given to the president of the synod, and on retiring from office he is to be dismissed to such ecclesiastical judicatory as he may elect.

To entitle any one to an examination for licensure by a *classis*, he must have a professorial certificate to the effect that he has completed the prescribed course and term of theological studies, and has passed an examination according to the regulations of the school, as established by the General Synod. In special cases, dispensations from these requirements are granted by the General Synod. The course of instruction is extended over three years. It has always been a principle of this church to require of those preparing for the ministry a course of study under her own professors of theology.

The buildings of the seminary are situated in the suburbs of New Brunswick, and on grounds given by James Neilson, D. Bishop, and C. P. Dayton. They comprise, (1) "Peter Hertzog Hall," erected with moneys given by Mrs. Anna Hertzog of Philadelphia, amounting to $30,700 (it contains studies, dormitories, dining-room, reading-room, etc); (2) "James Suydam Hall," the gift of the late James Suydam of New-York City, containing lecture-rooms, chapel, gymnasium, and room for the Society of Inquiry, and museum; (3) "Gardner A. Sage Library," a spacious, fire-proof building, the gift of the late Gardner A. Sage of New York; and (4) four dwelling-houses; a fifth being now in process of building. The institution is greatly indebted to Messrs. Suydam and Sage. Their united contributions reach nearly half a million of dollars. The former endowed, by a gift of $60,000, the professorship that bears his name: the latter has bequeathed $50,000 for the establishment of a fifth professorship. The Gardner A. Sage Library is a well-selected and valuable one, containing about 35,000 volumes. See *Centennial of the Theological Seminary* [of New Brunswick], N.Y., 1885. D. D. DEMAREST.

NEW CHURCH. See NEW-JERUS. CHURCH.

NEWCOMB, Harvey, b. at Thetford, Vt., Sept. 2, 1803; d. at Brooklyn, N.Y., Aug. 30, 1863. From 1818 to 1826 he taught school in Western New York; from 1826 to 1831 he was editor upon several journals; from the latter year, until 1840, wrote Sunday-school books; from 1840, till his death, Congregational minister in Massachusetts, New York, and Pennsylvania. He is said to have written a hundred and seventy-eight books; but most of them were children's books, and very few of them are now in print. By one book, however, he laid the religious public under heavy contribution, — *A Cyclopædia of Missions*, New York, 1854, 2d rev. ed., fifth thousand, 1860. It remains the only comprehensive work of its kind, but sadly needs enlargement and revision to bring it down to date.

NEWCOME, William, D.D., Archbishop of Armagh; b. in Bedfordshire, Aug. 10, 1729; d. at Dublin, Jan. 11, 1800. He was graduated M.A. at Pembroke College, Oxford, 1753; took holy orders, and was appointed bishop of Dromore, Ireland, 1766; transferred to Ossory 1775, to Waterford 1779, and to the archbishopric of Armagh. He was the author or editor of several important and valuable works, — *An Harmony of the Gospels* [in Greek], Dublin, 1778, based upon Le Clerc, new eds., with Eng. trans. of text, London, 1802 and 1827; *An historical view of the English Biblical translations; the expediency of revising, by authority, our present translation, and the means of executing such a revision, [with] a list of the various editions of the Bible and parts thereof, in English*,

from the year 1526 to 1776, Dublin, 1792. He himself published revised translations, with notes, of the twelve Minor Prophets (Dublin, 1785), Ezekiel (1788), and of the New Testament, printed 1796, but not published until 1809, 2 vols. (taken as the basis of the Unitarian Version, London, 1808).

NEWELL, Harriet, one of the most attractive female characters who have given their lives to missionary labors among the heathen; a daughter of Moses Atwood; b. at Haverhill, Mass., Oct. 10, 1793; d. on the Isle of France, Nov. 30, 1812. She early displayed a pious disposition, and interest in missions; was married in 1812 to the Rev. Samuel Newell, and with him sailed for Calcutta on Feb. 19, 1812. Not being allowed to remain at Calcutta, they sailed for Mauritius, and from there to the Isle of France. A daughter born on the journey died, and was buried at sea. Rapid consumption soon set in, and carried the mother off likewise. "She is interred in a retired spot in the burying-ground in Port Louis, under the shadow of an evergreen." Mrs. Newell's early death, at the age of nineteen, aroused wide sympathy, and did more, by the interest it stimulated, for missions, than, perhaps, a long life would have accomplished. Her *Memoirs* were published by Samuel Newell; and a *Life* was written by Dr. Leonard Woods, to which her Letters were appended and the Memorial Sermon of Dr. Woods. The latter work had a very large circulation.

NEWELL, Samuel, one of the first band of American missionaries to foreign lands; b. on a farm at Durham, Me., July 24, 1784; d. in Bombay, India, March 30, 1821. Left an orphan at the age of ten, he went four years later to Boston, and secured a place in a family; but an interest in books led him to prepare for college, the means being furnished by his employer and some other friends. He graduated at Harvard in 1807, and went to Andover Seminary in 1809. Mr. Newell was one of the four students who presented the petition which contributed so much to the formation of the American Board of Commissioners for Foreign Missions. In 1812 he married Harriet Atwood of Haverhill (see Harriet Newell); on Feb. 6 was ordained at Salem with Judson, Nott, Rice, and Gordon Hall, and on the 19th sailed with Judson for Calcutta. Not being permitted to embark, he went to the Isle of France; and in January, 1814, he joined Hall and Nott at Bombay. He married, a second time, Miss Thurston, in 1818. He died of the cholera. Mr. Newell published, with the help of Hall, *The Conversion of the World, or the Claims of Six Hundred Millions* (Andover, 1818), which aroused much interest; and a biography of Harriet Newell.

NEW-ENGLAND THEOLOGY. Names and Genesis. — This system has been adopted by a larger number of divines out of New England than in it, but it derives its name from the fact that the men who initiated the system were New-Englanders. One impulse moving them to the initiation of it was given by the fact that they were not secluded students, but were pastors and preachers; and, as they were high Calvinists in many of their views, they aimed to present these views in a practical way, — a way fitted to awaken the conscience, and to persuade the will, of their hearers. Another impulse was given by the fact that they deemed the system to be necessary for reconciling apparently discordant passages of the Bible. They were led into their views of scientific theology by their views of the inspired Word.

In the beginning they announced a few principles, which were called "New-Light Divinity," or "New Divinity." When a few more principles were added to their system, it was called "Hopkintonian," or "Hopkinsian." As Edwards, Hopkins, West, resided in Berkshire County, Mass., their system was called "Berkshire Divinity." When some of its tenets were advocated by Andrew Fuller, Robert Hall, and other British divines, it was called "American Theology." It has also been distinguished as "Edwardean." This epithet was not first suggested, but its use has been furthered, by the *Remarks* of Dr. Jonathan Edwards *on the Improvements made in Theology by his Father, President Edwards.* (See *Works of Jonathan Edwards, D.D.*, vol. i., pp. 481–492.) These remarks detail the improvements made, not only by the president himself, but also by his "disciples" and "followers." These "disciples" and "followers" have regarded themselves as advancing along the line marked out by the president, and have regarded their system as the outgrowth of germs lying embedded in his writings. They have differed among themselves in relation to the premises laid down by the president, and also in relation to the conclusions derivable from those premises. Some of these divines, for one reason, and some for another, would reject some of the principles which are said in this article to characterize the New England theology. At the present day, however, a majority of the divines who defend the system, and a majority of those who oppose it, would probably recognize the following tenets as belonging to it.

The Nature of Holiness and Sin. — Holiness, or true virtue, is the choice of the greater and higher, rather than of the smaller and lower, good of sentient being. It is voluntary and impartial benevolence. Sin is the choice of the smaller and lower, rather than of the greater and higher, good of sentient being. It is the elective preference for self or the world above God. Holiness and sin, then, are not passive states, but they are acts of the will. They are free acts, and imply that the agent's power to render obedience, and avoid disobedience, to the moral law, is commensurate with his obligation to render the one, and to avoid the other. They constitute moral agency; and this consists in the agent's choosing the right when he had the natural ability to choose the wrong instead of the right; or else, in his choosing the wrong when he had the natural ability to choose the right instead of the wrong. By natural ability is meant power in its literal sense. This idea of power is a simple one, and is expressed without qualification when a moral agent is defined to be an agent who does or *can* choose either holiness or sin.

It is evident, that, according to the preceding definition of holiness, the moral attributes of God are all comprehended in general benevolence. Distributive justice is one of his fundamental attributes, but this is one form of an elective preference for the general well-being. The original advocates of New-England theology gave an

unusual prominence to the doctrines of divine sovereignty, predestination, and eternal punishment. In giving this proportion to this part of Calvinism they were penetrated with the conviction that all the acts of God, even those which appear to be the sternest, are forms of infinite benevolence, are reducible to a choice of the greatest and highest good of universal being, —not of the created universe alone, but of the uncreated also.

The Will and the Natural Sensibilities. — When the New-England theologians insist that all moral character lies in the will, in choice, they do not define the will in the manner adopted by the recent philosophers of Europe. They do not admit that the will is the faculty of merely intending, purposing, resolving, determining, putting forth an exertion *ab extra*. These acts presuppose a choice distinct from them. They follow the choice in the order of nature, if not of time. The will is the faculty of choosing, — of choosing to perform executive acts, and also of choosing objects other than its own future acts. The process of choosing is unique, different from an exertive process, also from a constitutional emotion.

The earlier New-England divines made the distinction, but did not make it sharp enough nor clear enough, between the will and the sensibility. They did not anticipate the nomenclature of modern times. Often, if not commonly, they speak of moral character as inhering in the "heart," the "affections," the "temper." They speak of "desires" as belonging to the will: still they distinguish between these exercises and the "natural feelings." They repeat and reiterate, especially in their sermons and practical writings, that no moral quality belongs to the "natural feelings," "animal affections." Their idea of "natural" or "animal feeling or affection" was the same with our idea of constitutional sensibility. Dr. Jonathan Edwards distinguishes between the "sensitive faculties" and the "heart and affections." Where the heart and affections are regarded as constitutional sensibilities, they are distinguished by the epithet "*natural*," "*animal*," "*involuntary*." The want of a precise nomenclature, however, occasions much ambiguity in the style of the elder Edwards and his immediate disciples.

The Union of Man's Free Activity with his Constant Dependence. — Not without the *common* influence, but without the *supernatural* influence of God, a man has, in the proper sense of the word, the power to repent of his sin; but it is infallibly certain that he never will use this power in repenting. His natural ability does not lessen his dependence on the special interposition of the Holy Spirit for any, even the smallest, degree of holiness. Without that interposition, he has not the moral power to choose the right; that is, he certainly never will choose the right. In the proper sense of the word, natural power is the only kind of power; but, in the technical or figurative sense, the infallible certainty that an agent will act in one way is his moral power to act in that way, and the infallible certainty that he will not act in one way is his moral impotence to act in that way. The New-England divines guarded their system against Pelagianism by emphasizing the distinction between an agent's literal ability to do right and any degree of probability that he will do right. They gave a marked prominence to the truth, that, while an unrenewed man does not choose the wrong inevitably, yet he does so infallibly; that is, while left to himself, he will certainly choose the wrong, although he has the literal power to choose the right. For every holy choice which he puts forth, he is constantly dependent on the sovereign, the special, or supernatural interposition of divine grace. These theologians were also careful to emphasize the distinction between the natural power of a regenerate man to apostatize from the faith, and any degree of probability that he will apostatize. He has the ability to fall away finally and forever from his "new obedience;" but it is infallibly certain that he will not fall away. He will be kept from falling by the same supernatural power which kept him from continued sin. Thus, in the renewal of sinners and in the perseverance of saints, there is a combination of the divine and the human activity, the divine preceding the human logically, if not chronologically.

Total Depravity and Original Sin. — All the moral acts of the unrenewed man are entirely devoid of holiness, and are sinful on the whole. The fact of his entire sinfulness is occasioned by the disordered or corrupt state of his nature. "I believe — that *by nature* every man is personally depraved, destitute of holiness, unlike and opposed to God; and that, previously to the renewing agency of the Divine Spirit, all his moral actions are adverse to the character and glory of God." (*Andover Creed.*) As his sinfulness is occasioned by nature, so his corrupt nature is a consequence of Adam's apostasy. The sin of Adam is not "transferred," is not literally "imputed" to us: we are not punished for it, although, on account of it, we suffer evils which represent God's abhorrence of sin, and signify his determination to inflict the legal penalty upon those who persevere in committing it. We, however, do not suffer a legal penalty for any sin which does not consist in our own free choice. Still, the first sin of Adam has brought us into such a state that we do commit sin as soon as we put forth a moral choice. Some of the New-England divines affirm that infants commit sin as soon as they are *born*, and this is native depravity: others affirm that infants commit sin, not as soon as they are born, but as soon as they *can*, and this is natural depravity. The term "original sin" is not a favorite one with the New-England theologians. It is entirely disapproved by one class of them, and is variously defined by other classes. Some of them make an attempt to accommodate their definition to that of the older Calvinists, and say that original sin is such a disorder or corruption of our nature as results *in* our actual sin, and results *from* the first sin of Adam. This first sin of Adam is thus the origin of our evil nature. This evil nature exists at the origin of our personal existence: it is itself the origin of our entire sinfulness.

Regeneration. — According to all advocates of New-England theology, regeneration is a change occasioned or produced by the special or supernatural interposition of the Holy Spirit. According to one class of these divines, it is the

change of the sinner's volition from sin to holiness. According to a second class, it is the change of his nature, and precedes the change of his volition, — the latter being distinguished by the term "conversion." According to a third class, it is the change of both his nature and his volition, — the two being inseparable in the logical, if not the chronological order.

On this general topic, more, perhaps, than on any other, has been illustrated the practical character of New-England theology. Many, but not all, of its more eminent advocates, have maintained that unrenewed men should be exhorted to no act which does not involve true holiness. The unrenewed, as really as the renewed, have natural power to choose the right; their conscience requires them to choose the right; before choosing the right, every choice exercised by them is sinful; they should be exhorted, not to perform any sinful act, but *at once* to make for themselves "a new heart." This theory of preaching awakened one of the earliest, as well as most prolonged and warmest, controversies in regard to the "New Divinity."

The Sovereignty and the Decrees of God. — Men have objected to the New-England system, that it is ethical and anthropological, rather than theological. The reverse is true. Its primary and signal aim has been to exalt God as a sovereign, and to glorify the eternal plan on which he governs the universe. He is a sovereign; that is, he does what he chooses to do, because his choice is infinite benevolence, securing the greatest and highest well being of the universe. "I moreover believe that God, according to the counsel of his own will, and for his own glory, hath fore-ordained whatsoever comes to pass, and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that God's decrees perfectly consist with human liberty; God's universal agency, with the agency of man; and man's dependence, with his accountability" (*Andover Creed*). Two lines of truth, both parallel with each other, run through the doctrine of decrees, as well as other doctrines, such as regeneration or conversion, saints' perseverance, etc. On the one hand is the agency of God, and our dependence upon it: on the other hand is the free agency of man, and the divine recognition of it. His decrees are his intentions to perform certain acts. Primarily they have regard to what he does himself; secondarily, to what his creatures do. The moral acts of men result certainly, but not inevitably, from the providential acts of God; and these result from the decrees, which, in his infinite benevolence, he formed in eternity, and executes in time. In executing his decrees he leaves all moral agents just as free as they would be if there were no decrees referring secondarily to them.

Optimism. — The created universe is, on the whole, the best which could have been created. It is the best, viewed comprehensively, viewed in all its relations to the Creator and the creature. Although the Creator had the natural power to prevent all sin in his creatures, yet he could not prevent it wisely, could not prevent it in the best system, could not prevent it consistently with the greatest and highest good of the universal being. This statement is sanctioned explicitly by one class of the New-England divines; by another class it is admitted to be a logical sequence from the premises of Edwards; by a third class it is deemed either false or doubtful.

The Atonement. — The sufferings, and especially the death, of Christ, were sacrificial; were not the punishment of the law, but were equivalent in meaning to it; were representative of it, and substituted for it. The demands of the law were not satisfied by it; but the honor of the law was promoted by it as much as this honor would have been promoted by inflicting the legal penalty on the elect. The distributive justice of God was not satisfied by it, but his general justice was satisfied perfectly. The active obedience, viewed as the holiness, of Christ, was not a work of supererogation performed by our Substitute, and then "transferred" or "imputed" to us. The atonement rendered it consistent and desirable for God to save all who exercise evangelical faith; yet it did not render it obligatory on him, in distributive justice, to save them. It was designed, for the welfare of all men, to make the eternal salvation of all men possible, to remove all the obstacles which the honor of the law and of distributive justice presented against the salvation of the non-elect as well as the elect. The atonement does not constitute the reason why some men are regenerated, and others not; but this reason is found only in the sovereign, electing will of God. The atonement is *useful* on men's account, and in order to furnish new motives to holiness; but it is *necessary* on God's account, and in order to enable him, as a consistent Ruler, to pardon any, even the smallest, sin, and therefore to bestow on sinners any, even the smallest, favor.

Varying Tendencies, or Shades, of New-England Theology. 1. *The Hopkinsian System.* — This is largely incorporated into the present New-England system. It is distinguished, however, by giving a greater prominence than the New-England divines now give to the doctrines of divine sovereignty and decrees, to election and reprobation; also in giving a smaller prominence to the doctrines of natural ability, the nature of the will as distinct from the sensibilities; also in insisting upon the duty of every impenitent sinner to be willing to suffer the punishment which he deserves, and which will be inflicted upon him, if he dies, as he now lives, in his sins. See Dr. Stephen West's *Sketches of the Life of the Late Samuel Hopkins.*

2. *The System of Dr. Emmons.* — This is distinguished by its peculiar use of terms. The terminology of Emmons has led to various misconceptions of his meaning. He did not believe that any moral quality belongs to the soul apart from its exercises; neither did he believe that any moral quality belongs to the exercises of the soul apart from the soul itself. His belief was, that all moral quality belongs to the *soul acting*, to the *man himself choosing*. He preferred not to speak of the nature of the soul as separable from its exercises, and he never meant to speak of the exercises of the soul as separate from its nature. In conversation he said: "I cannot form any conception of the soul's substratum as existing passively, and as having a moral character. The

cessation of the soul's activity is the cessation of its existence." He used the term "efficient" cause as synonymous with "independent" cause, but never maintained that God is the efficient cause of human actions in any sense which implies that men are forced or compelled to act as they do. He believed that justification on the ground of Christ's atonement consists in God's treating believers as forgiven, and not as positively righteous. He believed that at every single moment the renewed man is either perfectly holy or perfectly sinful, but that he does not remain perfectly holy for any considerable time in this life.

3. *The "Taste" Scheme.* — As Emmons believed that all moral character inheres in "exercises," some of his opponents adopted the theory that all moral character inheres in the "taste." The most noted advocate of this scheme was Rev. Asa Burton, D.D., a pupil of Dr. Levi Hart, who was a favorite pupil and son-in-law of Dr. Bellamy. Dr. Burton instructed not less than sixty theological students, and published, besides various pamphlets, an octavo volume, entitled *Essays on Some of the First Principles of Metaphysics, Ethics, and Theology*, 1824. When he taught that all moral character lies in the moral "taste," he meant the sensibility as distinct from the will. When he taught that all moral character lies in the moral "appetites," he meant the processes of the sensibility as distinct from the acts of the will. He believed in the natural inability of the unregenerate to cease from sin, and repudiated the distinction between natural and moral power. He believed that the divine will is the foundation of virtue. He agreed with some, but radically differed from other, New-England theologians, in maintaining that "holiness is not an absolute good;" that "happiness is the only absolute good;" and he asks, "Of what value is the universe, however holy, if there be no happiness?" — The "Taste Scheme" of Dr. Burton was ably defended by Judge Nathaniel Niles, a distinguished pupil of Dr. Bellamy. (See *Sprague's Annals of the American Pulpit*, vol. i., pp. 716–718.)

4. *The System of Dr. Taylor.*

"Dr. Nathaniel W. Taylor was professor of theology in Yale College from 1822 to 1858 (see TAYLOR, N. W.). Among the points of doctrine on which he insisted are the following. (1) The elective preference, in which character, good or evil, consists, though beginning in an act of choice, is a permanent voluntary state, 'a ruling purpose.' (2) Natural ability involves a continued 'power of contrary choice.' There is previous 'certainty, with power to the contrary,' in regard to moral choices. (3) 'Nature,' in the phrase, 'we are sinful by nature,' includes both the subjective native condition and the outward circumstances of human life,' which, as joint factors, give the certainty, but not necessity, of sin from the beginning of moral agency. (4) Regeneration is the change of the predominant elective preference from love 'to the world' to love to God. It is effected by influences of the Holy Spirit, which give the certainty, but not the necessity, of the effect. (5) The involuntary desire of happiness, or 'self-love,' is the subjective antecedent of all choices, whether good or evil. The excellence of virtue is its tendency to produce the greatest happiness of the universe. (6) Election is founded in benevolence, which, guided by wisdom, so dispenses grace as to insure the best results. (7) Sin is not 'the necessary means of the greatest good,' since it is avoidable by the creature, and is not so good as holiness in its stead, but may not be preventible by the act of God in the best system." — *Professor George P. Fisher, D.D.*

5. *System of Professor Charles G. Finney.* — The main distinction between this system and the New-England theology has been stated thus: —

"As virtue and sin belong only to voluntary action and are contradictory in their nature, they cannot co-exist in the soul. The beginning of the Christian life is entire obedience. Every lapse into sin involves, for the time, the entire interruption of obedience. The promises of God and the provisions of the gospel are such, that, when fully and continuously embraced, they enable the believer to live a life of uninterrupted obedience, — an attainment which may be properly encouraged and expected in the present life." — *President James H. Fairchild.* (See *Bibliotheca Sacra*, vol. xxxiv. pp. 708–741.)

LIT. — Works of President EDWARDS, especially his *Essay on the Freedom of the Will*, and his *Dissertation on the Nature of True Virtue*. Works of Dr. JOSEPH BELLAMY, especially his *True Religion Delineated*. Works of Dr. SAMUEL HOPKINS, especially his *System of Doctrines*. Two volumes of sermons (1803, 1814) by Dr. JOHN SMALLEY, especially his two sermons on *Natural and Moral Inability*, 1769, republished in London; his two sermons entitled *Justification through Christ an Act of Free Grace*, and *None but Believers saved through the All-sufficient Satisfaction of Christ*, 1785, 1786. Works, in two volumes, of Dr. JONATHAN EDWARDS, especially his *Dissertation on Liberty and Necessity, Discourses on the Necessity of the Atonement, Treatise on the Salvation of all Men strictly examined*, etc. Writings of STEPHEN WEST, D.D. (successor of President Edwards in Stockbridge, Mass.), especially his *Essay on Moral Agency*, 1772 and 1794; *Essay on the Scripture Doctrine of the Atonement*, 1785. Works, in six volumes, of Dr. NATHANAEL EMMONS. Dr. MOSES HEMMENWAY'S "*Vindication*," etc.; also his "*Remarks*," etc., controverting the theories of Hopkins and Emmons. Writings of SAMUEL SPRING, D.D. (a theological pupil of Drs. Witherspoon, Bellamy, and Hopkins), especially his *Friendly Dialogue on the Nature of Duty*, 1784; *Moral Disquisitions and Strictures on the Rev. David Tappan's Letters to Philalethes*, 1789, 1815. Dr. EZRA STYLES ELY'S *Contrast between Calvinism and Hopkinsianism*, 1811. Rev. SAMUEL WHELPLEY'S Essays entitled *The Triangle*, 1816. Works of President TIMOTHY DWIGHT, especially his *Theology Explained and Defended in a Series of Sermons*, in four volumes. Works of Rev. LEONARD WOODS, D.D., in five volumes. Works of Rev. LYMAN BEECHER, D.D., in two volumes. Works of NATHANIEL W. TAYLOR, D.D., in four volumes. Writings of Rev. BENNET TYLER, D.D , especially his *Lectures on Theology*. Dr. E. T. FITCH'S *Two Discourses on the Nature of Sin*, and *An Inquiry into the Nature of Sin*, 1826, 1827. President JEREMIAH DAY and President H. P. TAPPAN have published each a *Review of Edwards on the Will*, and a *Treatise on the Will*. Professor A. T. BLEDSOE has published an *Examination of Edwards on the Will*. The views of Edwards are combated in the three *Treatises on the Will*, published by Dr. SAMUEL WEST (1793, 1799), Dr. JAMES DANA (1770), and Dr. D. D. WHEDON (1845). Dr. N. S. S. BEMAN, on the *Atonement;* Rev. ALBERT BARNES, on the *Atonement; Discourses and Treatises on the Atonement*, published in Boston, 1860, 2d ed., containing essays or sermons of MAXCY, GRIFFIN, BURGE, WEEKS, and others. Professor HENRY B. SMITH'S *Faith and Philosophy*, especially his *Address on the*

Idea of Christian Theology as a System, and his *Essay on the Theology of Emmons*. Dr. GEORGE P. FISHER'S *Discussions in History and Theology*, especially his *Discussion on the Philosophy of Jonathan Edwards*, and on *The System of Dr. N. W. Taylor in its Connection with Prior New-England Theology*. Various relations of the New-England theology are presented in the Commentaries of Professor Moses Stuart and Albert Barnes; also in the *Quarterly Christian Spectator*, New Haven, Conn., *passim*, and in the *Spirit of the Pilgrims*, Boston, Mass., *passim*. Among the explanatory or critical articles in the reviews are the following. *Bibliotheca Sacra:* VII. 254 sq., 479 sq., 533 sq.; VIII. 25 sq., 135 sq., 594 sq.; IX. 170 sq.; X. 63 sq., 390 sq., 705 sq.; XVII. 355 sq., 452 sq.; XIX. 633 sq.; XX. 311 sq.; XXII. 467 sq., 568 sq.; XXX. 371 sq.; XXXII. 475 sq., 773 sq.; XXXIII. 381 sq.; XXXIV. 708 sq. *Biblical Repertory:* II. 425 sq.; III. 360 sq.; IV. 278 sq.; V. 381 sq.; VII. 285 sq.; IX. 216 sq.; XII. 532 sq.; XIV. 529 sq.; XV. 42 sq.; XXII. 642 sq.; XXIII. 306 sq., 674 sq.; XXVI. 217 sq.; XXVII. 84 sq.; XXX. 585 sq.; XXXI. 489 sq.; XXXVI. 121 sq.; XL. 368 sq.; XLI. 105 sq. *New-Englander:* I. 110 sq.; V. 337 sq.; XIII. 387 sq.; XVI. 373 sq.; XVII. 746 sq., 903 sq.; XVIII. 307 sq., 694 sq., 726 sq.; XIX. 709 sq.; XXVII. 284 sq., 740 sq. EDWARDS A. PARK.

NEW-HAVEN DIVINITY. See TAYLOR, N. W.

NEW ISRAELITES. See SOUTHCOTT, JOANNA.

NEW-JERUSALEM CHURCH, a religious body which holds to the doctrines disclosed in the writings of Emanuel Swedenborg. The first meeting for the organization of this body was held in London in 1783, eleven years after the death of Swedenborg, and consisted of five persons. The next year the doctrines were introduced into America in a course of lectures delivered in Philadelphia by William Glenn. From these small beginnings the church has slowly but steadily increased to the present time (1883), when there are societies belonging to it in most parts of the civilized world. Its members are the most numerous in England and in America. The British Conference of the New Church is composed of sixty-five societies. There are societies in France, Germany, Austria, Italy, Switzerland, Norway, and Sweden, which are centres for the propagation of the doctrines. There are also societies in Australia and South Africa. In America there are societies in the principal cities and in many of the smaller towns, where the doctrines are taught, worship is held, and the sacraments of Baptism and the Holy Supper are administered. There is no uniform system of church organization, though the tendency is towards the Episcopal. Every society is left in freedom to manage its own affairs. In England the General Conference is composed of societies. In America there is a General Convention, meeting annually, composed of eleven associations and six societies. The associations are generally divided by State lines, and comprise about a hundred societies. There are also some societies which are not comprised in any general body. The number of members is not accurately known. There are many, in all churches and out of them, who are more or less acquainted with the doctrines, and believe them to be the laws of spiritual life.

This body is not regarded by those who compose it as a sect of the Christian Church, differing from it only by some special points of doctrine, as the various sects differ from one another: they believe the doctrines to be a New Dispensation of divine truth, and to constitute a distinct step in spiritual knowledge, which will lead to a new and higher spiritual life. They regard them as a spiritual science which solves the problems of theology, reconciles its contradiction, elevates the mind into a higher sphere of knowledge, and meets all man's spiritual wants. They may be briefly stated as follows: —

1. The doctrines of the New Church teach that God is one in essence and person. He is one Divine Being, as man is one human being. This unity extends to His nature, as well as to His person. There are no conflicting elements in it. God is love. This implies much more than that He fervently loves. Love is the essence and substance of His nature. Wisdom is the form which His love assumes in going forth into creative act, and they are inseparably united in Him. He can act from no other motive than love, and in no other way than an infinitely wise one.

2. In this one Divine Person is embodied the Trinity. The Father, or Jehovah, is God, as He is in Himself, who is above all human consciousness; the Son is the human organization with which Jehovah clothed Himself for the purpose of saving men, and by means of which He came into the world; the Holy Spirit is the divine power modified by the Divine Humanity, and by means of it flowing forth into act, as man's spirit operates by his body. The Trinity of Father, Son, and Holy Spirit, is embodied in the one person of our Lord Jesus Christ, as the finite trinity of soul, body, and power, is embodied in every human being.

3. This one Divine Person is the only being who is life. Life cannot be created: only forms can be created capable of receiving it. All created beings are such forms, and their life is received by constant influx from the Lord. Man's mind, as well as body, is therefore only an organic form capable of receiving life; and all his moral and intellectual power is a constant gift from the Lord. This fact determines all man's relations to the Lord, limits and qualifies all that the Lord can do for him. It implies an inherent, essential, and constant conjunction between man and the Lord, which determines the measure and quality of his life.

4. The human mind or spirit is a spiritual body in the human form, organized by the divine life for its reception and manifestation in human consciousness. This spiritual body is organized with perfect relation to the nature and flow of the divine forces which create and sustain it, as the material body is organized, and adapted to all the material forces which constantly act upon it. So long as the will and understanding, which are the inmost organic forms of the human mind, remain in the order of their creation, all man's affections, thoughts, and actions are in complete union with the divine life. All his faculties act in perfect harmony, and he is filled with light and happiness according to his capacity of receiving the divine life. This was man's state before the fall, and will be again when he becomes regenerate.

5. Life is so given to man that it seems to be his own. This is of the divine love, that man may act in freedom. This enables him to love and think and act in every respect as though he were an independent being. He is as free to act within the limits of his power as the Lord Himself. But still it is necessary to the integrity of his nature, that he should live in acknowledgment of his dependence upon the Lord, constantly turn to Him, and reciprocate His love. Hence arose the possibility of his fall. As life seemed to be his own, he was gradually allured by the appearance to claim it as his own. He was seduced by the senses represented by the serpent, first as to his affections represented by the woman; and then as to the understanding represented by the man: and he became in his own estimation, as God, knowing good and evil. Being a form receptive of life, his declension, which continued through many generations, consisted in the gradual closure of the higher planes of his nature against influx from the Lord, until he lived only in the merely natural plane of his faculties. This was spiritual death caused by the exclusion of life. Man lost his knowledge of God and of his spiritual nature and destiny. His whole organism became perverted, and his union with the source of his life so broken and deranged, that the Lord could only reach him by an outward way. His nature became wholly evil. The Lord never ceased to do all in His power for man during his fall. He appeared to him in the form of an angel. He gave him the Law, which contains the essential principles of spiritual life, and arranged a representative worship, which was the highest of which he was capable; and by those natural, outward means He still retained some hold upon him. But, by the accumulation of hereditary evil, man was fast closing every faculty of his nature against the Lord, and approaching the brink of destruction. Then, in the fulness of time, Jehovah took upon Himself man's nature in the way of His own order, and stood face to face with him on the plane of the senses, in a form which he could appreciate. In that way He gained recognition, and got a foothold in human history. But Jehovah was not changed into a babe. He did not divest Himself of any power. He simply clothed His divine with a human organism, and made that a medium of bringing His divine power to bear upon man. In this way He could remove obstructions to the influx of life, and, as man received it, He could conform him to Himself. The necessity for this coming lay in man's dying condition, and not in any legal difficulties.

6. The human organism which Jehovah took upon Himself was a disorderly and perverted one. It could be tempted. It was subject to all the laws of the human mind. It could learn, and increase in wisdom. It had a consciousness distinct from the divine which it clothed, and this gave rise to all those expressions which seem to indicate that Jesus Christ was a distinct person from Jehovah. But, by the constant action upon it of the divine within, the imperfect organism received by incarnation was gradually put off, and replaced by a corresponding divine nature, by a process which is called by the Lord "glorification." The Lord's real death was the laying-down of this evil life, and not the crucifixion of the material body. By this process of glorification, He ascended to the Father; that is, made his human nature one with His divine nature. In this glorified human nature He now dwells, and by means of it He exerts a more direct control over man. He can re-open the higher degrees of his mind, and keep him within the sphere of His divine influence. In this way He saved man from spiritual death, and renewed the broken covenant between the source of life and its recipients. The work of Redemption was consequently performed by one Being, in one person, according to the immutable laws of the divine order.

7. The spirit is the man himself clothed with a material body. The spirit is in the human form, organized of spiritual substances, and possesses all the organs, in general and particular, of the material body. It gives form and life to the body, which is merely an instrument the spirit uses to dwell in a material world, and gain material ideas, which are to serve as a basis and means for the development of man's spiritual faculties. The material body bears the same relation to the spiritual body that the husk does to the corn, and performs the same relative use. It serves only a temporary purpose. If man had never sinned, and disease had never attacked the material body, the real man would have cast it off when it had fulfilled its purpose. The death of the body is an orderly step in man's life, though, since sin entered the world, it is taken in a disorderly way. The death of the body is caused by the resurrection of man from it. As all its life was derived from the spirit, when that departs, it has no more power than the elements which compose it. By the death of the body, man is born into the spiritual world. His spiritual senses are opened, and he becomes conscious of spiritual objects, according to the same law that the material senses are opened by birth into this world.

8. The spiritual world is a substantial world in the true meaning of the word. It is composed of every class, degree, and form of substances and objects which are found in the three kingdoms of nature, and many besides, which cannot be formed out of the gross elements of matter. The spiritual world is the realm of causes; and the material universe, like the material body, is cast into the mould of spiritual forms. Spiritual substances, though they have form and hold relations to one another, are not material, and have nothing but form and external appearance in common with material objects. They are not created in the same way, or subject to the laws of fixed time and space. The spiritual world has three grand divisions, heaven, the world of spirits, and hell. The world of spirits is intermediate between heaven and hell. This is the world which all enter immediately after the death of the body, and where they are prepared for heaven or hell, according to their characters. It is a place of instruction, but not of probation, where every one who will receive it is taught the truth, and led into a heavenly life. It is also a state in which the spiritual faculties, freed from the incumbrance of the material body, are brought under more potent spiritual forces, which develop the ruling love with great rapidity. Every one is left in perfect freedom to go where he pleases,

and to form such associates as he chooses, though every aid is given to lead all to heaven by means of the truth. Here parents and children, husbands and wives and friends meet, and for a while live a life similar to that which they lived on the earth. But the scene gradually changes. Those who are not of homogeneous natures separate; and each one goes his own way, and joins himself with those to whom he is akin by nature. All pretence and disguises are thrown off. Every thing which is not in accordance with the ruling love is discarded; and the speech, the actions, and even the form itself, become the perfect embodiment and expression of the character. When the external becomes homogeneous with the internal, the man or woman rises to heaven, or sinks to hell, drawn by the irresistible affinities of his nature, and becomes incorporated into a society of similar character, where he remains forever. In this way, by orderly processes, in which every one is led in freedom, his judgment is effected. Every one goes where he chooses, where he can be the least miserable, or the most happy. All children and youth, and all of every age and every religion, who have not become the organized and fixed forms of evil, are instructed, and led to heaven.

9. Hell is not a state of constant punishment and suffering. Its inhabitants live in societies, where they can render to one another such services as their necessities demand. They have all the enjoyments they are capable of receiving. But as their ruling motives of life are love of self, and hatred to others, they cannot act from any affection without doing injury to others; and this always brings punishment, according to the same law which we see in universal operation in this life. When a man violates a law of his physical nature, he suffers from it. The penalty is inseparably connected with the broken law. By the action of these immutable principles the wicked are kept under constant restraint. They are not tormented by conscience, for they have none. The worm that never dies, and the fire that is never quenched, are their insane desires to subject all others to their power and their revengeful passions, which can only be repressed by suffering. In time their lusts become less active, though they are never destroyed. They submit to enforced order, become stupid, and lose all semblance of humanity.

10. On the contrary, all those in whom the love of the Lord and the neighbor has become the ruling motive of life are led by spiritual attractions to the society in heaven to which they specifically belong, and there they are welcomed by all: they find their home and the most ample field for the exercise of every faculty and the gratification of every pure desire. They find their place and their special function, and their happiness in the exercise of it. Heaven is not a state of idleness, but of glowing activities. Its rest is not repose after labor, but the free play of all the faculties. As every one is animated by love of others, each one is helped by all: as all the organic forms of their nature are in harmony with the divine forces which give them their life, they are constantly perfected. The perceptions grow keener, the understanding larger, the affections deeper and more varied and exquisite, and this process of perfectibility will increase forever.

11. The spiritual world being the substantial world, the theatre of all causes, and the ultimate home of every human being, the Sacred Scriptures were given to man to reveal to him its laws and the principles of the divine government. They are also given according to the relation between natural and spiritual things. All material objects, natural actions, and events, are the effects of spiritual causes; and the spiritual causes are the laws of the divine order, and the embodiment of the divine character and purposes. Every natural object is consequently an exponent of some spiritual law or fact. When man had sunk into a condition which rendered it necessary that divine truth should be communicated to him by an outward way, the Lord employed those objects, relations, and human actions, which were the exponents of the truths He desired to communicate, because they were the effects of those truths, and performed the same uses on the material plane that the truths and affections serve on the spiritual plane. Every natural object and act recorded in the Word corresponds to and represents some spiritual principle or fact. While the Word in the letter is written according to the laws of human language, and treats of natural events, every sentence and word has a spiritual meaning which the natural idea represents; and this spiritual meaning is connected in the most logical manner throughout, from the beginning to the end, according to the harmonies of the Lord's nature, and the order and methods of His work. The Bible is consequently a Divine Book, written in a style impossible to a finite mind. The Lord Himself is its author; and Moses and David, the prophets and apostles, were only instruments in His hands in writing it, as the pen is an instrument in the human hand. Their minds were used, and consequently every one wrote in his own style, but stated the divine truths in correspondential natural forms. From the divine style in which the Word is written, it is adapted to all the wants of every human being in all worlds.

12. The most important service which Swedenborg has rendered to the world consists in the disclosures he has made concerning the spiritual sense of the Word and the divine method of its composition. By the opening of his spiritual senses he was admitted into the spiritual world, introduced into the societies of spirits and angels, was instructed in the laws of spiritual life; and, from his own experience of what he saw and heard, he has made known to men the nature and the reality of human life beyond the grave. His natural senses were not closed while he was in this state: he was consciously in both worlds at the same time, and could see their relations to each other. He could see the correspondence between natural and spiritual things, and was able to reveal the spiritual meaning of the Word. This opening of the genuine meaning of the Word is the means by which the Lord effects His Second Coming. He comes in the power and glory of the spiritual truths revealed to men in the writings of Swedenborg, and derived from the Word. In these truths He is effecting a more powerful influx of life into the minds of men, moving them to greater activity, and conjoining them more

closely with Him, as branches to the vine from which they derive their life.

The works of Swedenborg devoted to the exposition of the spiritual sense of the Word are *Arcana Cœlestia*, in 12 vols. octavo, *The Apocalypse Explained*, in 6 vols., and *The Apocalypse Revealed*, in 2 vols. In these works the spiritual meaning of every word in Genesis, Exodus, and the Revelation, is given, and the interpretation demonstrated by similar passages in other parts of the Word. The most important doctrinal works by Swedenborg are *Angelic Wisdom concerning Divine Love and Wisdom*, *Angelic Wisdom concerning the Divine Providence*, *Heaven and Hell*, *Conjugial Love*, and *The True Christian Religion, containing the Universal Theology of the New Church*. The collateral works are numerous, and constantly increasing. Among the most important are NOBLE'S *Appeal* and *Plenary Inspiration*, BARRETT'S *Lectures on the New Dispensation*, BAYLEY'S *The Divine Word opened*, BRUCE'S *Commentaries on the Gospels of Matthew and John*, CLISSOLD'S *Practical Nature of Swedenborg's Theological Writings*, *Illustrations of the End of the Church*, CLOWES'S *Four Gospels*, GILES'S *Nature of Spirit*, GOULD'S *Swedenborg and Modern Biblical Criticism*, GRINDON'S *Life, its Nature, Varieties, and Phenomena*, HAYDEN'S *Light on the Last Things*, *Dangers of Modern Spiritualism*, HINDMARSH'S *Rise and Progress of the New Church*, HOLCOMBE'S *Our Children in the Other Life*, *The Lost Truths of Christianity*, *The End of the World*, HENRY JAMES'S *Secret of Swedenborg*, PARSON'S *Essays*, *Three Series*, *Deus Homo*, *The Infinite and the Finite*, RENDELL'S *Antediluvian History*, *The Last Judgment and Second Coming of the Lord*, SILVER'S *The Symbolic Character of the Sacred Scriptures*, *The Holy Word in its own Defence*, TAFEL'S *Documents concerning Swedenborg*, WILKINSON'S *Human Body in its Relation to Man*, *On Human Science and Divine Revelation*. The most important biographies of Swedenborg are, *Emanuel Swedenborg, his Life and Writings*, by WILLIAM WHITE, *Swedenborg, a Biography*, by JAMES JOHN GARTH WILKINSON, HOBART'S *Life of Swedenborg*, and WORCESTER'S *Life of Swedenborg*. Swedenborg's theological works have been wholly or in part translated into English, French, German, Swedish, and Italian. There are three weekly, five monthly journals, and one quarterly published, in advocacy and exposition of the principles of the New Church; six in America, two in England, one in German, and one in Italian.

CHAUNCEY GILES
(Pastor of the New-Jerusalem Church, Philadelphia).

NEW-LIGHT ANTIBURGHERS, BURGHERS. See SECEDERS.

NEW SOUTH WALES. See AUSTRALASIA.

NEW TESTAMENT. See BIBLE TEXT, CANON.

NEWTON, Sir Isaac, b. at Woolsthorpe, Lincolnshire, Eng., Dec. 25, 1642; d. in London, March 20, 1727. He was a posthumous child, and of very feeble health; but he early evinced great passion and great talents for the study of mathematics and mechanics. In 1660 he entered Trinity College, Cambridge, and in 1665 he took his degree as B.A. In 1667 he became a fellow, and in 1669 he succeeded Dr. Barrow as Lucasian professor of mathematics. In 1695 he was appointed warden of the mint, and in 1699, master; which position he filled with great ability, though his health again became very poor in the last years of his life. The magnificent discoveries, mathematical and physical, by which he entirely changed the reigning conception of the world, he seems to have made at quite an early period of his life. But he was slow in publishing. His *Philosophiæ naturalis Principia mathematica* was not given to the world until 1687, and his *Analysis per Equationes numero terminorum Infinitas* not until 1711. The Cartesian vortex was at that time the commonly accepted scientific theory of the world; and, though not without difficulties, it had been explained into harmony with the views of the theologians. But this theory was completely wiped out of existence by Newton's theory of gravitation; and thus a collision with the theologians became unavoidable, the more so as Newton's whole method was an open protest against the method of scholasticism. Observation and experience were the only scientific basis he acknowledged. Metaphysics he abhorred; hypothesis he despised. No wonder, that, under such circumstances, he found one of his most zealous and most effective disciples in Voltaire. In England, however, the collision was not so very fierce. Newton's ideas were incorporated with the official system of teaching at Cambridge in 1699, at Oxford in 1704. Personally he was not orthodox: he verged towards Arianism. But he was a pious man, and his great interest in the Bible and in Bible-studies he has shown by his *Chronology of Ancient Kingdoms amended* (1728), *Observations on the Prophecies of Daniel and the Apocalypse of St. John* (1733), and *A Historical Account of Two Notable Corruptions of Scripture*, 1754. See BREWSTER: *Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton*, London, 1855, 2 vols.

NEWTON, John, b. in London, July 24, 1725; d. there Dec. 31, 1807. In early life, as a sailor (according to the account he gives in his autobiography), he ran a profligate course coupled with sad impiety, which led him to call himself, in his last days, the "old African blasphemer." In Africa he had to do with the slave-trade. But a wonderful change came over him between 1750 and 1754, accompanied by extraordinary circumstances, especially a dream he had, of a ring given to him, which he dropped into the sea, and which was restored by one who promised to keep it for him, — a beautiful parable, very interesting to thoroughly evangelical Christians. He decided on taking orders in the Church of England, and, after some difficulty, was ordained in 1764. He took a curacy at Olney in Buckinghamshire, a small town with which his name has since been identified; for there he became the intimate friend and adviser of the poet Cowper. The influence which he produced on him has led to controversy, and it has been thought that the companionship of the curate made his illustrious parishioner increasingly melancholy. But though his treatment might, in some things, be injudicious, there can be no doubt that Newton was an exceedingly cheerful man, and that his religion served to cheer his friend, rather than otherwise. After an exemplary course at Olney, Newton became rector of St. Mary Woolnoth, and lived to a great age, exercising a great influence in London and throughout the country, as well by his social habits as by his popular preaching.

He was the main pillar of the Evangelical party in the Church of England, and gathered round him at his simple re-unions in Hoxton, where he resided, Dissenting ministers as well as the Established clergy. He wrote a good deal; and, not to mention other publications included in the edition of his works (1816), his charming letters, entitled *Omicron* and *Cardiphonia*, deserve to be, as they are, favorites with the British public and with American Christians. His contributions to the *Olney Hymns* (348 in number, of which 67 were Cowper's) rank high in English psalmody, and are, some of them, exceedingly touching. The epitaph on his monument, prepared by himself, is very characteristic: "John Newton, clerk, once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Saviour Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long labored to destroy." JOHN STOUGHTON.

NEWTON, Robert, D.D., Wesleyan pulpit orator; b. at Roxby, Yorkshire, Sept. 8, 1780; d. April 30, 1854. He was received into the British Conference in 1799, and from that time on won reputation, and ultimately great fame, for his oratory. He was four times president of the British Conference, and in 1839 was sent as delegate to the Methodist-Episcopal Church of the United States. Everywhere he went, he was attended by crowds. The British and Foreign Bible Society and Foreign Missions were favorite themes. His *Sermons* was posthumously published, London, 1856; and his *Life* was written by Jackson, London, 1855.

NEWTON, Thomas, D.D., b. at Lichfield, Jan. 1, 1704; d. in London, Feb. 14, 1782. He studied at Trinity College, Cambridge; and, after filling several charges in London, was in 1761 appointed bishop of Bristol, and in 1768 dean of St. Paul's. He edited the first critical edition of Milton's *Poetical Works*, London, 1749–52, 3 vols.; and (very popular) *Dissertations on the Prophecies, which have been remarkably fulfilled*, 1754–58, 3 vols., 10th ed., 1804, 2 vols. His *Complete Works* appeared 1783, 3 vols., with *Memoir*.

NEWTON THEOLOGICAL INSTITUTION is located on the summit of a beautiful hill in Newton Centre, Mass., about seven miles west of Boston. A more convenient, healthful, and attractive site for a theological seminary, it would be difficult to find in New England. The institution was founded in 1825, and is the oldest seminary established by American Baptists for the purpose of providing *graduates from college* with a suitable course of theological instruction, occupying *three years*, — a course beginning with the Hebrew and Greek Scriptures, continuing with biblical theology and ecclesiastical history, and concluding with homiletics, pastoral duties, and church polity, but giving *special prominence to biblical study*. The privileges of the institution have also been offered, from the first, to candidates for the ministry whose education, however gained, was sufficient to enable them to take all the studies of the regular course in class-connection with graduates. Moreover, a few men, approved by the churches, have been received to a purely English course of two years, embracing such parts of the regular course as can be taken by one who does not read either Hebrew or Greek.

The work of the institution began in 1825, with a single professor, Rev. Irah Chase, D.D. In 1826 Rev. Henry J. Ripley, D.D., was associated with Dr. Chase; in 1834 Rev. James D. Knowles was added to the faculty; and in 1836 Rev. Barnas Sears, D.D. Professor Knowles died in 1838, after a short period of brilliant service; and in 1839 Rev. H. B. Hackett, D.D., was made professor of biblical literature and interpretation. All these were eminent scholars and teachers; and the institution, though financially weak, prospered under their care. From 1839 to 1846 the number of professors was four; from 1846 to 1868 it continued the same, with an assistant instructor in Hebrew; but since 1868 there have been five regular professors — one of them president — and a teacher of elocution.

The board of instruction is now (1882) constituted as follows: Rev. Alvah Hovey, D.D., LL.D., president, and professor of theology; Rev. Heman Lincoln, D.D., professor of church history; Rev. O. S. Stearns, D.D., professor of biblical interpretation, Old Testament; Rev. J. M. English, A.M., professor of homiletics, pastoral duties, and church polity; Rev. J. F. Moreton, A.M., professor, *pro tempore*, of biblical interpretation, New Testament; and Mr. L. A. Butterfield, Alva Woods Lecturer on Elocution. A Newton lectureship has recently been established by a friend of the institution, and it is expected that a sixth professor will soon be added to the faculty.

The institution has a well-selected library of about seventeen thousand volumes, and a commodious reading-room. The library, under the care of John B. Houser, is open to students six hours every day, except Sundays. It has the income of twelve thousand dollars for the purchase of books and reviews. To meet other expenses the institution has an endowment of more than three hundred thousand dollars, besides twenty-five scholarships of a thousand dollars each (and a bequest of ten more soon to be received) for the benefit of indigent students. It has four public buildings; viz., Colby Hall (containing chapel, reading-room, library, and president's room on the first floor, and three lecture-rooms, with a museum, on the second), Farwell Hall and Sturtevant Hall (which are heated by steam, and have rooms, comfortably furnished, for at least sixty-eight students), and a gymnasium.

About nine hundred students have been connected with the institution, though some of them have not taken the full course. Sixty-two have gone from it to be missionaries in foreign fields. Nearly as many have been made presidents or professors in colleges or theological seminaries, but most of its graduates have become pastors in America.

The institution is controlled by a board of forty-eight trustees, a part of them ministers, and a part laymen. It has had many liberal benefactors, of whom the late Gardner Colby of Newton Centre deserves honorable mention. ALVAH HOVEY.

NEW-YEAR'S CELEBRATION. The *Calendæ Januariæ*, that is Jan. 1, was celebrated in Rome, and, indeed, throughout the Roman Empire, as a feast of joy, just like the *Saturnalia*. The first day of the year should be a good omen for the whole year. In the *forum*, in the shops, and in the houses, business was begun early in

the morning in the usual way, but only *pro forma*. The first stroke of work done, the year was considered as duly inaugurated, and people gave themselves up to merry-making. The houses were hung with wreaths and draperies; everybody gave his "Happy New-Year" to everybody else; and friends presented each other with sweetmeats and old coins, as omens of a year full of enjoyment and profit. In the public squares female dancers showed their art; and the crowd made merry with games, singing, jokes, and masqueradings of all kinds. Towards this Pagan custom, and all the follies and excesses to which it gave rise, Christianity assumed a decidedly hostile attitude; and the Fathers and teachers of the church took occasion of the debaucheries of the feast to deliver severe penitence-sermons on that day. (See Ambrose, *serm.* 7; Augustine, *serm.* 2, 198; Petrus Chrysologus, *serm.* 155; Maximus Turinensis, *hom.*, 8; Chrysostom, and others.) The Council of Tours (567) forbade in its fourteenth canon all merry-making on New-Year's Day, and made the day a fast-day; and in the tenth century Bishop Atto of Vercelli renewed the decree. In the fourth century, however, Dec. 25 was fixed as the birthday of Christ; and Jan. 1, falling on the eighth day after Christmas, thus became, in accordance with Luke ii. 21, the day of the circumcision of Christ. When and by whom that event first was made the occasion for a Christian festival is not known; but the abovementioned Council of Tours (567) ordered that on Jan. 1 a *missa circumcisionis* should be celebrated. In the beginning of the eighth century Beda Venerabilis wrote a homily on Luke ii. 21, for Jan. 1. In the Roman *Sacramentarium*, in the *Missale Gothicum*, and in many old *Calendaria*, the day is duly noted down as the *Festum circumcisionis Domini*. The rules of Chrodegang (74), the capitularies of the Frankish kings (I., c. 158), the synod of Mayence (813, *can.* 36) speak of the festival under the name of *Octava Domini*. Of course the circumstance that the festival of the circumcision also was New-Year's Day was at first completely ignored. But gradually it made itself felt even in the proceedings of the church; and it became customary for the priest to give the congregation his "Happy New-Year" from the pulpit, or even to deliver a New-Year's oration. In the *Sermonum Opus Exquisitissimum*, by Gottschalk of Osnabrück, 1517, may be found a very curious specimen of this kind of sermons, which, however, again went out of fashion with the Reformation. In the Greek Church Jan. 1 is chiefly celebrated in honor of Basil the Great. See ALT: *Der christliche Cultus*, Berlin, 1843, ii., 46, 205, 315. H. MERZ.

NEW-YEAR, Feast of. See FESTIVALS, YEAR.

NEW-YORK CITY, the most populous city and chief commercial centre of the Western Hemisphere, had a population, in 1880, of 1,206,299. It was originally confined to Manhattan Island, a body of land thirteen miles and a half long, and two miles and a quarter wide at its widest point. The Dutch began the settlement of the island immediately after the discovery of Hudson, in 1609; and the town, which was built around a fort, was called New Amsterdam. In 1664 it passed into the hands of the British, who changed the name to New York, in honor of the brother of Charles II., the Duke of York. The town remained in the hands of the British (with the exception of a short interval when it was recaptured by the Dutch, 1673) till after the surrender of Yorktown in 1783.

The first and legal church was the Reformed Church of Holland, and services were conducted both in the Dutch and the French from the beginning. The first church was organized in 1628, with fifty members (Dutch and Walloons), by Rev. Jonas Michaëlius, who had just arrived from Holland. The first edifice was built of wood, in Pearl Street, between Whitehall and Broad. The Dutch Reformed Church still holds a position of high honor and influence. The British legalized the Episcopal Church, but tolerated the Dutch Reformed denomination, as also the Lutherans, who built a church in 1669, and had for their first pastor Rev. Jacob Fabritius. They were, however, intolerant to other denominations, Lord Cornbury, especially, signalizing his gubernatorial term in this regard; as, for example, when in 1707 he threw into prison the Presbyterian clergyman, Makemie, for preaching without a license in New York. The first Episcopal services were held in the church at the fort. Trinity Church was opened Feb. 6, 1697, by the Rev. William Vesey. In 1703 the King's Farm was granted by Queen Anne to the corporation of Trinity Church, which was the foundation of its great wealth, and still makes it the wealthiest religious corporation in the land. The present edifice of Trinity Church was erected in 1846. The first Baptist Church was organized in 1724, but disbanded eight years later. The so-called First Church was organized in 1745, with Jeremiah Dodge as pastor. The first Presbyterian Church was organized in 1716. The first church edifice was erected in Wall Street in 1719. The first society of the Methodist-Episcopal Church was organized with five members, in October, 1766, by Philip Embury, a local preacher; and the first church edifice, on John Street, was dedicated Oct. 30, 1768. The religious statistics of New York for 1886 were as follows: —

Baptist churches and chapels	48
Catholic Apostolic church (Irvingite)	1
Congregational churches and chapels	9
Disciples church and chapel	2
Friends churches and chapels	4
Hebrew Christian church and mission	2
Jewish synagogues	30
Lutheran churches and chapels	24
Methodist (African) churches and chapels	8
Methodist-Episcopal churches and chapels	63
Methodist (Free) church and chapel	2
Moravian churches	2
New-Jerusalem church and chapel	2
Presbyterian churches and chapels	68
Presbyterian (Reformed) churches and chapels	5
Presbyterian (United) churches and chapels	7
Presbyterian (Welsh) church	1
Protestant-Episcopal churches and chapels	81
Reformed Dutch churches and chapels	28
Reformed Episcopal church and chapel	2
Reformed German church and chapel	2
Roman-Catholic churches and chapels	61
Second Advent churches and chapels	4
Unitarian churches and chapels	3
Universalist churches and chapels	4
Miscellaneous (churches and chapels)	42
	505

The proportion of the churches to the population is as 1 to 2,468.

One hundred and twenty-seven of these organiza-

tions are Protestant missions, sustained either by individual churches, individuals, or the New-York City Mission and Tract Society (five chapels). Protestant services are held in the English, German, French, Swedish, Hungarian, Bohemian, Italian, and Chinese languages. The Protestant population of the city is estimated at about 600,000, the Jews at 70,000, and the Roman Catholics at 400,000; the average sabbath attendance upon Protestant places of worship, at 150,000. The total church accommodations are sufficient for 375,000 persons. The Roman-Catholic churches are not sufficient to accommodate the worshippers. The number of communicants in the Protestant churches has been estimated at upwards of 80,000. There are 356 Protestant sabbath schools, with an attendance of 88,237 scholars; and 418 sabbath schools of all denominations, with an attendance of 115,826 scholars. The following table gives an exhibit of the relative strength of the churches in different years: —

Denominations.	1830.	1850.	1870.	1881.
Protestant Evangelical Churches,	99	211	380	392
Roman Catholic Churches . . .	4	19	41	58
Unitarians, Universalists, etc., and Synagogues	6	17	49	39

The following table presents the ratio of the churches to the population: —

Years.	Churches.	Population.
1786	9	23,614
1800	22	60,489
1820	62	123,706
1840	170	312,852
1860	347	813,669
1870	470	942,262
1880	489	1,206,299

There are three theological institutions in the city, — Union Seminary (Presbyterian), with seven professors, at 1200 Park Avenue; the General Theological Seminary (Episcopal), with seven professors, at 405 West 20th Street; and St. John's College (Roman Catholic) at Fordham.

There are five Young Men's Christian Associations, which include separate organizations for the Germans, colored people, and Chinese. The main organization, at the corner of 4th Avenue and 23d Street, sustains four branches. There is also an efficient Young Women's Christian Association at 7 East 15th Street.

There are seven free reading-rooms for seamen, fifteen for workingmen. Seven daily noon prayer-meetings are sustained in different portions of the city, of which the best known is the Business Men's Noon-day Prayer-Meeting, held on Fulton Street, from 12 to 1.

The charitable organizations of the city are very numerous, and it is estimated that at least $4,000,000 are distributed by these bodies annually. Space permits us only to give the following figures: *Hospitals, Homes, and Asylums* (including 4 foundling-asylums), 92, all but 9 of which are sustained by religious denominations; *Fruit-Missions*, 3; *Benevolent Societies* (including societies for the suppression of vice, the prevention of cruelty to children, cruelty to animals, relief organizations, etc.), 41; *Industrial Schools*, 38; *Institutions for Children* (including 4 newsboys' lodging-houses, etc.), 48; *Dispensaries*, 30. These figures give an idea of the charitable work and the number of charitable institutions of New-York City, but do not exhaust the number. The most of the churches maintain sewing-schools, distribute alms through special committees, etc.

The American Bible Society has its headquarters in New-York City, occupying the immense building called the "Bible House." The Children's Aid Society, which gathers in destitute children, and provides homes for them in the West, etc., has, in the last twenty-eight years, provided for 59,481 children, and expended $2,958,919.

Official statements place the number of *drinking-places* at 9,215, the money expended in which may with safety be set down at $60,000,000 a year. There were 67,135 arrests for 1881, and 45,309 persons were held. 32,391 of these persons, or three-fourths, were of intemperate habits. Besides the work done through the churches and hospitals and temperance meetings, there is a Home for Inebriates at 48 East 78th Street.

Lit. — The history of New-York City may be found in the *Histories* of Mary L. Booth (rev. ed., New York, 1880) and Mrs. Lamb (New York, 1881). For the statistics, see *Report of the United-States Bureau; Christian Work in New York* (published annually by the New-York City Mission and Tract Society, under the editorial care of Lewis E. Jackson, treasurer, No. 50 Bible House), etc.; Brace: *Dangerous Classes in New York, and Twenty Years of Work among them*, New York, 1872.

D. S. SCHAFF.

NEW-YORK SABBATH COMMITTEE, The, was organized in 1857, to promote the observance of the Lord's Day, and especially to secure the enforcement of the laws which protect the quiet and order of Sunday and the right of all classes to the weekly rest. It grew out of a prevalent feeling of the need of some measures to check the growing public desecration of Sunday, and the alarming proportionate increase of drunkenness, disorder, and violent crimes, on that day. At a conference of prominent and influential citizens, after much deliberation, a permanent committee of twenty was formed, to whom the conduct of the reform was committed, with power to fill vacancies in their own number. The committee was composed of leading laymen, representing the different denominations and the various business and social interests of the community. Mr. Norman White, who had taken the chief part in initiating the movement, was made chairman, to whose eminent zeal, wisdom, and perseverance the success of the committee has been largely due; and an efficient secretary and executive officer was found in the person of Rev. R. S. Cook, who had previously been a secretary of the American Tract Society. The committee, from the beginning, secured the hearty moral and financial support of the Christian community. It adopted, and has always adhered to, these principles in its work: viz., clearly to discriminate between the sabbath as a religious and as a civil institution,

and carefully to respect the proper limitations of civil intervention in guarding the weekly rest; to keep the one issue distinct from all other measures of reform; to avoid all impracticable measures; to recognize the controlling power of public sentiment, and to take no step until the way should be prepared for it; to advance one step at a time; to work through the constituted authorities, giving as little prominence as possible to its own agency; and to conduct its work on such broad and just grounds as to secure the co-operation of the widest possible constituency.

The committee undertook successively the suppressing of the noisy crying of newspapers on Sunday, the Sunday selling of liquor, Sunday theatrical entertainments, noisy processions and parades on Sunday, unnecessary work upon the public streets, and the encroachments incident to such a city (public and private) upon the rest and quiet of the day. To accomplish these measures new legislation has been found necessary, and has been secured from time to time; notably, the Sunday Theatre Law of 1860, the Excise Law of 1866, important amendments to the Excise Law in 1873, the Processions Law of 1872, and the modification and re-enactment of the Sunday statute in the Penal Code of 1882. The committee has also successfully opposed numerous attempts to pass laws hostile to the sabbath. Beside its work in this city, the influence of the committee has been widely exerted throughout the State and in other parts of the country. It acted effectively in behalf of the sabbath during the late war, and secured the issue of President Lincoln's sabbath order to the army and navy in 1862. It aided the closing of the Centennial Exposition at Philadelphia on Sundays, and has secured governmental recognition of Sunday in various instances, especially in the International Electrical Exposition at Paris in 1881. It has assisted in the formation of similar associations. In addition to the personal efforts of the officers and members of the committee, it has secured the preaching of sermons on the sabbath, by eminent clergymen, many of which have been published; it has contributed very largely to the discussion of the subject in the secular and religious journals; and especially has issued a series of carefully prepared original documents, fifty in number, discussing the various aspects of the Sunday question. Of these documents, and of occasional fly-leaves, circulars, etc., several millions of pages have been printed and distributed in English and other languages. Some of the documents have been reprinted in Europe. Six of the original members of the committee, including the chairman, Mr. Norman White, still remain (1883) in connection with the committee, after the lapse of twenty-five years, though no longer able to participate actively in its work. Mr. Cook, on his death (in 1864), was succeeded in office by the Rev. Dr. Philip Schaff, whose services were especially valuable in securing the sympathy and co-operation of German ministers and citizens in the work of the committee at home and abroad. Dr. Schaff resigned his position in 1869, and was followed by the Rev. W. W. Atterbury, who has since continued to hold this office.

W. W. ATTERBURY.

NEW ZEALAND. The Colony of New Zealand consists of three islands, known as North, South, and Stewart's Islands, together with the small adjacent islands. The North, called by the Maoris *Te Ika a Mani*, is 500 miles in length and 250 miles at its greatest breadth. The South or Middle Island, called by the Maoris *Te Wahi Pounamu*, is the same length, but not nearly so broad. Stewart's Island, the Maori name of which is *Rakiura*, is 30 miles long and 25 miles broad. The area of the group is 105,000 square miles, being approximately the size of Great Britain and Ireland. It is situated in the South Pacific Ocean, 1,200 miles south-east of the Australian Continent, between 34° and 48° south latitude, and between 166° and 178° east longitude.

The earliest inhabitants of the country seem to have been the Maoris, a people believed to be of Malay origin. The first European discoverer was Abel Tasman, the Dutch navigator, who visited it in 1642, after his discovery of Tasmania; but it is not known to have been again visited till 1769, when Capt. Cook landed on it. A few years later, whaling-ships began to call occasionally; and in 1814 the Church Missionary Society established a mission at the Bay of Islands, among the Ngapuhi tribe, whose chiefs in 1840 were the first to sign the treaty acknowledging British supremacy. Other missions speedily followed. The colonization of the country may be said to have begun in 1840, when Wellington was settled by the New-Zealand Land Company, who had obtained authority for the purpose from the British Government. Auckland was established the same year, and the year following New Plymouth and Nelson were founded. The most important settlements politically and ecclesiastically were those of Otago and Canterbury. The former took place in 1848, under the auspices of the Free Church of Scotland; and the latter, under the auspices of the Church of England, in 1850.

The country is of volcanic origin, and very mountainous. Some of the heights are covered with perpetual snow, notably Mount Egmont in the North Island, and Mount Cook, which is the highest peak in the southern Alps, and rises to the height of 13,200 feet. The climate, while varying greatly in the different latitudes, is, on the whole, free from extremes. The climate of the North Island has been compared to that of Italy, and the South Island has been compared in this respect to Jersey. New Zealand is rich in minerals. The cereals, fruits, and flowers of temperate climes, grow in abundance, and of good quality. Neither marsupials nor snakes, both of which are common on the mainland of Australia, are found in New Zealand.

The provincial system of government was established in 1852, and continued till 1875, when it was abolished, and the country divided into counties. The constitution is substantially the same as in the other British colonies, and consists of a governor, a legislative council, and a house of representatives. In the latter there are usually several Maori members. The system of education is regulated by the Act of 1877. It is secular and free. The University of New Zealand grants degrees.

The population, according to the census of March, 1878, was 414,412, including 4,433 Chinese, but exclusive of the Maoris. Perhaps it may now be put at approximately half a million, including

all races. In 1878 the Maoris numbered 43,000. Although a powerful race physically and mentally, they are evidently passing away gradually but surely. The number was estimated at 2,000,000 in 1835. Their children are taught in native schools under the government; and the Presbyterians, Episcopalians, and other denominations, have diligently carried on mission-work among them. In 1878 the population of the principal cities of New Zealand was as follows: —

Auckland	39,401
Dunedin	34,674
Christ Church	29,029
Wellington	21,005

Wellington is the capital, and seat of government.

There is no state church in New Zealand. The Church of England has six bishops, — at Auckland, Napier, Wellington, Nelson, Christ Church, and Dunedin. In this denomination there were, by the census of 1874, 172 churches and an attendance of 19,916. The Presbyterians had at that time 125 churches and an attendance of 18,541. By the circumstances of their settlement thirty years ago (1850), the provinces of Otago and Canterbury have had a distinctive ecclesiastical character, the Presbyterians being predominant in the former, and the Episcopalians in the latter; but this is becoming gradually less marked. The other sects, at the time of the above census, were as follows: Wesleyans, 105 chapels, in attendance, 12,723; Roman Catholics, 86 chapels, in attendance, 10,967. Baptists, Free Methodists, and Congregationalists were nearly equal, with an attendance each of about 3,000.

By the census of 1878 the population was divided, according to nominal church connection, as follows: —

Episcopalians	173,734
Presbyterians	95,103
Methodists	37,879
Baptists	9,159
Congregationalists	5,555
Lutherans	5,643
Roman Catholics	58,881

Then follow various smaller sects, of which the Unitarians number 432; while 10,664 do not state their religion. R. S. DUFF.

NIB'HAZ is mentioned in 2 Kings xvii. 31 as a deity worshipped by the Avites, who had been transplanted by the Assyrians, and settled in Ephraim. Whence they came is not known, but it must have been from some place in Syria or Mesopotamia. The derivation of the word "Nibhaz" is very uncertain. Whether that deity was identical with the Nebaz of the Mendæans, the demon of the uttermost darkness, has not been decided. The rabbins derive the name from a Hebrew root, "to bark;" but though there was an Egyptian deity with a dog's head, Anubis, and though by the Persians the dog was represented as following Mithras, nothing is known of sacred dogs or dog's worship on Assyro-Babylonian soil. W. BAUDISSIN.

NICÆA, Councils of. I. The first council of Nicæa opens the series of œcumenical councils, and defined the church doctrine of the divinity of Christ, that he is co-essential with the Father. Very properly has a world-wide importance been attached to it, both on account of the profound metaphysical question it discussed and the influence of its decision upon the doctrinal system of many after-centuries. The council is also very important on account of its other decrees, and the epoch it marks in the relations of the State to the doctrines and polity of the Church. In contrast to many later councils, the first council of Nicæa has no intricate and tedious secret history. Our sources are the creed, canons, a synodal brief, a number of imperial letters, and various accounts by members of the council or later writers. The principal description is given by Eusebius of Cæsarea, in his Life of Constantine (*Vita Constant.*, iii. 6 sqq.), which, however, seeks unduly to make prominent the services and magnanimity of the emperor. He also gives an account in his letter to the Church of Cæsarea (*Ep. ad Cæsar.*, in Theodoret, I. 11). Athanasius is our next most valuable authority (*De decretis synodi Nic.* and *Ep. ad Afros.*); but, while he speaks from personal observation, he is a partial judge. A third eye-witness of whom something is preserved is Eustathius of Antioch (see Theodoret, c. 7). The later historians, Socrates (i. 8 sqq.) and Sozomen (i. 17 sqq.), draw from Eusebius, and give credible though not detailed accounts; while Theodoret (i. 6 sqq.; compare Rufinus: *Hist. Eccl.*, i. 1 sqq.) is quite full in his notices of the acts of the council, but admits some doubtful details. The creed is given both by him and Socrates. The Arian position is represented by Philostorgius (i. 7; ii. 14), and the work of Gelasius of Cyzicum (ab. 476), which is of inconsiderable value. Marutha's history of the council, written near the close of the fourth century, is lost. Later documents are without value; but of interest are the two works, *Analecta Nicæna* (*Fragments relating to the Council of Nice; the Syriac Text from an Ancient Manuscript*, by H. Cowper, London, 1857), and *Le concile de Nicée d'après les textes copies et les diverses collections canoniques*, by E. Revillout, Paris, 1881. For the circumstances forming the occasion of the council, see ARIANISM.

After Constantine had in vain endeavored to quietly settle the doctrinal dispute at Alexandria, he summoned by letter, in the year 325, the bishops of his empire to Nicæa in Bithynia [then the second city of that province, but now represented by a Turkish village, Isnik, with a population of fifteen hundred], offering them money to defray the expenses of the journey, and free conveyance. Syria, Arabia, Phœnicia, Persia, Libya, Mesopotamia, Asia Minor, Egypt and North Africa, Greece, Pannonia, and Spain (with one bishop, Hosius), were represented by three hundred and eighteen bishops (Athanasius, Theodoret), or two hundred and fifty according to Eusebius, or three hundred according to Socrates. To this number were added many presbyters and acolyths. The delegation from the East was in an overwhelming majority. The bishop of Rome, Sylvester I., was prevented from attending by the feebleness of age, and was represented by two presbyters, Vitus and Vicentius. The more prominent members were Macarius of Jerusalem, Eustathius of Antioch, Alexander of Alexandria, and his deacon Athanasius, Spyridion of Cyprus, Arius, Eusebius of Nicomedia, Theognis of Nicæa, Secundus of Ptolemais, — the last four belonging to the Arian wing. The worker of miracles, Jacob of Nisibis, was also present; and many confessors who bore in their bodies the

marks of persecution. The month of the year in which the council met is not definitely known, although June or July are usually agreed upon. Sozomen relates that many of the bishops wished to avail themselves of the occasion to settle private disputes, and presented many complaints to the emperor. Constantine, however, conducted himself with much prudence, directed the complainants to the higher and all-wise Judge, and burned the documents. Private discussions were held with Arius, and these revealed the eloquence and intellect of Athanasius. On the day appointed for opening the convention, the bishops received the emperor standing. He appeared with a commanding yet humble mien, was welcomed by Eustathius, and, after delivering a brief address in Latin (which was interpreted in Greek), gave the assembly into the hands of the presidents (*πρόεδροι*). Their names are not known. The suggestion of Schrœckh and Ernesti, who mention Eustathius and Alexander, is much more worthy of confidence than that of Hefele, who, following Gelasius, advocates the claims of Hosius of Cordova.

The great subject of debate in the council was the relation of the Son to the Father. Here we have the accounts of Athanasius, who speaks of two sharply opposed parties, and Eusebius, who speaks of three varieties of opinion. Combining them, we find that there were three wings in the council and three stages in the progress of the debate. In the first stage, the council proposed to define the relation of the Son to the Father by the simple biblical predicates, such as *εἰκών* ("*image* of God") and *ἐκ τοῦ θεοῦ εἶναι* ("to be or come from God"); but when the Arian party assented, defining these predicates to suit themselves, the majority of the council receded. In the second stage, Eusebius of Cæsarea and his friends, who, without being Arians, avoided the term of the strict trinitarian wing, *ὁμοούσιος* ("of the same substance"), fearful of running into Sabellianism. Their proposition met with temporary favor, but was finally rejected, and the much-debated word inserted in the definition. The name of Hosius of Cordova was the first signature appended to the confession. Arius and five others — Eusebius of Nicomedia, Theognis of Nicæa, Maris, Theonas of Marmarica, and Secundus of Ptolemais — refused to sign, and were anathematized. Eusebius, Theognis, and Maris changed their minds. The first two, however, refusing to sign the articles of condemnation, were banished to Gaul. Arius, Theonas, and Secundus were exiled to Illyria. Constantine sanctioned the decisions of the council, and made the diffusion of Arian writings a capital offence. The council itself prepared an encyclical, communicating its decision to the churches, and enjoining obedience.

In addition to this principal doctrinal question, the council made deliverances upon the Meletian and Passover controversies; the latter being settled by fixing the Roman practice (See MELETIAN and PASCHAL CONTROVERSIES.) It also passed twenty canons. To this number were added, in the course of time, many others, till it reached eighty or eighty-four in the Arabic collections of Turrianus and Echellensis, which were brought to light in the sixteenth century. These canons deal with clerical self-mutilation, the relations of the clergy to women, the process of excommunication, the Novatians, heretical baptism, etc. The third canon forbids clergymen to have strange women in their houses, but does not forbid their marriage. The council wanted to pass a law requiring the three higher orders of the clergy to put away their wives after ordination; but the venerable confessor Paphnutius earnestly protested, declaring that no rule was needed which went beyond the old custom that the clergyman should not enter into a marriage-engagement after his ordination. The council was brought to a close by a magnificent entertainment by the emperor, who distributed handsome gifts among the bishops, the city, and the adjoining country.

It is proper to notice, that the Bishop of Rome did not exert any considerable influence upon the council, in spite of the statement of the Trullan Synod of 680, that Sylvester joined with Constantine in calling it, and Hefele, who even dares to hold that the proceedings of the council were sent to Sylvester for his confirmation. See ITTIGIUS: *Hist. Conc. Nicæni*, Lips., 1712; RICHERIUS: *Hist. Concil. General.;* WALCH: *Conciliengeschichte;* MANSI; HEFELE; [IS. BOYLE: *A Hist. View of the Council of Nice, with a Translation of Documents*, New York, 1856; and the Church Histories of Gieseler, Neander, Schaff, etc.].

II. The second council of Nicæa, usually reckoned as the seventh œcumenical council, decreed the use of images in the church, and anathematized all who taught otherwise. The regent Irene favored the use of images, and with her the oppressed party came into power. Paul, the patriarch of Constantinople, withdrew; and Tarasius was put in his place. A synod met at Constantinople Aug. 1, 786. It had the consent of Hadrian I., Bishop of Rome, and two monks who were chosen to represent the patriarchs of Jerusalem, Antioch, and Alexandria, with whom it was not possible to have communication, on account of the Saracenic invasion. The synod was at once interrupted by the opponents of the use of images, many of whom were in the army, and belonged to the guard of the palace. It was again convened at Nicæa, Sept. 24, 787, and adjourned Oct. 13, after seven sittings. The members numbered three hundred and fifty. There was no freedom of discussion. The result was determined upon before the council opened. Biblical and patristic testimonies, legends of the saints, — such as the miracles of Simon Stylites and the sacredness of the painter's art, — were urged in advocacy of the use of images. The synod of 754, convened by Constantine Copronymus (Irene's predecessor), was declared heretical. Decrees were passed, admitting images and pictures of Christ, Mary, and the saints, and pictures of the cross, into the churches, and demanding for them, not the worship, it is true, which is offered to God (*λατρεία*), but a due reverence and prostration of the body (*ἀσπασμός καὶ τιμητικὴ προσκύνησις*). These decrees were unanimously adopted, and at an eighth sitting in Constantinople (Oct. 23) they received Irene's signature. Hadrian, whose delegates likewise gave their assent, lived to receive Charlemagne's sharp criticism of them in the *Libri Carolini*, and the condemnation, by the Synod of Frankfurt (794), of the worship of images (not the use of them in the churches).

The twenty-two canons of the council concern the election of bishops, the convention of general provincial synods, the use of relics in the churches, etc. The first council of Nicæa contributed to establish the unity of Christendom. The second belongs to a period when that unity was already threatened. It had only the semblance of an œcumenical character. Among the Greeks it is reckoned as the seventh and last œcumenical council. For literature, see above. GASS.

NICÆNO-CONSTANTINOPOLITAN CREED, The, used in all the Greek and Roman churches, and recognized by most of the denominations of Protestantism, is, according to the generally received opinion, a recension, made at the Council of Constantinople in 381, of the creed formulated by the Council of Nicæa in 325. In the present article we shall discuss, (1) the authentic text of the Constantinopolitan (or Nicæno-Constantinopolitan) Creed, (2) the Nicene Creed, (3) the origin of the Constantinopolitan and its relation to the Nicene, (4) the history of the Constantinopolitan. Some of these questions cannot be answered exhaustively as yet; but the investigations of Caspari, Lumby, Swainson, and Hort, have established the main points.

I. TEXT OF THE CONSTANTINOPOLITAN. — The three principal texts of the Constantinopolitan are, (1) The Greek text as it is found in the Acts of the 2d, 4th, and 6th œcumenical councils, in the works of the later Greek Fathers, and in the liturgies; (2) The Latin texts (translation) of Dionysius Exiguus, in the Acts of the Synod of Toledo (589), and of the Synod of Forum Julii (796), and that of Paul III.; (3) The Greek text used in the West, as it is found in several manuscripts of the ninth and tenth centuries. In addition, we have Syriac (of the year 562, in the British Museum), Coptic, two Anglo-Saxon (eleventh and thirteenth centuries, at Cambridge and Oxford), and other translations. The Latin text differs from the Greek in three main particulars: (1) The addition of *Filioque* ("and the Son"); (2) The omission of the preposition *εἰς* ("in") before the clause "one Holy . . . church;" (3) The substitution of the singular *Credo* ("I believe"), etc., for the plural. The text of Dionysius Exiguus differs in other particulars. The addition of the clause *Filioque* ("and the Son") was first introduced by the Council of Toledo in 589; and the doctrine of the double procession of the Holy Ghost was worked out by Augustine, emphasized in Spain in opposition to the Arianism of the West Goths, but was not yet adopted in Rome at the beginning of the ninth century, when Leo III., in answer to a request of Charlemagne (809), refused to incorporate it. The omission of the preposition *in* before *ecclesiam* (church) was not accidental, and is found in the oldest Latin texts (Dionysius Exiguus, Synod of Toledo, Mozarabic Liturgy, etc.). This variation likewise goes back to the theology of Augustine, who made a distinction between *credere aliquid* (believing something), *alicui* (somebody), and *in aliquem* (in somebody).

The Greek texts of the West in part contain the divergences of the Latin text; but the Greek text written in Latin letters, in the *Sacramentarium Gelasianum*, agrees with the Greek texts of the East.

II. NICENE CREED. — The Nicene Creed, with which the Constantinopolitan is often identified, or of which it is regarded as a recension, was formulated at the Council of Nicæa as the first authoritative conclusion of the Trinitarian controversy. The events leading to the triumph of the Alexandrian party at the Council, and the formulation of the creed, are obscure. But Eusebius is certainly right when he affirms that the Nicene Creed was formed on the basis of the baptismal formula of Cæsarea, which he himself presented. This is confirmed by an investigation of the creed, and the merit of having properly apprehended this point belongs to Hort. The main points with reference to the composition of the Nicene Creed are, that it rests upon the baptismal formula of Cæsarea; differs from it by, (1) omissions and small changes, (2) the introduction of Christological clauses of the Alexandrian Church, and (3) by a revision based upon a comparison with the baptismal formulas of the churches of Jerusalem and Antioch; and that it was promulgated, not as a baptismal formula, but as a rule of faith in Christology. The expressions it omits, compared with the baptismal formula of Cæsarea, are, *τὸν τοῦ θεοῦ λόγον* ("the Word of God," *τὸν υἱὸν τοῦ θεοῦ* being substituted), *πρωτότοκον πάσης κτίσεως* ("the first-born of every creature"), *πρὸ πάντων τῶν αἰώνων ἐκ τοῦ πατρὸς γεγεννημένον* ("begotten of the Father before all worlds," *γεννηθέντα ἐκ τοῦ πατρός* being substituted). These omissions are of the greatest significance, as they prove that the triumphant Alexandrian party would allow no compromise, and was bent on avoiding all misunderstanding. The omitted clauses were biblical, but such as were in the mouths of partial or acknowledged opponents. The creed introduces the Alexandrian clauses *τοῦτ' ἐστὶν ἐκ τῆς οὐσίας τοῦ πατρός*; *γεννηθέντα οὐ ποιηθέντα*; *ὁμοούσιον τῷ πατρί*, and the six anathemas at the close. The other variations of the Nicene Creed from the Cæsarean formula are not of a theological character, and, as they agree with the phraseology of the baptismal formulas of the Jerusalem and Antiochian churches, are to be put down as due to the influence of the patriarchs of Jerusalem and Antioch. They are *πάντων* for *ἁπάντων*, the sequence of the words *δι' οὗ τὰ πάντα ἐγένετο*, the addition *τά τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ*, the addition *δι' ἡμᾶς τοὺς ἀνθρώπους*, the addition *κατελθόντα*, *ἐνανθρωπήσαντα* for *ἐν ἀνθρώποις πολιτευσάμενον*, *εἰς τοὺς οὐρανούς* for *πρὸς τὸν πατέρα*, *ἐρχόμενον* for *ἥξοντα πάλιν* and the prefix of *ἅγιον* to *πνεῦμα*.

The proof that the Nicene Creed was not meant to be a baptismal formula is found in the abbreviation of the third article — where all mention of the church, the forgiveness of sins, the resurrection of the body, and the life everlasting, is wanting — and the addition of the anathemas. If we consider the positiveness with which the Nicene Creed excludes all Arianism, and its promulgation as the law of the church, we get some conception of the strength and energy of the Alexandrian party at the council. In the twenty or thirty years immediately succeeding its promulgation a number of creeds were issued by its opponents. The battle was about the Nicene symbol; and in the battle its advocates became attached to the very words, so that they not only refused to give up a single letter, but to add clauses explanatory of the orthodox view. (See Athanasius; Hilary,

Ad Constant. Aug., II. 5; Jerome, *Ep. ad Damas.*; Amphilochius, in Migne xxxix. p. 93.) It was re-affirmed at the Council of Sardica in 344; and it is possible to adduce dozens of passages from the acts of councils and the works of the Fathers, between 350 and 450, showing the intense reverence in which the creed was held as an exposition of apostolical teaching, given under the most glorious emperor Constantine, etc.

It remained to employ the Nicene Creed at the rite of baptism. Up to 361, there is no evidence of its having been so used; but after the victory of orthodoxy, with Julian's accession to power, this was accomplished. There were three possible ways by which the Nicene Creed could be utilized for this purpose, — by introducing its emphatic expressions into the old provincial baptismal formulas, by enlarging it, or by using it without change. All of these ways were followed before the Council of Chalcedon, as will be shown in the next section. Among these attempts belongs the creed which is called the Constantinopolitan, or Nicæno-Constantinopolitan.

III. Origin of the Constantinopolitan, and its Relation to the Nicene Creed. — According to the traditional view which has prevailed from the sixth century, the Constantinopolitan Creed was formulated at the Council of Constantinople in 381 (called by Theodosius I.) by enlarging the third article of the Nicene Creed, in opposition to the Pneumatomachians: hence it received the name Nicæno-Constantinopolitan. The first thing to shake the confidence of scholars in this tradition was the fact, that the creed given in the *Ancoratus* of Epiphanius, dated 373–374, is identical with the Constantinopolitan, except in the two clauses τουτ' ἐστὶν ἐκ τῆς οὐσίας τοῦ πατρός and τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐν τῇ γῇ. (See Hort, p. 83, etc.) Different explanations have been given of this fact; and Hefele, following Tillemont and Ceillier (*Hist. des aut. sacr.*, v. p. 646), has advocated the view that the Council of Constantinople did not originate the revision of the Nicene Creed, but adopted one already in use; that is, the one which Epiphanius gives. Caspari has advocated this view with his well-known learning, and advances the extraordinary regard in which Epiphanius was held as the reason for the Constantinopolitan Council adopting his creed. But there is no documentary notice that Epiphanius played an important part at the council, much less that a creed proposed by him was received. We believe the traditional view of the origin of the Constantinopolitan Creed at the Council of Constantinople untenable, for reasons independent of all considerations concerning the symbol of Epiphanius. (1) The Council of Constantinople had not an œcumenical character, the Orient alone being represented. (2) The canons of the council are not found in the oldest Greek collections, as the Ballerini have properly inferred from the oldest Latin translation (the Prisca, about 450–500), in which the canons follow those of the fourth œcumenical council. The conclusion is very properly drawn, that the decrees of 381 were not generally received in the Orient till after 451 [the date of the fourth œcumenical council]. (3) The Constantinopolitan Creed is not among the documents which are preserved as the Acts of the so-called "second œcumenical Council of Constantinople" (381), but was pushed into the Acts at a later date, and stands there *without any historical introduction whatever.* (4) Socrates (v. 8) only states that the council, after the departure of the Macedonian bishops, confirmed the Nicene faith; and Sozomen and Theodoret know nothing different. More important is the fact, that, in his Letter to Cledonius, Gregory Nazianzen, who was present at the council, only mentions the Nicene Creed, and does not speak of any enlargement of the same, or of any new creed. This *argumentum e silentio* is fatal to the traditional view, from the fact that Gregory, in the same letter, speaks of the incompleteness of the Nicene Creed in its statement of the doctrine of the Holy Ghost. (5) The Latin Fathers condemned some of the proceedings of the council, but do not speak either of the adoption of a new creed, or the enlargement of an old one, before the middle of the fifth century. The same is true of the East. The Council of Constantinople in 382 only refers to the Nicene Creed; and the third œcumenical council at Ephesus (431) listened to the reading of it at its first session, but is silent about a Constantinopolitan revision. Likewise the Robber Council of Ephesus (449) speaks of the Nicene Creed as the only and immutable foundation of orthodox doctrine. Following the investigations of Caspari and Hort, we may say in one word, *There is no certain vestige from 381 to 451 in the synodal Acts or Church Fathers, orthodox or heterodox, in the East or the West, of the existence of the Constantinopolitan Creed; and it is impossible to adduce proof from any source, that, in this period, it was regarded as having originated in the Constantinopolitan Council, or as being the official baptismal formula. On the contrary, the Nicene Creed during this period was pushing out of doors in most churches, especially the Eastern, the old baptismal formulas, and growing, if possible, in general esteem, and every alteration was rejected with indignation.* The assumption that the so-called "Constantinopolitan" was meant when the Nicene Creed was spoken of is purely arbitrary; for, in the passages where the Nicene is literally cited, the text of the so-called "Constantinopolitan" is never given. (6) There is but one reliable testimony for the so-called "Constantinopolitan Creed" before the beginning of the sixth century, — the Acts of the Council of Chalcedon (451), which designated it as the "Creed of the Council of Constantinople of 381," and adopted it as the title of the Nicene Creed.

The *internal* reasons against the traditional view are still stronger. It can be shown that the Constantinopolitan is not an enlarged copy of the Nicene Creed, and that it would have been impossible for the Council of Constantinople to make such a recension as the so-called "Constantinopolitan Creed" offers. The Constantinopolitan not only differs from the Nicene Creed by the additions in the third article, but differs also in other respects, which point back to another original. This is plain from the four omissions of words, the omission of the anathemas, the addition of ten clauses, and the five differences in the location of words. In other words, a comparison of the two creeds shows (to follow Hort), that, of the hundred and seventy-eight words in the Constantinopolitan, only thirty-three, or one-fifth, are to

be found beyond a peradventure in the Nicene Creed. The conclusion is inevitable, that the so-called "Constantinopolitan" is an independent creed, with sundry insertions from the Nicene, or that it is based upon some other older formula of baptism. The two creeds have in general only that in common which was common to *all* the formulas of baptism in the early church. Such omissions as the two clauses, *τουτ' ἐστὶν ἐκ τῆς οὐσίας τοῦ πατρός* and *θεὸν ἐκ θεοῦ*, are inconceivable on the supposition that the creed was made in 381, on the basis of the Nicene, and by more than a hundred bishops in full sympathy with the Nicene doctrine, and at a time when Arianism was still a power. The same result is arrived at by a consideration of the two additions, *πρὸ πάντων τῶν αἰώνων* and *κατὰ τὰς γραφάς*. As for the first clause, it is well known how the Nicene Fathers shunned ascribing any point of time to the generation of the Son, for fear of its being misconstrued, and expressly passed it by as they looked over the baptismal formula of Cæsarea. As for the second clause, the words were regarded, after a long conflict, as so suspicious, that no follower of the Nicene theology would have had reasons for adding them. Both these clauses are irreconcilable with the theory of the Nicene basis of the so-called "Constantinopolitan Creed."

From what has already been said, it follows that the so-called "Constantinopolitan Creed" is not an enlarged form of the Nicene. It is a revision of some old formula of baptism which was not made at Constantinople in 381, for it is stated that that council confirmed the Nicene Creed. This becomes evident by a study of the third article on the Holy Ghost, which was for the large part original, so it is said. It is beyond dispute, that the Council of Constantinople in 381 opposed the Pneumatomachians, whose definite exclusion from the orthodox church dates from that time. What, however, are the predicates attributed to the Holy Ghost in the so-called "Constantinopolitan Creed"? His equality with the Father and Son (*homoousia*) is not expressly confessed; but it was considered sufficient to acknowledge him as the "Lord, the Giver of life, who proceedeth from the Father," etc. Such epithets do not suffice to express the energetic advocacy of the divinity of the Spirit about 380, and point back to a date earlier than 381, and probably later than 362.

What, then, are the origin and history of the so-called "Constantinopolitan Creed"? Thus much we can regard as established: it was prepared before the Council of Constantinople in 381, and it is found substantially in the *Ancoratus* of Epiphanius, written eight years before the council. Epiphanius did not originate the creed, as Caspari has well shown. He himself speaks of it as a venerable confession, and says, *αὕτη μὲν ἡ πίστις παρεδόθη ὑπὸ τῶν ἁγίων ἐπισκόπων, καὶ ἐν ἐκκλησίᾳ τῇ ἁγίᾳ πόλει ὑπὸ πάντων ὁμοῦ τῶν ἁγίων ἐπισκόπων ὑπὲρ τριακοσίων δέκα τὸν ἀριθμόν*. Although these words are not very clear, it is evident that Epiphanius communicates the creed to the Church of Pamphylia as the Apostolic and Nicene. Where did he get it? Gerhard Vossius long ago detected the similarity between it and the creed of the church at Jerusalem. Hort has followed up the idea, and has proved that the so-called "Constantinopolitan Creed" is nothing more than a revision of the baptismal formula of the Jerusalem Church, in which the most important Nicene catch-words, and the statements concerning the Holy Ghost, have been inserted. The entire first article, and the second down to the words *τῶν αἰώνων*, are identical with that baptismal formula of Jerusalem; and the skeleton of the second is found in it. The third article ran in the form of Jerusalem, *καὶ εἰς ἓν ἅγιον πνεῦμα τὸν παράκλητον, τὸ λαλῆσαν ἐν τοῖς προφήταις* ("And in one Holy Spirit, the paraclete, who spoke by the prophets"). Although very considerable changes have been made in this article and in those about the church, etc., yet the foundation is the same. The new predicates of the Holy Spirit are best explained by a reference to the letters of Athanasius to Serapion, written 356–362. (See Hort, p. 85 sq.)

The Constantinopolitan symbol is, therefore, a revision of the baptismal formula of Jerusalem perfected between 362 and 373. In the latter year it was in use in Jerusalem, probably in Cyprus, and prospectively in Pamphylia. There can be little doubt that Cyril of Jerusalem (351–386) was the reviser. By a careful analysis of his theology, and a comparison of it with the new clauses in the Constantinopolitan Creed, Hort raises this hypothesis to a reasonable certainty. The revision of the baptismal formula of Jerusalem was not a solitary instance of its kind The Antiochian was, as Hort has shown, also revised after the Nicene Creed as a model, and probably by Meletius. The Nestorian Creed published by Caspari (i., p. 116 sq.) is a second revision of the Antiochian baptismal formula made in 366; and the baptismal formula of the church at Philadelphia, presented to the Council of Ephesus, is a revision of an early one after the model of the Nicene Creed. The Pseudo-Athanasian *Ἑρμηνεία* (Caspari, i.; Hahn, § 66), the longer *Ancoratus* (Caspari; Hahn, § 68), the Cappadocian formula of baptism (Caspari, ii.; Hahn, § 70), and the Pseudo-Basilian *Ἑρμηνεία* (Caspari, ii.; Hahn, § 140), are all closely related, derived from one source, are furnished with phraseology from the Nicene Creed and have nothing to do with the Constantinopolitan Creed, as Hort has proved against Caspari. All these seven creeds belong to the third quarter of the fourth century, as is evident from the absence of all reference to the later christological controversies, and from the fact that the growing popularity of the Nicene Creed from the beginning of the fifth century left no room for the preparation of baptismal formulas. The years between 360 and 400 form, therefore, the second period in the formation of baptismal formulas. Here the so-called "Constantinopolitan Creed," based upon the old baptismal formula of the church at Jerusalem, belongs.

IV. History of the Constantinopolitan Creed. — This is a singularly difficult problem. 1. The creed could not be held in general regard until the council of 381, to which it was ascribed, had come to be regarded as having an œcumenical character. This was not the case in the Orient till after the Council of Chalcedon (451), and in the West not till a century later. Until the middle of the fifth century, only two councils were regarded as œcumenical; the term being applied in a loose sense, by the Council of Constantinople of

382, to the one held there in 381, as Hefele admits. But, when the patriarchate of Constantinople secured in 451 the supremacy, it considered it to its interest to declare the council of 381, like the Nicene Council, an œcumenical council, because, (1) it was held in the imperial city, (2) called by the second Constantine, Theodosius I., and (3) had accorded the precedence of honor, after the bishop of Rome, to the bishop of Constantinople. In the West, however, the œcumenical character of this council was not admitted till the Roman bishop passed into servile dependence to the Byzantine emperor. Vigilius (538–555) was the first to call it an œcumenical synod. (See on these points Vincenzi, Caspari, and Hort, p. 101 sq.).

2. The date of the recognition of the creed in the West can be pretty accurately established as identical with the recognition of the œcumenical character of the council of 381; that is, about 530. Perhaps Dionysius Exiguus was the first to introduce it from the East, but there is no record of its being held in esteem in the West before the middle of the sixth century. From that time, however, it was rapidly introduced as a formula of baptism in Rome and Spain, where, at the Council of Toledo (589), it received the fatal addition, *Filioque*, and has been put on a level with the Apostles' Creed; yea, was even designated by this name. (For proofs see Caspari, i. p. 242, etc.) The Reformers usually call it simply the Nicene Creed. The Arminians, Socinians, and Unitarians have expressly rejected it. The Roman Church confirmed it at the Council of Trent. Its later history in the churches of the Reformation begins with the Calixtine controversies.

3. The facts just brought out indicate that the creed must have been regarded, already in 500, in a part of the East at least, as a revision of the Nicene Creed, made at Constantinople 381. But its position after the canons, instead of before, in the collection of Dionysius Exiguus, proves that it was inserted into the Acts of the council not later than the latter half of the fifth century; but it is probable, though not beyond doubt, that it was first read at the Council of Chalcedon (451) as a product of the Council of Constantinople. It was a Constantinopolitan deacon, who, according to the report, read it on that occasion. Hort has traced indications of a relation between the baptismal formula of Jerusalem, the symbol of Cyril, and the council of 381. Cyril attended this council; but his orthodoxy was not above suspicion, and it is not unlikely that he laid down a confession in order to place this orthodoxy above the reach of reproach. This would naturally be the baptismal formula of his provincial church. It was accepted, and put amongst the Acts of the synod, as the formula of Cæsarea had before been put amongst those of the Council of Nicæa, or that of Philadelphia amongst those of the Council of Ephesus (431). Now, when the Church of Constantinople began to look around for a fuller statement of doctrine than the Nicene Creed offered, it found this baptismal formula of Jerusalem, announced it as the Constantinopolitan Creed, and so used it. Whether these hypotheses be regarded as well founded or not, it remains certain that the so-called "Constantinopolitan Creed" is the revised symbol of Jerusalem, made about 363; that the council of 381 gave official confirmation only to the Nicene Creed; and that the thought of passing off the so-called "Constantinopolitan" as the work of the council of 381 was not put into execution till about 450. By 500 it had secured a place at the side of the Nicene Creed, and soon after was employed as a formula of baptism, and began to supplant the Nicene.

Finally, we may mention the radical hypothesis of the Roman theologian Vincenzi (*De process. Sp. Sancti*, Rome, 1878), who seeks to prove that the Constantinopolitan Creed is a Greek fabrication of the seventh century, for the purpose of dating back the erroneous doctrine of the single procession of the Holy Spirit to the fourth century. It is not necessary to refute this theory; for its author not only starts out with the purpose of proving the antiquity of the doctrine of the double procession of the Holy Spirit, but has overlooked many of the most important testimonies, and does violence to others.

The Constantinopolitan Creed is, therefore, an apocryphal work, like the Apostles' Creed and the Athanasian. It is at once older and younger than the council of 381. The historical student will compare its contents with the theology of Cyril and Athanasius. After the middle of the fifth century, the Fathers regarded it as an enlarged form of the Nicene, and used it against Apollinaris, Nestorius, and Eutyches. See Caspari: *Quellen zur Gesch. d. Taufsymbols* (especially vol. i. pp. 1 sq., 100 sqq., 113 sqq., 213 sqq.); Swainson: *The Nicene and the Apostles' Creeds*, etc., London, 1875; Lumby: *Hist. of the Creeds*, 2d ed., 1880; Hort: *Two Dissertations, II., On the Constantinopolitan Creed and other Eastern Creeds of the Fourth Century*, Lond., 1876; [Hefele: *Konciliengesch.*, i. 314 sqq.; Schaff: *Creeds of Christendom*, vols i., ii., N. Y., 1877]. ADOLF HARNACK.

NICE. See Nicæa.

NICENE CREED. See Nicæno-Constantinopolitan Creed.

NICEPHORUS, b. 758; d. 828; a celebrated Byzantine writer, and patriarch of Constantinople; descended from a distinguished family, strictly orthodox, and ardently devoted to the worship of images. His father, Theodorus, lost his office, and was exiled, for that very reason; but the son saw the complete reversion of affairs, when, under Irene, after the synod of Nicæa (787), the image-worshippers came into power. He did not feel at home, however, in court circles, and retired to a monastery on the Thracian Bosphorus; but in 806 he was recalled to the metropolis, and, though only a monk, elevated to the patriarchal see. Once more, however, he experienced a complete change in the course of affairs, when Leo Armenius ascended the throne in 813, and the iconoclasts came into power: he was deposed, and retired to the monastery of St. Theodorus. His writings are partly historical, — *Breviarium Historicum*, from 602 to 770, first printed in 1616, and then incorporated in the edition of the Byzantine historians, Venice, 1729; *Chronologia compendiaria tripartita*, translated into Latin by Anastasius Bibliothecarius, printed in Paris 1648, — partly philosophical, in defence and explanation of image worship: *Antirrhetici libri adversus Iconomachos*, in *Bibl. Patr. Lugd.*, xiv.; *Disputatio de imaginibus*,

edited by Combefis, Paris, 1664; *Confessio Fidei*, in Baronius, *Ann. ad a. 811*, etc. GASS.

NICEPHORUS, Callisti, flourished about 1330, was a monk in the monastery attached to the Church of St. Sophia in Constantinople, and wrote a church history (ending 610), which contains some valuable information. He closes the series of mediæval Greek church-historians, and is one of the best of them. His work, which exists only in one manuscript, in the Imperial Library in Vienna, was first printed in a Latin translation by Johann Lange, Basel, 1553 (often reprinted); and his Greek text was edited by Fronto Ducæus, Paris, 1630, 2 vols. GASS.

NICERON, Jean Pierre, b. in Paris, March 11, 1685; d. there July 8, 1738; entered the Society of the Jesuits in 1702, and published *Mémoires pour servir à l'histoire des Hommes illustres dans la république des Lettres*, Paris, 1729–45, 43 vols.

NICETAS ACOMINATOS (also called **Choniates,** after his native place, Chonæ, the old Colossæ), studied theology and jurisprudence in Constantinople; entered the civil service of the Byzantine Empire, and was governor of the province of Philippopolis when the Latins conquered Constantinople, in 1203. He fled to Nicæa, and died there a few years afterwards. His *Byzantine History* treats the period from 1118 to 1205, and is an able and reliable work in spite of its turgid style. His Θησαυρὸς ὀρθοδοξίας, in twenty-seven books, is, like the Πανοπλία of Euthymius, a learned refutation of all heresies, but more original, and less monkish. Only the five first books, however, have been published in a Latin translation by Petrus Morellus (Paris, 1561), and in *Bibl. Patr. Lugd.*, XXV. See Ullmann: *Die Dogmatik der griechischen Kirche im 12. Jahrhundert*, 1833. GASS.

NICETAS, David (generally sûrnamed **Paphlago,** because he was born in Paphlagonia, and afterwards became bishop there), flourished about 880, and wrote a life of the patriarch Ignatius, which is much praised by Roman-Catholic writers, because it is exceedingly partial against Photius. It was first edited, Greek and Latin, by Matth. Raderus, Ingolstadt, 1604, afterwards often. Many other works, not published, are ascribed to him.

NICETAS PECTORATUS, monk and presbyter in the monastery of the Studium, near Constantinople; flourished in the middle of the eleventh century; a contemporary of Michael Cærularius, and wrote a violent work against the Church of Rome, of which a Latin translation, *Liber adv. Latinos*, is found in Canisius: *Lect. Antiq.*, iii. But when the papal legates, shortly after, arrived at Constantinople, it came to a disputation between him and Cardinal Umberto, in which he was so completely defeated, that he recanted, and consented to the burning of his books, — a circumstance, however, which the Greek sources do not mention. See Gfrörer: *Byzantinische Geschichten*, Graz, 1877, iii., 529 sq.

NICHE, an architectural term denoting a recess in a wall, generally used as a receptacle for some ornament, — a picture or statuary. Niches are sometimes square, and sometimes semicircular at the back, sometimes perfectly plain, or adorned only with a few mouldings at the front, but sometimes provided with pedestals, canopies, and exceedingly elaborate mouldings.

NICHOLAS is the name of five popes and an antipope. — **Nicholas I.** (858–867) stands in the history of the Church as a powerful representative of that tendency which developed in the Roman curia after the death of Charlemagne, — to throw off the yoke of the imperial authority. The ideas of the unity of Church and State, and of the unity of the Christian world, were vividly present to his mind; and he labored with energy and success for their realization. The arbitrary measures of Archbishop Johannes of Ravenna had produced much ill feeling in his diocese, and complaints were made against him in Rome. As from of old the Archbishop of Ravenna was the rival of the Bishop of Rome, Nicholas seized with eagerness the opportunity of humiliating that rival; and Johannes was finally compelled to submit to the papal demands, — that no bishop should be appointed in the province of Æmilia without the assent of Rome, and that every bishop should have a right to appeal to Rome. Of still greater importance was his contest with Archbishop Hincmar of Rheims. It was Hincmar's dream to elevate his see to the primacy of the entire Frankish Church; and the opposition he met with from below — as, for instance, from Rothad, bishop of Soissons — he attempted to break by means of local synods. In 861 Rothad was deposed by the synod of Soissons, but in 865 he repaired to Rome. Nicholas declared in his favor, cancelled the decisions of the synod of Soissons, and reinvested him with his episcopal rights. In the same year he was formally re-installed in his office by the papal legate Arsenius. Hincmar was threatened into compliance; and the startling propositions, drawn from the Pseudo-Isidorian decretals, — that no synod could be convened except by the Pope, that every bishop had a right to appeal from his metropolitan to the Pope, etc., — obtained, if not formal acceptance, at least practical efficiency, in the Frankish Church. Equally successful was his interference in the affairs of the Greek Church. He sided with Ignatius, whose deposition he refused to recognize; and in 863 a synod of Rome deposed and anathematized Photius. At that very moment Christianity was successfully introduced among the Bulgarians by Greek missionaries. But Prince Bogoris, suspecting that too close an ecclesiastical connection with Constantinople might endanger the political independence of the country, opened negotiations with Rome. Nicholas immediately sent Bishop Dominicus of Trivento and Bishop Grimoald of Bomarzo to Bogoris; and in spite of the exertions of Photius and the synod of Constantinople (867), which even went so far as to depose Nicholas, the Bulgarian Church became Latin, and not Greek. The Moravian Church, though likewise established by Greek missionaries (Cyrillus and Methodius), also acknowledged the authority of Rome. But the master-stroke of Nicholas's policy was his interference in the matrimonial affairs of Lothair II. A synod of Metz (862) allowed the king to send away his legitimate wife, Thietberga, and marry his mistress, Waldrada. But Nicholas, who knew that Thietberga was innocent, and the transactions of Metz fraudulent, cancelled the decrees, deposed the archbishops of Cologne and Treves, who had managed the synod, and finally compelled Lothair, supported by the moral indignation of

the whole world, and the threats of Charles the Bald and Louis the German, to submit unconditionally to his decision. See ANDR. THIEL: *De Nicolas popa I.*, Brunsb., 1856, and *Nicolai popæ idea de papatu*, Brunsb., 1859; HUGO LÄMMER: *Nikolaus I. u. d. byzantin. Kirche*, Berlin, 1857; FRANTIN: *Nicolas I. et le jeune roi Lothaire*, Dijon, 1862; ERNST DÜMMLER: *Gesch. des ostfränkischen Reichs*, Berlin, 1862.

Nicholas II. (Dec. 28, 1058–July 27, 1061). Immediately after the death of Stephen X., the nobility of Rome, with the Count of Tusculum at their head, enthroned, by force, Benedict X. in the night between April 4 and 5, 1058. Hildebrand, however, supported by Gotfred II., Duke of Lorraine, and Margrave of Tuscia, obtained the assent of the regent, the Empress Agnes, and gathered the cardinals, who had fled from Rome, to a regular election at Siena. Gerhard, a native of Burgundy, a member of the ecclesiastical reform party, who, as bishop of Florence, had introduced the *vita canonica* in his diocese, was elected, and assumed the name of Nicholas II. A few months later on, Benedict was compelled to submit, and renounce his office. At the celebrated Easter Council in Rome (1059), the decree was issued which laid the papal election exclusively into the hands of the cardinals. From the emperor's side, only a kind of confirmation was necessary. At the same council, Berengarius of Tours retracted his doctrines on the Lord's Supper; and it is probable that also the decrees against simony and the marriage of the priest were published at that occasion. See JAFFÉ: *Regesta Pontificum Roman.*, Berlin, 1851; PFLUGK-HARTTUNG: *Acta Pont. Roman.*, Tübingen, 1880; WATTERICH: *Vitæ Pont. Rom.*, Leipzig, 1862. — **Nicholas III.** (Nov. 25, 1277–Aug. 22, 1280) was an able diplomate, and compelled Rudolph of Hapsburg to cede the pentapolis and the exarchate of Ravenna to the papal see, and Charles of Anjou to renounce the regency in Tuscany and the dignity as a Roman senator. By a constitution of July 18, 1278, it was decreed that only a citizen of Rome, but neither a king nor an emperor, could hold the senatorial power. In the controversy between the stricter and laxer parties in the Franciscan order, he decided in favor of the former, in spite of his own passion for magnificent display. See *Annales Placentini Gibellini*, *Annales Parmenses*, and *Continuatio Martini Poloni*, in PERTZ: *Mon. Germ. Hist.*, xviii. and xxii.; *Vita Nicolai III.*, in MURATORI: *Rer. Ital. Scr.*, iii.; WERTSCH: *Die Beziehungen Rudolfs von Habsburg zur röm. Kurie*, Boehm., 1880. — **Nicholas IV.** (Feb. 22, 1288–April 4, 1292) was the first Franciscan who ascended the papal throne; but he was a weak man, who timidly sought his way through the contest of the two rival families of Orsini and Colonna. See *Vita Nicolai IV.*, in MURATORI: *Rer. Ital. Scrip.*, iii. — **Nicholas V.**, antipope to John XXII. (1328–30). In 1310 he separated from his wife, and entered the order of the Minorites. In Rome, where he lived in the monastery of Ara Cœli, he acquired some reputation as a preacher; and May 12, 1328, Louis the Bavarian had him elected antipope by a popular assembly in the St. Peter's Square in Rome. But as Louis the Bavarian could not maintain himself, and finally was compelled to leave Italy, Nicholas found himself in a miserable plight. At last he surrendered unconditionally to John XXII., and was kept in prison for the rest of his life. See RAYNALDUS: *Annales eccles. ad annos 1328–30*, and other sources, in BÖHMER: *Fontes Rer. Germ.*, vols. i. and iv. — **Nicholas V.** (March 6, 1447–March 24, 1455) distinguished himself in politics, in science, and in art. With Friedrich III. he concluded the concordat of Aschaffenburg, or Vienna, Feb. 17, 1448, by which Germany lost nearly all the advantages which it might have derived from the Council of Basel. The annats, the reservations, the *menses papales*, were consented to by the king. He was equally successful in healing the papal schism, and winding up the affairs of the Council of Basel. April 7, 1449, Felix V. resigned the office; and in 1450 Nicholas V. could celebrate the semi-centennial in Rome with great magnificence and proper dignity. He was a scholar himself, a worthy member of the Humanist camp, and encouraged scholarship. He laid the foundation to the Vatican Library, and offered a prize of ten thousand gold-pieces for a translation of Homer into Latin verses. He restored the walls of Rome and many of her churches, and entertained an idea of rebuilding the Vatican and the Church of St. Peter. By the Romans, however, he was not appreciated. His last days were saddened by the conspiracy of Porcaro, and still more by the fall of Constantinople. He formed the League of Lodi between the Italian States for the defence of Italy, but his attempt to rouse Europe to a new crusade was a failure. See his biographies by MANETTI, and *Vespasianus Florentinus*, in MURATORI: *Rer. Ital. Script.*, iii. and xxv.; PIETRO DE GODI: *Dialogon de conjuratione Porcaria*, edited by Perlbach, Greifswald, 1879. R. ZOEPFFEL.

NICHOLAS OF BASEL. See JOHN OF CHUR, and FRIENDS OF GOD.

NICHOLAS, Bishop of Methone, the present Modon, in Messenia, flourished during the reign of Manuel Comnenus, 1143–80, and left a number of works on the presence of Christ in the Lord's Supper, on the use of unleavened bread, on the procession of the Holy Spirit, on the primacy of the pope, on the Pagan Platonism of Proclus, etc., which belong to the most characteristic productions of Greek theology during the twelfth century. Printed are the work against Proclus (Ἀνάπτυξις), edited by J. Th. Voemel, Francfort, 1825, and two essays against trinitarian heresies (Λόγοι δύο), edited by the archimandrite Demetracopulos, Leipzig, 1865. See ULLMANN: *Die Dogmatik der griechischen Kirche im 12. Jahrhundert*, 1833. GASS.

NICHOLAS, Bishop of Myra in Lycia, a sacred name in the tradition of the Latin as well as the Greek Church, but hardly any thing more. The reports of his life are confused, and full of legendary elements. According to Metaphrastes, he was imprisoned during the persecution of Diocletian, and not released until the time of Constantine; but he was present at the Council of Nicæa (325). His name, however, is not mentioned by any contemporary historian. By Metaphrastes and the *Menologium Græcum* a great number of miracles are ascribed to him, — allaying storms, liberating captive soldiers, etc. Balsam flowed from his grave when he was buried, and again,

when, in the twelfth century, his remains were exhumed, and transferred to Bari in Apulia. Many churches were dedicated to him. See his *Vita e Metaphraste et aliis collecta*, in Surius (Dec. 6), and FABRICIUS: *Bibl. Græca*, x., and TILLEMONT: *Memoires*, vi. GASS.

NICHOLAS, Henry. See FAMILISTS.

NICHOLAS OF STRASSBURG was lector in the Dominican monastery in Cologne in the beginning of the fourteenth century, and was in 1326 made a kind of inspector of all Dominican monasteries in Germany. Thirteen sermons by him have been published by Franz Pfeiffer in the first volume of his *Deutsche Mystiker;* and he is generally reckoned among the older German mystics, though his sermons show no talent for, nor any inclination towards, mystical speculation. A larger work, *De adventu Christi*, dedicated to John XXII., has not been published. Not to be confounded with him is another Nicholas of Strassburg, or rather *Nicholas Kemp de Argentina*, monk in a Carthusian monastery in Chemnitz, where he died, a centenary, in 1497. A treatise by him, *Dialogus de recto studiorum fine ac ordine*, has been published by Pez in his *Bibliotheca ascetica*, vol. iv., Regensburg, 1724. C. SCHMIDT.

NICODE'MUS, a Pharisee, and teacher of the law, the nocturnal disciple of the Church Fathers (*νυκτηρινὸς μαθητής*), who became the open disciple (*ἡμερινός*), was one of the few, who, like Paul, made the transition from the Pharisaic righteousness of works to faith in Christ. We meet him three times in John's Gospel, and these three passages describe as many phases in the development of his faith. He came to Christ, in the early part of his ministry, by night (John iii. 1–21), aroused by the miracles, and seeking instruction. The conversation which ensued, upon the necessity of the new birth, is one of the richest pearls of the Gospel, full of inexhaustible spiritual import. The second meeting with Christ occurred two years and a half later, when Christ's conflict with the hostile forces was rapidly nearing its crisis (John vii. 45 sqq.), and with more boldness demanded that Jesus should be accorded the privileges of the law. A half-year later he appears again, a firm and open disciple, helping Joseph of Arimathæa to bury the body of our Lord (John xix. 38–42). The crucifixion had burst the remaining bonds of his heart, and led him to sacrifice all temporal interests. According to the tradition, Nicodemus was baptized by John and Peter, and excluded from the Sanhedrin. The apocryphal Gospel of Nicodemus (see the text in Fabricius and Thilo, and a translation in Cowper's *The Apocryphal Gospels*), which is reported to have been written by Nicodemus in Hebrew, at least attests the high esteem in which he was held from the beginning. GÜDER.

NICOLAI, Philip, Lutheran theologian, preacher, and hymn-writer; b. Aug. 10, 1556, in Mengeringhausen; d. Oct. 26, 1608, in Hamburg. His father, who was a clergyman, dedicated him early "to God and his church." After studying theology at the universities of Erfurt and Wittenberg, he became in 1583 pastor at Herdecke, Westphalia; from which he was obliged to flee at the invasion of the Spanish troops. Finding on his return that the mass had been introduced again in his church, he became pastor of a secret congregation of Lutherans in Cologne, and afterwards at Nieder-Wildungen. He was made doctor of divinity by the university of Marburg; in 1596 was called to Unna in Westphalia, where the Lutheran clergy expected him to take the lead in the discussions with the Calvinists; and in 1601 he accepted a call to Hamburg. Here he exerted an extensive influence, preaching, like "another Chrysostom," on Sundays and Thursdays to a crowded church, and commending himself as a faithful pastor and pious man.

Nicolai was a zealous Lutheran, and advocate of the doctrine of ubiquity. He entered with all his soul into the theological controversies of the day against the Calvinists, and sent forth many contributions through the press. Amongst these were the *Fundamentorum Calvinianæ Sectæ Detectio* (Tübingen, 1586), the *De Controversia ubiquitaria* (1590), *De duobus Antichristis* (1590), and *Kurzer Bericht von d. Calvinisten Gott u. ihrer Religion* (1598). The last work was one of the coarsest of all the anti-Calvinistic writings of its author, and in general one of the most notorious of the polemical writings of the sixteenth century, verging close to the blasphemous tone of polemics. It is pleasant to turn away to another work, the *Freudenspiegel d. ewigen Lebens* (Frankfurt, 1599, 1617, 1633, etc., 1854), which was fragrant with the odor of heavenly flowers, and suggested by a terrible pestilence which raged in Unna, where he was pastor. He also published a *Commentariorum de regno Christi libb. II.* (Frankfurt, 1597), a remarkable work, full of chiliastic speculations, and in which he predicted the world's dissolution in 1670. His most important theological work was the *Sacrosanctum omnipræsentiæ J. Chr. mysterium libris II. solide et perspicue explicatum* (1602), in which he seeks to prove the doctrine of Christ's omnipresence, both from his divine and human nature. Attention has recently been called to his Christology again by Thomasius, Dorner, and others.

That which has given Nicolai a permanent claim to honor and fame in the Protestant Church is his four hymns, especially the bridal song of the Church to her heavenly Bridegroom on Ps. xlv., *Wie schön leucht't uns der Morgenstern* ("How lovely shines the morning star," by Dr. H. Harbaugh), and a spirited song of the midnight voice and the wise virgins (Matt. xxv.), *Wachet auf, ruft uns die Stimme* ("Wake, awake, for night is flying," Miss Catherine Winkworth). These two hymns, which were written in Unna at the time of the pestilence (1599), are among the jewels of German hymnody, and mark an epoch in hymn-composition by their fervor of personal faith and love and their poetic and musical rhythm, characteristics which are foreign to the hymns of the Reformation period. These wonderful songs exercised a powerful influence upon that generation, and were soon adopted far and near. The melody of *Wachet auf, ruft uns die Stimme*, was composed by Nicolai himself, who perhaps got his idea of the tune from the horn of the night watchman.

Nicolai's works were edited by DEDEKEN, in 2 Latin and 4 German vols., Hamburg, 1611–17. For his life, see CURTZE: *P. Nicolai's Leben u. Lieder*, Halle, 1859; KOCH: *Kirchenlied*, ii. 324 sqq. WAGENMANN.

NICOLA'ITANS, a party which had some fol-

lowing in some of the churches of Asia addressed in the Apocalypse. They are twice mentioned by name, in the Epistles to Ephesus and Pergamos (Rev. ii. 6, 15). In the second epistle they are compared to those who "hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication." The vices of the Nicolaitans are, therefore, not to be explained figuratively (Herder), nor are they to be regarded merely as libertines (Vitringa), but as committing the sins attributed to the Israelites, and as holding principles justifying such practices. This conclusion puts it beyond dispute that the Nicolaitans are likewise meant in the description in the Epistle to the Church of Thyatira (ii. 20 sqq.), where fornication, and eating things sacrificed to idols, are referred to. Here the woman Jezebel does not mean a special individual in the Church of Thyatira. She is the representative of a certain school whose doctrines and practices seem to have met with less resistance at Thyatira than at Ephesus and Pergamos. It may also be regarded as certain that the "evil men" and the "false apostles" referred to in the Epistle to Ephesus (ii. 2) were Nicolaitans, and not Judaizing teachers (Züllig). One might be more apt to think of Jewish Christians such as gave Paul trouble in his congregations (Ewald, Gebhardt); but there are none of the peculiar marks of the Judaizing tendency.

The Nicolaitans are to be compared with the Antinomian libertines of the Church of Corinth. Antinomianism had spread in this congregation, in contrast to the narrow legalism of Jewish Christianity, as we learn from Paul's Epistles to the Corinthians. They seem to have questioned the resurrection (1 Cor. xv. 13 sqq.), desecrated the table of the Lord (xi. 18), grossly abused Paul's principle, that "all things are lawful" (vi. 12, x. 23), by eating flesh offered to idols, etc. The similarity of Nicolaitanism and the Antinomianism of Corinth renders it certain that the two stand in an intimate historical relation. The difference lies here, that the Nicolaitans were an organized party. Such a party might well have developed in these Asiatic churches, as it did in Corinth, by the time the Apocalypse was written (68 or 69 A.D.).

The Nicolaitans were, then, Gentile Christian Antinomians, who abused Paul's doctrine of freedom. But it is not the apostle Paul and his helpers that the rebukes are directed against (Baur, Schwegler, Volkmar, Holtzmann, Renan). Those who hold this view refer to Rev. ii. 9, which speaks of those who say they are Jews, and are not, but are a synagogue of Satan; but these parties are not the Nicolaitans, nor a heretical party within the church, but enemies and persecutors of the Christians. They were Jews who were hostile to the gospel, and unworthy of their name. Nor can the words of Rev. ii. 2 be applied to Paul, for he was already dead, and would no longer be an object of hatred; nor did his colaborers desire to be called "apostles." Moreover, the vicious practices attributed to the Nicolaitans are the very ones that Paul himself likewise deprecated (1 Cor. v 1 sqq., vi. 12 sqq., etc.). Wholly without foundation is the further opinion, recently advanced by Völter, that the false apostles (Rev. ii. 2), Balaamites (ii. 14), and Jezebel were Montanists, and the Nicolaitans (ii. 6, 15) Gnostics (Ophites) of the year 160–170 (explanations which are then used to prove that the epistles to the seven churches were inserted in the Book of Revelation in the second part of the second century).

The Nicolaitans are not mentioned by the Church Fathers until Irenæus, who speaks of them as the followers of Nicolas, one of the seven deacons mentioned in Acts vi. 5 (I. 26, 3). This is to be explained by the fact, that, at an earlier time, not so much stress was laid upon a complete list of the heresies, and by no means proves that the sect had grown up after Justin Martyr and Hegesippus wrote. The order in which Irenæus treats them (I. 26, 3; comp. III. 11, 1) indicates that they flourished before Cerinthus, while they anticipated his doctrines. He, however, does not know of any Nicolaitans of his own day; for he does not bring them into connection with any of the heresies he mentions after Basilides (I. 28, 2). What Tertullian says about them (*Præscrip.*, 33; *Adv. Marc.*, i. 29; *De Pudic.*, 19) is evidently taken from the Apocalypse. The statements of Hippolytus (*Philos.*, 7, 36) are based upon those of Irenæus. He adds, that the fall of Nicolas (the supposed founder of the sect) was occasioned by his jealousy of his beautiful wife. This is the only tradition found in the writings of the Fathers which is independent of the statements of the Apocalypse, and may well be considered unhistorical.

The statement of the Fathers, as well as the evident presumption of the Apocalypse, that the name was well known, indicate that Nicolas was the founder of the sect, and that the name (from *νικῶ*, "to rule," and *λαός*, "people") was not a symbolical imitation of the Hebrew Balaamite (נָכַל, "to take possession," and עַם, "people"), as Vitringa, Herder, Hengstenberg, Düsterdieck, and others have held.

Lit. — The Commentaries on the Revelation, and the Church Histories. — Janus: *Diss. de Nicolaitis*, 1723; Walch: *Hist. der Ketzereien*, 1762 (giving an exhaustive summary of the ancient views); Renan: *St. Paul;* Gebhardt: *Lehrbegriff d. Apocalypse*, Gotha, 1873, pp. 217 sqq.; Völter: *Entstehung d. Apocalypse*, Freiburg i. Br., 1882, pp. 10 sqq. SIEFFERT.

NICOLAS. See preceding article.

NICOLAS DE CLEMANGES. See Clemanges.

NICOLAS DE CUSA. See Cusa.

NICOLE, Pierre, b. at Chartres, Oct. 13, 1625; d. in Paris, Nov. 16, 1695; received a very careful education, first at home, by his father, who was a parliamentary advocate; afterwards, in the College d'Harcourt, where he studied philosophy. Finally he determined to devote himself exclusively to theology, and it was his great aim to become a doctor and professor at the Sorbonne. Meanwhile, his connections with the Port-Royal, through his aunt, Mother Marie de Saint-Anges Suireau, and the furious controversy concerning the five propositions of Jansenius, drew him away from the university. In Port-Royal he never rose above the rank of a *clerc tonsuré;* but he soon became one of the most celebrated teachers of that institution, and one of the most promi-

nent representatives of Jansenism. He translated Pascal's *Provinciales* into Latin, and accompanied the text with very sharp notes and commentaries (1658). In connection with Arnaud he wrote *Logique de Port-Royal*, 1659. Among his original works are the so-called *Petite perpétuité* (1664) and *Grande perpétuité* (1669–76, 3 vols., in defence of Jansenism), the *Imaginaires* (1664) and *Visionnaires* (1665–66, a kind of imitation of Pascal's *Provinciales*), *Essais de Morale* (1671, 14 vols.), several polemical treatises against Calvinism, etc. His *Life*, by Goujet, is found in the last volume of his *Essais de Morale*. See also the histories of Port-Royal by Besoigne, Dom Clémencet, and Sainte-Beuve. C. PFENDER.

NICOP'OLIS was the name of several cities in Asia, Africa, and Europe. That Nicopolis in which Paul determined to winter (Tit. iii. 12) must have been either that of Thrace or that of Epirus. The subscription to the Epistle, which, however, is a later addition, decides for the former, having "Nicopolis of Macedonia;" but most commentators have, with Jerome, decided for the latter, as best agreeing with the travelling-plan of the apostle. The Nicopolis of Epirus was built by Augustus, in commemoration of his victory at Actium, B.C. 31.

NIEBUHR, Carsten, b. in Hanover, March 17, 1733; d. at Meldorf in Holstein, April 26, 1815; studied mathematics at Göttingen; entered the Danish service, and accompanied a Danish expedition to Arabia in 1761. The other members of the expedition died: but Niebuhr carried out its plan with great energy and success; and after his return to Copenhagen, in 1767, he published his *Beschreibung von Arabien* (1772) and *Reisen in Arabien* (1774–78), which are still of value. He is the father of the great historian of Rome, Barthold Georg Niebuhr (1776–1831).

NIEDNER, Christian Wilhelm, one of the most distinguished modern church historians, son of a minister; was b. in Oberwinkel, Saxony, Aug. 9, 1797; d. in Berlin, Aug. 13, 1865. He studied theology in Leipzig; became *privatdocent* there with Theile and Hase, professor extraordinarius in 1829, and doctor of theology and ordinary professor in 1838. The same year appeared his work on Hermes, *Philosophiæ Hermesii Bonnensis novar. rer. in theologia exordii explicatio et existimatio.* He combined an interest for philosophy and theology, and his lectures on church history were pervaded with the philosophical spirit. After Illgen's death (1844) he undertook the presidency of the historical and theological society, founded in 1814, and the editorial care of the *Zeitschrift für die hist. Theologie.* After much hesitation he published a manual of church history, *Geschichte der christlichen Kirche* (1 vol., Leipzig, 1846, 2d ed., Berlin, 1866). Baur very properly praised the comprehensiveness of this work, the careful investigations of the author, and the clear selection of his material, but deplores the scholastic and ponderous style. Niedner at once took a place at the side of Neander, Gieseler, and Hase, and is distinguished by his philosophical treatment of the details, but falls behind them in the vivid portrayal of character, clear summarization, and skill of arrangement. Niedner held a middle position in theology, and had as little sympathy with Strauss and Baur as with strict confessional orthodoxy. His last published work during his Leipzig residence was *De subsistentia τῷ θείῳ Λόγῳ apud Philonem tributa* (Leipzig, 1849). After the revolution of 1848 he resigned his professorship, retired to Wittenberg, where he remained till 1859, when he followed a call to Berlin as professor and *Consistorialrath.* He was one of those who protested against Schenkel's *Charakterbild Jesu.* At his death the editorial supervision of the *Zeitschrift für d. hist. Theologie* passed into the hands of Kahnis, who retained it till 1875, when the periodical was superseded by Brieger's *Zeitschrift.* [There was privately printed his *Einleitung in die Geschichte der Philosophie u. Theologie christlicher Zeit, als Wissenschaft u. Lehre.*]

Niedner was a man of almost childlike piety, humble and modest, and thankful for the least attention. He possessed a remarkable industry, at times allowed himself sleep only every other night, seldom took a walk, and "had no time" to get married. In spite of all his immense book knowledge, however, he knew little about the real world, and took no interest in art. He was a great historical investigator, but no writer of history. P. M. TZSCHIRNER.

NIEMEYER, August Hermann, b. at Halle, Sept. 1, 1754; d. there June 7, 1828. He studied theology in his native city, and was appointed professor there in 1779, and director of all the Francke institutions in 1799. He was a very prolific writer on practical theology and education: *Christliche Religionslehre* (1790), *Grundsätze der Erziehung* (1796), etc. His stand-point was that of a mild rationalism. His son, **H. A. Niemeyer,** edited the symbolical books of the Reformed churches: *Collectio Confessionum in ecclesiis reformatis publicatarum*, Lipsiae, 1840. The Westminster standards were first overlooked, but afterwards published in an appendix (the Latin version, but not the English original).

NIHILISM (from *nihil*, "nothing") denotes in theology the view that the human nature of Christ had no independence, no individuality, no true subsistence; that, indeed, the human nature of Christ was *nihil.* By a mistake the view was ascribed to Petrus Lombardus. It was condemned in 1179 by Alexander III.

NIKON, b. in a village near Nizhnei-Novgorod, 1605; d. Aug. 17, 1681; was educated in a monastery, and ordained priest; married (which is not against the order of the Russian Church), but separated from his wife after ten years, and lived for some time as a hermit in an island of the White Sea. Appointed archimandrite of the monastery of Novazaskoi by the Czar Alexei Michaelovitch, he was, in 1647, made metropolitan of Novgorod, and in 1652 patriarch of Moscow. He was a man of great practical ability, and occupies a prominent place in the history of the Russian Church. Among his principal reforms are the introduction of the Greek Church music, and the revision of the Russian Liturgy, Prayer-Book, and Confession of Faith. Originally adopted from the Greek Church, and simply translated into Old Russian, the very translation was not perfect; and in the course of time a great number of deviations had crept in by the carelessness of copyists, by arbitrary changes, etc. In 1654 Nikon induced the Russian clergy to undertake a revision. The learned apparatus was gathered,

a committee appointed, etc. The work, however, did not meet with universal favor, but gave rise to the sect of the Raskolniks, or Old Believers. In 1658 Nikon fell into disgrace, and retired to the monastery of Woskresensk. In 1666 he was summoned before a synod in Moscow, and formally condemned and deposed. Shortly before his death, a new czar, Fedor Alexigevitch, cancelled the verdict of the synod, and recalled Nikon; but he died on his way to the capital. See J. BACKMEISTER: *Beiträge zur Lebensgeschichte des P. N.*, Riga, 1788. [See the graphic account in STANLEY: *Lectures on the History of the Eastern Church*, London, 1861, 2d ed., 1862, reprinted New York, 1862, pp. 457–490; also W. PALMER: *The Patriarch and the Tsar; Replies of the humble Nicon, by the mercy of God, Patriarch, against the questions of the Boyar Simeon Streshneff; and the answers of the Metropolitan of Gaza Paisius Ligarides*, translated from the Russian, London, 1871–76, 6 vols.] GASS.

NILE, The, is not mentioned in the New Testament, but often in the Old Testament, though not under its native name. It is called *Sihor*, or *Shihor*, "the black stream" (Josh. xiii. 3; Isa. xxiii. 3; Jer. ii. 18; 1 Chron. xiii. 5); or *Year*, which in plural form means, not only the river itself, but also its affluents, arms, canals, etc. (Ps. lxxviii. 44; Ezek. xxix. 3, xxx. 12); or "the flood of Egypt" (Amos viii. 8, ix. 5); or simply "the river" (Gen. xli. 1; Exod. i. 22, ii. 3). Though intimately connected with the earlier history of the Hebrews (Exod. ii. 3, vii. 20; Num. xi. 5; Ps. cv. 29; Jer. xlvi. 7; Zech. xiv. 17), the Nile does not seem to have made so deep an impression on them as the Euphrates.

The Nile proper is formed by the junction of Bahr-el-Azrek, or the Blue Nile, and Bahr-el-Abiad or the White Nile, at Khartoom, in Lat. 15° 35′ N., at an elevation of 1,188 feet above the level of the sea. The White Nile, which is the true Nile, comes from Victoria Nyanza, a large lake situated under the equator, at an elevation of 3,740 feet. The Blue Nile has its sources in the alpine regions of Abyssinia, at an elevation of 9,000 feet. After receiving its last tributary, the Atbara or the Black Nile, at El Damer, in Lat. 17° 45′ N., the Nile descends the Nubian terraces in a very rapid course, forming its last cataract at Assouan, in Lat. 24° 10′ N., on the boundary between Nubia and Egypt. With an average fall of two inches to a mile, and a mean velocity of three miles an hour, it then flows through Egypt to the Mediterranean, separating, in Lat. 9° 1′ N. into two arms, Rosetta and Damietta, and forming a delta a hundred and fifty miles broad at the sea.

The most prominent feature in the natural history of this famous river is its annual inundation, by which the arid and barren valley through which it flows is transformed into one of the most productive countries on the globe. June 25 the water begins to rise, and it continues rising until Sept. 21. At Thebes the flood reaches forty feet, at Cairo twenty-seven feet, and at Rosetta four feet; and comparatively small changes in these figures cause great calamities. When the water retreats, it has not only furnished the soil with the necessary moisture, but it leaves a black mud, which acts as a powerful fertilizer.

NILES. — I. **Nathaniel,** Congregational clergyman; was b. at South Kingston, R.I., April 3, 1741; d. at West Fairlee, Vt., Oct. 31, 1828. Graduating at Princeton in 1766, he studied theology under Dr. Bellamy, and, after preaching for a while, his health failed, and he settled at Norwich, but not as pastor. Here he invented the method of making wire from a bar of iron by water-power; represented his district in the Legislature of Connecticut, and, on removing to Vermont, became speaker of the House of Representatives in 1784; and was for many years judge of the Supreme Court of the state. He was an able metaphysician, and for many years held a preaching service in his own house. He published *Discourses on Secret Prayer*, 1773, *Discourses on Sin and Forgiveness*, 1773, *Sermons — the Perfection of God, the Fountain of Good*, 1777, etc. — II. **Samuel,** a Congregational minister; b. on Block Island, May 1, 1674; d. May 1, 1762. He graduated at Harvard, preached at Kingston, R.I., 1702–10, and was installed pastor at Braintree in 1711. He published *A Brief and Sorrowful Account of the Present Churches in New England*, 1745; *Scripture Doctrine of Original Sin*, 1757, etc. — III. **Samuel,** son of the former; b. at Braintree, Mass., Dec. 14, 1743; d. at Abington, Jan. 16, 1814. Graduating at Princeton in 1769, he studied theology with Rev. Ezekiel Dodge of Abington, and Dr. Bellamy of Bethlehem, Conn., and in February, 1771, was called to the Congregational Church in Abington. He was esteemed an able thinker. He published several sermons, *On the Death of Washington* (1800) and other topics.

NILUS is a name of frequent occurrence in the history of the Greek Church, and forms in its literature a centre around which, at various epochs, a great number of writings has agglomerated. Leo Allatius was the first to investigate the subject, in his *Diatriba de Nilis et Psellis;* and he distinguishes no less than twenty-one different authors of the name. Later investigations have been made by Fabricius and Harles.

The Elder Nilus, the pupil and friend of Chrysostom, belonged, according to the *Menologium Græcum*, to a distinguished family, and held the highest positions in the civil service, but resigned his offices, renounced his wealth, and went in 420 to Mount Sinai, together with his oldest son, to live there as a hermit; while his wife entered an Egyptian monastery. He died probably about 440. He was a prolific writer; and his works, especially his letters, have great interest for the study of monasticism and asceticism. A complete edition does not exist; but there are collections by P. F. ZINUS, Venice, 1557; P. POSSINUS, Paris, 1639; J. M. SUARESIUS, Rome, 1673; and LEO ALLATIUS, Rome, 1668–78, 2 vols. fol.

The Younger Nilus, or **Nilus Rossanensis,** a Greek by descent, but born at Rossano in Calabria, lived in the tenth century, and represents a very severe form of asceticism. He was a friend of Archbishop Philagotus of Piacenza, the rival of Gregory V., and the victim of Otho III. A life of Nilus, written by M. CARYOPHILUS (Rome, 1624), is found in *Act. Sanct.*, XXVI.

Nilus the Archimandrite (surnamed **Doxopatrius**) lived for some time in Sicily, and wrote, at the instance of King Roger, his *Syntagma de quinque patriarchalibus thronis*, 1143, edited by

Stephen le Moyne, in *Var. Sacr.*, i. As it is written from a Greek point of view, it is, of course, offensive to Roman-Catholic critics. GASS.

NIMBUS, The, or Glory (sometimes a ring, and sometimes a disk, sometimes of gold and sometimes of some bright color), was placed behind the head of a person, in order to indicate symbolically that luminous irradiancy which was supposed to emanate and surround a divine being. Thus it was used among the Hindoos and in Egypt, among the Greeks and in Rome, where it finally came to denote simple power. By the Christians it was adopted in the fifth century as a symbol of sanctity. It was first applied to Christ alone, then to the angels, and finally to Mary and the saints. In representations of God, the nimbus is sometimes made triangular, with a reference to the Trinity. The nimbus of persons still living when painted, was square. In the eighth century the appliance was universally used in Christian art.

NIM'ROD (נִמְרֹד, Νεβρώδ in the Septuagint, Νεβρώδης in Josephus) was, according to Gen. x. 8–12 and 1 Chron. i. 10, a son of Cush, a grandson of Ham, and a great-grandson of Noah, a mighty hunter before the Lord, and a great ruler upon the earth, the founder of an empire. The beginning of his kingdom was Babel, together with three other cities in the land of Shinar, — Erech and Accad and Calneh. Out of that land he went forth to Asshur, where he built Nineveh and three other cities, — Rehoboth and Calah and Resen, — which finally were united to Nineveh, the whole forming one huge city. The first nine verses of the eleventh chapter of Genesis tell us how the Tower of Babel was erected, and how it was destroyed; the result of which, such as it presented itself in the time of Moses, is laid before us in the table of nations, contained in the tenth chapter. When an old Oriental tradition, which we know from fragments of Berosus, places the building of the Tower of Babel and the confusion of tongues in the tenth generation from Noah, that account agrees perfectly with the chronology of Moses; and when Khesias identifies Nimrod with Ninus, and Abydenos and Artapanos identify him with Baal, it seems quite probable that the glory which surrounded Nimrod made his name *Nin*, a surname or title of the spouse of Semiramis, and even confounded him with the great Baal. (Comp. NIEBUHR: *Geschichte Assurs und Babels seit Phul*, 1857.) Nor is the chronological discrepancy so very great when the Koran speaks of Abraham as having been pursued by Nimrod. The building of the Tower of Babel cannot have been begun before 2150 B.C., as a considerable time must have elapsed before the descendants of Ham and his wife became so numerous that they could found an empire, and erect so huge a structure. Nor can it have been begun much later; for the foundation of an empire stretching from Babel to Nineveh, and comprising eight large cities, must have required a period of about fifty years. But in 2100 B.C. the tower was destroyed; in 1995 Noah died; in 1993 Abraham was born.

As the grandson of Ham, Nimrod inherited the hatred of the family; and in him the mighty hunter, the fierceness of the tribe found its proper expression. He then became the chief of the Hamites. After leaving the abodes of Noah, the rebels advanced to the south; and they finally settled in the region where the eastern mountains and the western desert-plateau narrow the plain of Mesopotamia, and press the two great rivers, the Euphrates and the Tigris, nearer to each other. There the city of Babel arose on the western bank of the Euphrates, safely located between the stream and the desert; and the empire began to flourish. Shem shall be a lord unto his brethren and all their descendants, had Noah said. But we will make a Shem to ourselves, said the Hamites; and Nimrod became their chosen leader. His name corresponded to his destiny. Linguistically, the easiest derivation of the name is from *Marád* ("to separate," "we will separate"); but historically, the most acceptable derivation is from *Nin Rod* ("Ninus the hunter"). But to form the centre of the rebellion, a man was not sufficient: it ought also to present itself under the form of some huge monument. Consequently the building of the tower was begun, that true prototype of the Pyramids of Egypt, such as it is still recognizable in the colossal ruins of Birs Nimrod, discovered by Niebuhr. In order to secure the accomplishment of that gigantic undertaking, it was necessary to make an expedition to the north. There stood the Shemites, the legitimate masters; but Nimrod built Nineveh and three other cities. To the west and south the natural boundaries gave safety; and to the east lived Cush, the father of Nimrod, and Chawilah, his brother. Meanwhile, block was laid upon block, and the tower began to rise high. Into heaven should its top reach; and it should stand as a token that the Hamites had made a Shem to themselves, and as a pledge that they would cling together forever. The old tradition tells us how Nimrod himself challenged the divine judgment, shooting with arrows towards the sky when it thundered, as if he wanted to wage war against the thunderer. The judgment came. The tower was destroyed by lightning, the tongues were confounded, and the Hamites were scattered in all directions. Only a small remnant of the tribe remained in the country, which amalgamated with the advancing Shemites, the Cashdim, and formed the Chaldæan population. [For the ruins of the construction of Nimrod, see BABYLON.] PRESSEL.

NIN'EVEH AND ASSYRIA.[1] I. Opposite the present Mosul, on the eastern bank of the Tigris, rise two artificial hills. The northern one, partially occupied by a Turkish village, is called Kouyundjik. The southern hill is popularly called Nebi Yunus, with reference to the mosque erected on it to the prophet (*Nebi*) Jonah, but is known by the custodians of the mosque as Nineveh. The distance between the two hills can be walked in a quarter of an hour. The two hills are united on the western side by a wall, which, extending beyond them, terminates at both ends at the channel of the Tigris, which in this locality bends out towards the west. The western wall is two miles and a half long; the northern wall is one mile and a third, the eastern wall three miles and a quarter, and the southern wall half a mile

[1] The importance of the following article has seemed to justify the editors in giving it at length, in spite of some repetitions of the article ASSYRIA, vol. i.

long. The eastern wall is intersected by the River Choser [Khosr], which, flowing through the ruins, passes under Kouyundjik, and empties into the Tigris. South of the Choser, at the point where the road to Bagdad intersects the eastern wall, there are two hills, which without doubt mark the site of the east gate, and will offer a rich reward to some future investigator. Four other walls, and three water-ditches outside of the eastern wall, made that part of the city especially strong. The walls are said to be still fifty feet high in some places. Xenophon found this locality in about the same condition as Botta and Layard. Rich, for many years the English resident of Bagdad, convinced himself, by a personal inspection in 1820, that it concealed the ruins of Nineveh. Layard and Rassam began excavations; George Smith, under the direction of Rassam, resumed them (1873-76); and Rassam himself has continued them since Smith's sudden death (1876). The excavations have been heretofore almost exclusively confined to Kouyundjik and Nebi Yunus, where the royal palaces were built.

In the south-western part of Kouyundjik, Layard, who spent the years 1845–47 and 1849–51 on the spot, discovered the palace of Sennacherib, — the largest yet discovered, with seventy-one rooms and halls. Rassam, in the northern part of the hill, discovered in 1854 the palace of Asurbanipal (the Greek Sardanapalus), whose highly finished bas-reliefs, and rich library of several thousand clay tablets, now form the most precious part of the Assyriological collection in the British Museum. In 1872 George Smith had the good fortune to discover, in the British Museum, upon the clay tablets found piled up in the so-called Lion-hunt room, the Babylonian account of the creation and the flood. Valuable tablets are continually being unearthed; and, in spite of the fact that the British Museum employs many diggers, a hundred years will yet be required, in the judgment of Rassam, to transport all the monuments to England.

The excavations on Nebi Yunus were checked, on account of its being the site of the mosque and a graveyard. Rassam, however, came to an understanding with the custodians of the mosque, and conducted investigations on a limited scale. He has traced three royal palaces, — of Ramannirari III., Sennacherib, and Esarhaddon.

The cuneiform inscriptions furnish us with the following results concerning Nineveh's name and history. The name of the city was Ninaa, or Ninua, and was derived from the sacred non-Shemitic language of Babylonia, which the Assyrians delighted to use, down to the latest times, to designate temples and palaces. The second syllable, *na* or *nu* (lengthened forms *naa* or *nua*), signifies resting or dwelling place. The meaning of the first, *ni*, is not so clear. Usually the word signifies "fatness," "abundance." At any rate, thus much is plain, that Ninaa, or Ninua, has no etymological affinity with the Assyrian *nûnu* ("fish"). As regards the founding of Nineveh, the cuneiform inscriptions say nothing; but it could not have happened long after that of the city of Assur. The third oldest Assyrian king of whom we know any thing, Samsi-Raman I. (about 1760 B.C.), erected a temple in Nineveh, or rather "restored" it. A temple of Nebo and Merodach was also built at Nineveh at an ancient period, and perhaps by Ramannirari. According to Smith, Salmanassar I. (about 1300 B.C.) built a palace here, and made it the seat of government. Asurnazirpal and his son, Salmanassar II., rebuilt temple and palace; and, at the close of the latter's reign, Nineveh rose at the head of twenty-six other cities, including Assur, against him, following the lead of his son, Asur-dannin-pal. Salmanassar's other son, Samsi-Raman III., put down the rebellion, ascended the throne, and adorned the temple of Istar. His son, Ramannirari III., built a new temple for Nebo and Merodach. All these buildings were erected on the site now occupied by the hill Kouyundjik. Ramannirari III. built the first palace at Nebi Yunus. Tiglath-Pileser II. built a palace at the bend of the River Choser. Sargon built a new royal city,[1] but rebuilt the temple of Nebo and Merodach, as bricks bear record. Nineveh's most glorious period is associated with the name of his son, Sennacherib. In a cylinder inscription he calls Nineveh the "lofty city, the darling city of Istar, where all the precious things (?) of the gods and goddesses are kept, the continuing spot, the eternal foundation, the place adorned with art, where every kind of work of art, all that is precious and beautiful, is gathered, where, time out of mind, the kings, the ancestors of my fathers, exercised rule over Assyria, and received the annual tribute of princes from the four quarters of the globe." He continues to speak of these public works, which he began in 702 B.C., and on which he employed an immense body of prisoners of war. Tearing down the old palace, he rebuilt it on a much larger scale, with gold and silver, alabaster and ivory, palm, cedar, and cypress wood, and encompassed it with a park, with trees and fountains, and a lake. He dug canals to supply the park with water. In 691, in spite of his campaigns, he instituted water-works on a grand scale to supply the city with water. Eighteen canals were dug leading into the Choser; so that its stream was very appreciably augmented. Sennacherib also encircled the city with high walls, — "which were not before that time," — built a second palace where Nebi Yunus now is, and another large building for his chariots, etc. Esarhaddon finished, not later than 673, a new palace, and rebuilt Sennacherib's stables. Asurbanipal, the last Assyrian king but one, enlarged and adorned the *Bît ridûti*, or royal harem at Kouyundjik, the palace in which Esarhaddon was born, but avoided building the terrace too high, "out of reverence for the temples of the gods." This sketch of the buildings of Nineveh may be closed with the mention of the great eastern city gate, through which many triumphal processions passed, and the suburb Rêbit Ninâ ("city Rehoboth," Gen. x. 11) which was outside the walls.

The houses of the people were probably huts of clay covered with gypsum, such as are found now in Mosul. Clay formed the chief article in

[1] Dur-Sarrukin, whose site is now occupied by the little village of Chorsabad, ten miles north of Nineveh. Sargon boasts of having discovered this excellent site, which "three hundred and fifty kings, his fathers," had failed to do. Botta (1842-45) found the palace and a temple. A splendid collection of sculptures were transported from here to the Louvre in 1846. Place, continuing Botta's excavations in 1852, succeeded in discovering one of the gates, etc. No doubt future excavations on this spot will be richly rewarded.

the composition of the palaces. Nineveh was also not far removed from quarries of marble and alabaster, and in this respect enjoyed a great advantage over Babylon. The architecture of Nineveh was copied after the Babylonian. The height of her palaces has been much discussed. Rassam has recently expressed himself in favor of the view that they were two stories high, and thinks the walls of the lower story were four or five feet thick, and were made of bricks plated with tablets. The inner rooms, like the library of Asurbanipal, either were destitute of windows altogether, or had them in the roof.

II. Calah [spelt by Delitzsch, Kelach]. — This was another principal city of Assyria. It is now represented by an imposing wall, with traces of fifty-eight towers on the north side alone, and an artificial hill in the southern corner, four hundred by six hundred yards. A village in the vicinity bears the name Nimrod. The distance from Kouyundjik is twenty miles. In the north-western corner of the hill are the ruins of the great temple tower, laid bare by the excavations of Layard. A ditch separates it from the north-west palace of Asurnazirpal, one of the most perfect of the Assyrian structures, and adorned with well-preserved sculptures, which now adorn the British Museum. The immense winged bulls and lions at the entrance, and other sculptures, were left by Layard, and may still be seen. Another palace — the central palace — is near by, and in it was found the celebrated black obelisk of Salmanassar II. Not far off is the south-west palace of Esarhaddon, which has been much injured by fire. There is also the south-east palace of the last Assyrian king, Asur-etil-ilani-ukini. It is much smaller than the others. Rassam found underneath it the ruins of an older building. In 1878 the same Assyriologist discovered the temple of Asurnazirpal close by the north-west palace, but in complete ruin. Calah (Gen. x. 11, 12) was built, according to the cuneiform inscriptions, by Salmanassar I. (1300 B.C.). His successors abandoned it until Asurnazirpal (about 880 B.C.) introduced its golden period by the construction of a temple and palaces.

III. The plain on which Nineveh and Calah are situated is sown with small hills full of ruins. The larger villages in this locality are now called Keremlîs, Birtelleh, and Bellawât. The last place, which is fifteen miles east of Mosul, and nine miles north-east of Nimrod, has sprung into importance since Rassam's excavations in 1878. An Arab found there in 1875 some bronze tablets containing Assyrian pictures and inscriptions. They contain an illustrated history of the first nine years of the reign of Salmanassar II. (860–823), which are of inestimable value for the insight they afford into the civil life, military organization, etc., of the time. They also inform us that the site of Balawât was occupied by the Assyrian city *Imgur-Bêl*, and was founded by Asurnazirpal.

The city of *Resen*, mentioned in Gen. x. 12 as being between Nineveh and Calah, is, in my opinion, to be identified with the hill Selamijeh. The name has not yet been discovered on the inscriptions.

IV. Assur. — Assyria Proper extended from the beginning farther south; and its oldest capital, Assur, was a good deal farther down the stream, about sixty English miles from Mosul, and on the right bank of the Tigris. Its site is now marked by the large hill Kileh-Shergat (Rassam, *Kala-Shergat*). The ruins are in the utmost confusion, and it would require unlimited means and great labor to investigate them thoroughly. English and French parties have instituted several different excavations, but Rassam (1853) is the only one who has met with success. He discovered the palace of Tiglath-Pileser (about 1120 B.C.), and three octagon clay prisms, whose inscriptions are the oldest accounts of any length, dating from early Assyrian times. The oldest temple in Assur was built by the first Assyrian king, Belkapkapu (about 1870 B.C.), as bricks from its foundation state. Samsi-Raman I. built, in 1818 B.C., the Anu and Raman temple, which Tiglath-Pileser rebuilt six hundred and forty-one years later. Ramannirari I. and Salmanassar I. likewise built palaces there. Tiglath-Pileser's son, Asurbelkala, resided in Assur; and Asurnazirpal restored dilapidated structures of earlier kings. His son, Salmanassar II., abandoned the city, preferring Calah. Assur revolted, but was brought into subjection again by Samsi-Raman III. The city is mentioned only seldom after this; but we know that it outlived the Assyrian kingdom, from a cylinder of Cyrus, which mentions it in the list of the cities he conquered. The Old Testament does not mention Assur, and its identification with Ellasar (Gen. xiv. 1) is usually discarded. Wherever the term Asshur is used, it designates the country.

The following points are furnished, by the cuneiform inscriptions, in respect to the city and country of Assur. The oldest Assyrian settlement founded by Babylonian colonists, probably only a few centuries before 2000 B.C., was designated with a name of the sacred language of Babylonia, Ausar, which probably means "a watered, or well-watered meadow," — a name which the banks of the Tigris at Kileh-Shergat fully merited. The god of this settlement would naturally be their principal divinity; and it early passed into the good god Asûr, a good Shemitic word, from *'atar* ("to go out, go forward, succeed"). An additional *s* was inserted to compensate for the length of the vowel. The name of the god Asûr occurs twice in the Old Testament, — in the compounds, Esarhaddon and Asnapper (Ez. iv. 10 = Asûr-banipal).

V. The impression which Genesis (x. 8-12) leaves, that the Assyrians were a colony from the Babylonians, is fully confirmed by the excavations. We will here give the main reasons for the assumption that the Assyrians were Shemites and Babylonians. The classification of Asshur as Shem's second son is corroborated by the statues and relief pictures, which represent the Assyrians with facial contour quite similar to that of the Jews and Arabs of to-day (Kiepert). A second proof is the Assyrian language, which is pure Shemitic, though not Arimaic. The active commerce, from the ninth century B.C., of the Assyrians with nomadic tribes speaking Arimaic, accounts for Rabshakeh (2 Kings xviii. 26) understanding Hezekiah's commissioners; and it is expressly stated in the cuneiform inscriptions, that Assyrians high in office understood the Arimaic as well as their own tongue. The As-

syrian characters are likewise the same as the Babylonian; not merely cuneiform, but derived from the oldest Babylonian cuneiform style, and, for the most part, wholly identical with it. The Assyrian architecture was likewise derived from the Babylonian. And, finally, one of the most important proofs is the religion. The Assyrian pantheon, Assur alone excepted, is identical with the Babylonian. The gods Bel, Dagon, Samas, with which the oldest royal Assyrian names are compounded (Belkapkapu, Isme-Dagan, Samsi-Raman), were well known in Babylon. Ramannirari (about 1300 B.C.) calls his helpers Anu, Assur, Samas, Raman, and Istar. Tiglath-Pileser I. invokes Assur, Bel, Sin, Samas, Raman, Adar, and Istar, "the great gods which rule heaven and earth." Salmanassar II. glorifies, in his obelisk inscription, Assur, and then (following the Babylonian list), Anu, Bel, Aë, Sin, Raman, Samas, Marduk, Adar, Nergal, Nusku, Beltis, and Istar. The religious customs and conceptions of the Assyrians were also substantially those of the Babylonians.

For further details and for the history, I must refer the reader to the art. SENNACHERIB. [For the lit. see ASSYRIA.] FRIEDRICH DELITZSCH.

NINIAN, or **NINYAS,** the *A*postle of the Southern Picts; went, according to the *Act. Sanct. Sept.*, vol. v. p. 318, to Rome in 370, and was ordained by Pope Siricius in 394. The words of Bede, however (*Hist. Eccl.*, iii. 4), allow a somewhat later date for the activity of Ninian; and historical circumstances seem to fix it at the middle of the fifth century.

NIOBA. See MONOPHYSITES.

NIRVANA. See BUDDHISM.

NI'SAN. See YEAR, HEBREW.

NIS'ROCH (Hebrew, נִסְרֹךְ; the Sept., Ἀσαράχ, Ἀσαράκ, etc.; Josephus: *Ant.*, X. 1, 5, Ἀράσκη) is mentioned in 2 Kings xix. 37 and Isa. xxxvii. 38 as a divinity worshipped at Nineveh at the time of Sennacherib. In his temple, and while praying to him, Sennacherib was killed by his own son. The derivation of the name is very uncertain. It does not occur in the cuneiform inscriptions. As a curiosity, it may be mentioned, that the rabbins know that the idol of Nisroch was made of a board of the ark of Noah. The circumstance that the name does not occur on the monuments, while the Septuagint renders it *Asarak*, seems to indicate that Nisroch is a simple corruption of, or another form for, *Assur*. See IKEN: *Dissertatio de Nisroch idolo Assyr.*, Bremen, 1747. WOLF BAUDISSIN.

NITSCHMANN, David, one of the first missionaries, and the first bishop, of the Moravian Church; b. at Zauchtenthal, Moravia, on the 27th of December, 1696; d. at Bethlehem, Penn., Oct. 8, 1772. In consequence of severe persecutions, he fled from his native country to Herrnhut (1724), and became a leader in the evangelistic work of the Moravians. Accompanied by Leonard Dober, he set out afoot for Copenhagen on the 21st of August, 1732; which day constitutes the anniversary of the beginning of the Moravian missions. Although they met with opposition and ridicule at every step, they persevered, reached Copenhagen, and sailed to St. Thomas, where they arrived on the 13th of December, and began to preach the gospel to the negro slaves. Nitschmann returned to Europe in the following year, and on the 13th of March, 1735, was consecrated to the episcopacy by Bishop Daniel Ernst Jablonsky at Berlin. Soon after, the new bishop led a body of Moravians to Georgia. John and Charles Wesley were on board the vessel which bore these immigrants across the Atlantic. The former was deeply impressed with their piety and the fearlessness they manifested amidst a terrible storm. He was present also at the first Moravian ordination on American soil, administered by Nitschmann; and the great simplicity, as well as solemnity, of the act, made him forget the seventeen hundred years between, and imagine himself in one of those assemblies over which Paul the tent-maker or Peter the fisherman presided (Wesley's *Journal*, i. p. 20). In the course of his subsequent life, Bishop Nitschmann undertook many journeys on land, and fifty voyages on sea, in the interests of the church of his fathers and for the spread of the kingdom of God. He labored in different parts of Germany, in Livonia, Denmark, Sweden, and Norway, in Great Britain, in Georgia, North Carolina, New York, and Pennsylvania. "His walk," says Zinzendorf, "was single, his character upright, his authority over against the world great, his zeal as a witness of Jesus untiring, and his success in organizing churches remarkable." Cf. SCHWEINITZ: *Fathers of the American Moravian Church*, Bethl., 1881. E. DE SCHWEINITZ.

NITSCHMANN, John, a bishop of the Moravian Church; b. in Schönau, Moravia, 1703; d. May 6, 1772. He was made bishop in 1741, and labored in America (1749–51), England (1752–57), Germany, and Holland. He was simple in his habits, effective as a preacher, and wise as an administrator.

NITZSCH, Karl Immanuel, one of the most distinguished representatives, in the nineteenth century, of the school of theology occupying an intermediate position between the old supernaturalism and rationalism (*Vermittlungstheologie*), and, next after Schleiermacher, the first (in time, at least) of the systematic writers on practical theology; was b. at Borna, Saxony, Sept. 21, 1787; d. in Berlin, Aug. 21, 1868. His theological training was secured at Wittenberg, where his father, Karl Ludwig Nitzsch (see below), was professor; and he became *docent* in 1810 with the dissertation, *De testamentis duodecem patriarcharum, lib. vet. test. pseudepigraph.*, and in 1811 was ordained as assistant pastor of the Schlosskirche. He remained uninterruptedly at his post during the siege and bombardment of the town by the French in 1813. In 1817 he was appointed professor in the recently founded seminary at Wittenberg, and in 1822 accepted a call to the university of Bonn. He had received the degree of D.D. from Berlin in 1817; the occasion being his fine scholarship, and some dissertations in the *Theologische Studien*, which he edited (1816). In 1829 he published his *System der christlichen Lehre* (6th ed., 1851), of which an English translation was made by Robert Montgomery and Hennen, Edinburgh, 1849. This work defined his position towards rationalism, supernaturalism, and Schleiermacher. He said himself that he had "learned more from his father, Daub, and Schleiermacher than from any other teacher, but had been obliged to draw

back from them all more or less." While he differed from Schleiermacher in the doctrine of God's relation to the world, the divine attributes, etc., he also substituted for Schleiermacher's "Christian consciousness" the Word of God itself. Notwithstanding these differences, however, he was willing to be placed at the side of Twesten as the principal representative of Schleiermacher's theology; and he was never tired of magnifying that theologian's services in making a sharp distinction between metaphysics and theology. In this period, Nitzsch wrote his able reply to Möhler's work on symbolics (*Eine protestant. Beantwortung der Symbolik Möhlers*), and made valuable and frequent contributions to the *Theolog. Studien u. Kritiken*, under the editorial care of Ullmann and Umbreit. The most of these dissertations appeared, after the author's death, under the title *Gesammelte Abhandlungen von Dr. K. I. Nitzsch*, Gotha, 1870, 2 vols.

During the Bonn period (1822–47), Nitzsch also acted as university preacher, and took a very active participation in ecclesiastical affairs, such as the revision of the Liturgy, and the measures looking to the union of the Lutheran and Reformed communions. Of such union he was heartily in favor, and in its interest wrote, among other things, *Urkundenbuch d. evang. Union* (Bonn, 1853) and *Würdigung d. von Dr. Kahnis gegen d. evang. Union u. deren theol. Vertreter gerichteten Angriffe* (Berlin, 1854).

Nitzsch was called in 1847 to the university of Berlin, where he continued to labor as professor till his death. He was also honored with a seat in the highest ecclesiastical council (*Oberconsistorium*, changed in 1852 to the *Oberkirchenrath*), and was elected a representative to Parliament in 1849. In 1854 he was appointed provost of St. Nicolai Church, — a valuable sinecure. On June 16, 1860, he was permitted to celebrate the fiftieth anniversary of his theological activity, and on June 24, 1868, his golden wedding. The most important literary work of the Berlin period, yea, of his entire life, was his *Practical Theology* (*Praktische Theologie*), begun in 1847, and finished in 1867 (second ed. 1859). The first book treats of the theory of church life; the second, of the practice at the present time. Besides these various works, volumes of sermons also appeared from his pen, a complete revised edition in 1867.

Nitzsch was a theologian "from the crown of his head to the sole of his feet." He was not brought up in pietistic circles, and so did not develop the theory of Christianity out of his experience, but *vice versa*. Niebuhr once said to him, "I would willingly give all my learning if I had your faith." To which Nitzsch replied, "To me, from a moral point of view, Thomas stands as high as Peter." See Beyschlag: *K. I. Nitzsch eine Lichtgestalt d. neueren deutsch-evang. Kirchengeschichte*, Berlin, 1872. FRIEDRICH NITZSCH.

NITZSCH, Karl Ludwig, professor of theology at Wittenberg; b. in Wittenberg, Aug. 6, 1751; d. there Dec. 5, 1831. He studied at the university of Wittenberg, and, after filling several pastorates, was appointed, in 1790, professor of theology there, and pastor of the city church. He was an ardent follower of Kant, and vigorously opposed the supernaturalists by regarding the essence of Christianity as consisting in its being a moral and rational religion, and faith in Christ as a subordinate matter. His principal treatises were collected in two volumes, — *De discrimine revelationis imperatoriæ et didacticæ prolusionis academicæ*, Viteb., 1830.

NO (Ezek. xxx. 14), or, more completely, *No-Amon* (Nah. iii. 8), is the biblical name of that old famous city of the "hundred gates" (Homer: *Iliad.*, 9, 383), in Upper Egypt, which the Greeks called Thebes. The biblical name is formed after the Egyptian *nu-ämen* ("the place of Amon"), the place in which Amon was worshipped, and is aptly rendered in the Septuagint by *μερὶς Ἀμμών*, or *Διόσπολις*, as the Greeks liked to compare their Zeus with the Egyptian Amon. The Greek name is formed after the Egyptian *taape* ("head"), or *te-api* ("the great"). Thebes was one of the oldest cities in Egypt: its foundation is never spoken of. In the dawn of history it was the centre of a sacerdotal kingdom. With the eleventh dynasty, the first Theban, it comes to the foreground; and the twelfth dynasty, the second Theban, ruled not only in Thebes and Upper Egypt, but also in Memphis and Lower Egypt: its members were called "kings of both Egypts." During the thirteenth dynasty the invasion of the Hyksos brought on a period of decay; but in the seventeenth century B.C., Amosis of Thebes, the founder of the eighteenth dynasty, liberated the country from the barbarian invaders. Thebes then became the splendid centre of a magnificent kingdom. Situated on both sides of the Nile, at a point where the valley forms a plain of about ten miles breadth, it covered an area of a hundred and forty stadias in circumference, and contained a number of the most stupendous architectural constructions, — the temple of Amon, the royal tombs, the catacombs, etc. With the twenty-first dynasty, however, the royal families from Lower Egypt succeeded those from Thebes; and when, about one thousand years B.C., the residence of the Pharaohs was moved to the Delta, the splendor of the city was gone. It still continued a holy city, a city of glorious monuments and magnificent institutions; and its actual decay did not begin until the days of the Persian conquest. At the time of Strabo it began to fall into ruins, and at present all that is left of it is some huge mounds of *débris*. See Callioud: *Voyage à l'Oasis de Thébes*, Paris, 1821; Wilkinson: *View of Ancient Egypt and Topography of Thebes*, London, 1835. RÜETSCHI.

NOACHIAN PRECEPTS. See Noah.

NO'AH AND THE FLOOD. Noah, the son of Lamech (Gen. v. 28 sq.), was the tenth and last in the list of the Sethic line. His father gave him the name "Noah," because, as he said, "he shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Noah's life fell in a time of general degradation and vice. God determined to destroy that generation, and limited its continuance to a period of a hundred and twenty years from the time he informed Noah of his purpose. This is the meaning to be put upon Gen. vi. 3. The Flood took place when Noah was six hundred years old (Gen. vii. 11); so that, at the time of receiving this revelation, he was four hundred and eighty years old. According to the Hebrew text, this event took place 1,656 years after the

creation; according to the LXX., 2,442; according to the Samaritans, 1,307. Noah was a "just man" (Gen. vi. 9), consecrated to God with his whole heart and life. God commanded him to build an ark, or chest, in which his family, and specimens of all kinds of beasts, might be preserved from the destruction of the Flood. It is not stated in the Old Testament, that he imparted his knowledge of the coming cataclysm to his contemporaries; but the fact seems to be implied in 1 Pet. iii. 20 (comp. Heb. xi. 7). The wonderful structure on which he worked was itself a sermon. If he communicated at all with his generation about the coming evil, he must have preached repentance; but his message found no reception.

The ark, which was divided into three stories, was 300 cubits long, 50 cubits broad, and 30 cubits high [or, allowing 21 inches for a cubit, as Professor Perowne does in Smith's *Dictionary of the Bible*, 525 feet long, 87 feet wide, and 52 feet high. The dimensions of "The Great Eastern" were 691 feet long (on deck), 83 broad, and 58 deep]. Tiele, in his Commentary on Genesis, has calculated that the cubic contents were 3,600,000 feet, and shown, that, if nine-tenths of the space was set apart for the fodder (Gen. vi. 21), 6,666 pairs of animals could be stowed away, with 54 cubic feet for each pair. In 1609 the Mennonite P. Jansen of Horn, in Holland, built a vessel after the model of the ark, and discovered that it would hold a third more freight than ships built in the usual way with the same number of cubic feet. The ark was not built for sailing, but for carrying freight. [Sir Walter Raleigh said, "It is very likely that the ark had *fundum planum* (a flat bottom), and was not raysed in form of a ship, with a sharpness forward to cut the waves for the better speed." The same author made an elaborate calculation of the stowage, and found that the ark afforded room "for eighty-nine distinct species of beasts, or, lest any should be omitted, for a hundred several kinds." All the beasts, he thought, "might be kept in one story or room of the ark, in their several cabins, their meat in a second, the birds and their provision in a third, with space to spare for Noah and his family and all their necessaries."]

Noah entered into the ark, with his wife, his three sons and their wives, on the tenth day of the second month of the six hundredth year of his life. On the seventeenth day of the month the "fountains of the great deep were broken up" (Gen. vii. 11). The Flood had begun. The rain continued to fall for forty days, and the rise of the waters continued a hundred and fifty days (Gen. vii. 17–24). Noah stepped out upon the dry ground again on the twenty-seventh day of the second month of the following year (Gen. viii. 14). Whether the year was composed of lunar months or solar months, we have no data for deciding.

The region in which the Flood occurred we can determine from our approximate knowledge of the territory inhabited by man at that time, and the place on which the ark rested. This was Mount Ararat, the well-known mountain in the Araxes Valley, Armenia, and not Dschebel Dscudi, in the Kurd Mountains, as Berosus and Abydenus (according to Josephus, *Antqq.*, I. 3, and Eusebius), the Targums, the Peshito, the Mohammedans, and the most of the Oriental Christians, hold. This is evident from the combination of the kingdoms of Ararat, Minni, and Ashchenaz, in Jer. li. 27. The height of the great Ararat above the sea is, according to Parrot, 16,254 feet. It occupies a central location.

The extent of the Flood seems at first sight to be defined as universal by Gen. vii. 19, which states that "all the high hills that were under the whole heaven were covered." But it would be as wrong to conclude that the meaning of this passage is that the Flood covered the whole earth as that Eccles. i. 14 means that Solomon had actually "seen all the works that are done under the sun." According to Gen. vii. 20, the waters were fifteen cubits above the highest mountains. The design, as Delitzsch says, was not to destroy all animals in every part of the world, but to destroy the whole human race, with the exception of Noah's family. [It must be confessed that it is difficult to reconcile the language of the account of the Deluge with the supposition that it was only partial. At the same time it must be allowed, that *ethnological* universality satisfies all the moral considerations which made the Flood necessary. Perowne and others have argued against the present Mount Ararat as the resting-place of the ark, on the ground that its summit is covered with perpetual snow and ice, which would have made the descent perilous if not impossible. The geological evidence for and against the geographical universality of the Flood has been much dwelt on. At one time the existence of shells on the tops of mountains was regarded as proof of the Flood, and Voltaire found much difficulty in setting this argument aside. Even within the last fifty years by so good an authority as Buckland, the skeletons of bears and other animals in the caves of Great Britain were looked upon in the same light. On the other hand, plausible geological evidence has been urged against the hypothesis of a universal deluge from the loose scoria on the flanks of Mount Ætna, which show no marks of water action, the probability that certain classes of marine animals now living could not have continued to exist at so great a depth of water as the flood would have necessitated, etc. There are other difficulties in the way of a universal flood; such as the difficulty of including all the kinds of animals now existing in the freight of the ark, the repeopling of the *entire* earth with animals, etc.]

On the first day of the tenth month the tops of the mountains became visible. Noah sent out a raven, which did not return; a dove, which found no rest for her feet; a second dove, which flew back with an olive-leaf in her mouth; and a third dove, which did not return. On the twenty-seventh day of the second month, a year and ten days after the beginning of the rain, Noah received the commandment to leave the ark. The account of the Flood in Genesis consists of an Elohistic and a Jehovistic record, but they agree perfectly with each other.

An important confirmation of the biblical record is furnished in the traditions of other nations. The most interesting of these accounts was found by George Smith, among the Assyrian cuneiform inscriptions of the British Museum, which is much more full than the account of Berosus, and be-

trays a striking coincidence with the record of Genesis. Fragments of three copies of this original account, dating from 660 B.C., are also preserved. They belonged to the library of King Asurbanipal. The ancient Chaldæan inscription of Smith is assigned by this scholar to the seventeenth century B.C. Sisit (Hasisadra), an old Chaldæan king, takes the place of the Xisuthros of Berosus and the Noah of Genesis. He describes the godlessness of the world, the divine command to build an ark, its construction, the flood, the resting of the ark upon a mountain, the despatch of the birds, including the raven, etc. In these points the Chaldæan account agrees with the record of Genesis. But there are certain differences which are very suggestive. Like the other accounts, the Chaldæan ascribes the scene to a locality connected with its own special habitation, and brings it into close relation with its national origin. The biblical account is in these respects more general, but, on the other hand, alone gives the indications of time, month, day, and year when it began, when it ended, etc.; and these marks of time stand in no relation whatever to the feasts of the Jews. In these omissions and additions we have a strong pledge of the accuracy of the historian.

[Nägelsbach, in the first edition of Herzog, thus summarizes the traditions of the Flood, and refers to the literature. (1) The West Asian Traditions. — The Chaldæan (see above), Syrian (Lucian., *De Dea Syria*, xiii.), Phœnician (*Sanchuniathon*, ed. Orelli, p. 32 sq.), Phrygian, in the legends of Annakus (Zenob., *Prov.*, 6, 10; Stephan. Byzant., *De Urbibus*), and on the celebrated coins of Apamea. These coins have the picture of the emperor (Severus, Macrinus, or Philip) on one side, and on the other the picture of an ark or chest rocking upon the water, with the inscription NΩ ("No"). A man and a woman are standing in the ark, and looking out of a window in the roof: on the outside, another man and woman are standing, in the attitude of having left the ark. Two birds are also depicted, — one flying towards the ark with a branch in its claw; the other resting on the ark. (2) The East Asian Traditions. — The Persian is little known. It is doubtful whether the Chinese have any tradition of a universal flood. Some, however, recognize it in the flood of Jao. The Indian tradition is the most elaborate. The oldest form is given in the *Catapatha-Brâhmana*. Man is saved in an ark from a flood which covers the whole earth. The Divine Being, to whom he owes his escape, appears to him in the form of a fish. Later forms are found in the *Mahâbhârata*. See Nève: *La tradition indienne du déluge dans sa forme la plus ancienne*, Paris, 1851. (3) Traditions of the Classic Nations. — The Greeks knew of several great floods. Two are especially noteworthy, that of Ogyges (Varro, *De rust.*, iii. 1; Servius, *Virg. Eclog.*, vi. 14; Jul. Africanus, in *Euseb. Præp. Ev.*, x. 10, etc.), and that of Deucalion and Pyrrha (Pindar, *Od.*, ix.; Ovid, *Metam.*, i. 260–415, etc.). Plato, in the *Timæus*, speaks of the Egyptians as likewise knowing about the Flood. (4) Traditions of Other Nations. — The Celts had the tradition that all except Dwiran and Dwirach were destroyed in a flood (Grimm: *Deutsche Mythol.*, p. 546, etc.). The Laps (De Serres: *Cosmog.*, p. 191), the Greenlanders (Cranz: *Hist. von Grönland*, i. 252), the Mexicans, — among whom Coxcox, Tezpi, or Teo-Cipactli stand for Noah, — and many tribes of Central and South America, have a similar tradition. See especially A. von Humboldt: *Reise in d. Aequinoktialgegenden d. neuen Continents*, iii. pp. 406 sqq.]

The Flood had a profound religious meaning. Its reality is assured by the relation which it is made to sustain to the great facts of salvation in the New Testament. It was a judgment upon the generation of Noah, but also a type of the final judgment (Matt. xxiv. 37 sqq.; Luke xvii. 26; 2 Pet. iii. 5-7). The hope with which Lamech greeted Noah's birth was only partially fulfilled in him. The final abolition of the divine curse, and removal of human trouble, did not then occur. Noah is the first just man in the Bible who saves others from destruction; and in this respect he is a type of Him who saves the soul from destruction, and redeems it from time to eternity.

Noah, having left the ark, erected an altar, and offered a burnt-offering, thus sending up to heaven, the dwelling-place of God, thanks and prayer. He received the rainbow in answer, and understood it to be a sign that the earth would not be cursed again, or all human life be destroyed. Henceforth man has authority over the life of the animals, and their flesh contributes to his nourishment. The race also has authority over the life of him who sheds his neighbor's blood (Gen. ix. 5). This authority was the beginning of human law, but also of war. On the basis of Gen. ix. 1 sqq., the Jewish rabbis built up the seven so-called "Noachian Laws:" (1) about judgments, (2) blessing God, (3) fleeing idolatry, (4) fornication, (5) effusing blood, (6) rape, (7) eating the parts of living animals.

Noah planted the vine; and on one occasion, while under the influence of wine, he was irreverently treated by his son Ham. The curse of servitude was pronounced upon Ham's son Canaan, and his posterity. Shem and Japheth, the other two sons, who had shown proper respect for their father, were blessed, promising to dwell with Shem (for so Gen. ix. 27 is to be explained). This promise looks to the final goal of human history, — the return of God to the earth he had forsaken at the Flood. Noah lived 350 years after the Flood, and died 950 years old. Thereafter the length of human life gradually diminished. Shem was 600 years old at his death; Arphaxad, his son, who was born after the Flood, only 438. Peleg, in the fifth generation, only attained to the age of 239; and after him there is no example of any who reached a higher age than 200.

LIT. — DREXELLIUS: *Noë, architectus arcæ, in diluvio navarchus descriptus et morali doctrina illustratus*, Monac., 1644; BUTTMANN: *Mythologus* (i. pp. 180–214); [HUGH MILLER: *Testimony of the Rocks*, Edinburgh and Boston, 1857]; RICHERS: *D. Schöpfungs-, Paradieses-, u. Sündfluth- gesch. erklärt*, Leip., 1854; DIESTEL: *D. Sintflut u. d. Flutsagen d. Alterthums*, 1871; GEORGE SMITH: *Chaldæan Account of Genesis*, London, 1875, new ed., 1881; LENORMANT: *Le Déluge et l'Epopée Babylonienne*, Paris, 1873. [See also the Commentaries on Gen. vi.-ix. of DELITZSCH, 4th ed.; the Eng. trans. of LANGE (1871), with the Excursus of Professor TAYLER LEWIS, favoring the hypothesis of a

partial extent of the Flood (pp. 314–322), etc.; HAUPT: *D. keilinschriftliche Sintfluthbericht*, Leipzig, 1881; LENORMANT: *Beginnings of History*, Eng. trans., N. Y., 1882, pp. 382–488.] VOLCK.

NOAILLES, Louis Antoine de, b. May 27, 1651; d. May 4, 1729; was educated for the church, and made bishop of Cahors 1679, bishop of Chalons 1680, archbishop of Paris 1695, and cardinal 1700. In 1693 he accepted the *Réflexions morales* of Quesnel, but in 1696 condemned the *Exposition de la foi*, by Barcos. The bull *Unigenitus* he at first openly opposed; and for some time he stood as one of the leaders of the Jansenist party. But in 1720 he assented to a compromise, and in 1728 he accepted the bull. See S. PÈRE AUVIGNY: *Mémoires chronologiques et dogmatiq.*, Paris, 1730; VILLEFORE: *Anecdotes ou mémoires sur la constitution Unigenitus*, Paris, 1730; BAUSSET: *Histoire de Fénelon*, Paris, 1808; *Mémoires pour servir à l'histoire ecclés. pendant le 18 siècle*, Paris, 1806–15.

NOB (*height*), a city of the priests in Benjamin (1 Sam. xxii. 19), north of, and so near to, Jerusalem, that the Holy City was visible from it (Isa. x. 32). In Saul's time the tabernacle was there, and there Ahimelech gave David the shewbread and the sword of Goliath. Saul was so enraged by this conduct, that he destroyed all the inhabitants of the city, with the exception of Abiathar, who escaped (1 Sam. xxi., xxii.). There were, possibly, other Nobs; but the one meant in the narrative cannot be identified with any existing place; yet its site seems indicated by some cisterns and old graves upon the ridge to the north of the Upper Kidron valley. Cf. Mühlau, in Riehm's *Handwörterbuch*.

NOBLE, Samuel, Swedenborgian, b. in London, March 4, 1779; d. there Aug. 27, 1853. In 1810 he was one of the founders of the London society for publishing the works of Swedenborg. In 1820 he left his profession of engraving for the Swedenborgian ministry in London. He issued two noticeable original books, originally lectures, — *Plenary Inspiration of the Scriptures asserted* (1828), and *An Appeal in behalf of the Doctrines of the New Church*, 2d ed., 1838, — and a translation of Swedenborg's *Heaven and Hell*.

NOCTURNS. See CANONICAL HOURS.

NOD is mentioned in Gen. iv. 16 as the land to which Cain fled after the murder of his brother. It has proved wholly in vain to locate that land. The name, from the root נוד, means simply "the land of exile;" but it is worth noticing that it is placed to the east of Eden. Israel, and the nations generally of Western Asia, knew, that in Eastern Asia there lived people who had a certain civilization, but upon whom they felt free to look down with contempt. [See LENORMANT: *Beginnings of History*, New York, 1883.]

NOËL (from *natalis*, "birthday," *sc.* Christ's), a word frequently found in old Christmas carols.

NOEL, Hon. and Rev. Baptist Wriothesley, a brother of the first Earl of Gainsborough; b. at Leithmont, Scotland, July 10, 1799; d. at Stanmore, Middlesex, Jan. 20, 1873. Graduating at Trinity College, Cambridge, he became a queen's chaplain, and incumbent of St. John's, Bedford Row, London. Leaving the Church of England, he officiated as a Baptist minister in the same locality, and was eminent as a preacher and philanthropist. He published sermons: *Notes of a Tour in Switzerland*, *Essay on Christian Baptism* (1849), *Letters on the Church of Rome* (1851), and sundry others, besides *A Selection of Psalms and Hymns* (1832, enlarged, 1853), and *Hymns about Jesus* (1869). Many of these are his own. F. M. BIRD.

NOEL, Hon. and Rev. Gerard Thomas, an elder brother of the above; was b. Dec. 2, 1782; and d. at Romsey, Feb. 24, 1851. He studied at Edinburgh and Cambridge, and was settled at Radwell, Herts; Rainham, Kent; and Richmond, Surrey. In 1834 he was canon of Winchester, and in 1840 vicar of Romsey. He published sundry sermons, a hymn-book, and *Arvendel*, sketches and poems. Two of his hymns are very graceful, and have been widely used. F. M. BIRD.

NOËTIUS. See MONARCHIANISM.

NOLASCUS, Petrus, b. about 1189, in Languedoc; d. 1256, in Barcelona; founded in 1228 the order of the *Beata Maria Virgo de Mercede pro Redemptione Captivorum*, whose members consisted of priests and knights, and whose special object was to redeem Christian captives in Mohammedan countries, — in extreme cases, when there was danger of a conversion to Islam, even with the sacrifice of liberty and life. The order was confirmed by Gregory IX. in 1230, and obtained in 1232 a magnificent home in the monastery of St. Eulalia, in Barcelona. The order flourished especially in Spain, but also in France and Italy. By Benedict XIII. it was transformed into a common mendicant order (1725), and a century later it was swept away by the revolution. See *Act. Sanct. Jan. 31*; HOLSTENIUS: *Codex regularum monast.*, iii.; HELYOT: *Histoire des ordres monastiques*, Paris, 1714–19. ZÖCKLER.

NOMINALISM. See SCHOLASTICISM.

NOMINATIO REGIA. In the Frankish Empire the kings acquired, even in the Merovingian period, a decisive influence on the episcopal elections. In the Carolingian period, and with the German emperors, this influence grew into a formal right of appointment; so that the right of election, originally belonging to the clergy and the people, became completely lost. By the Concordat of Worms, however, which ended the controversy of investiture in 1122, a great change was effected in Germany; the right of election being vested in the chapters, while the real power of appointment rested with the Pope. By later concordats the kings have again obtained the right to nominate bishops in Austria, Bavaria, France, Prussia, etc.; but this *nominatio regia* does not in reality amount to more than a presentation, as the bishop thus nominated cannot enter into the rights and the duties of his office until he has been confirmed by the Pope. WASSERSCHLEBEN.

NOMOCANON. In the Greek language, κάνονες meant the legislation by the church; νόμοι, the legislation by the secular government, — the emperor. As the imperial legislation concerning the church grew very large and very important, it became necessary, or at least convenient, to combine all νόμοι of ecclesiastical import with the κάνονες, thereby producing a complete collection of ecclesiastical legislation, — a nomocanon. The first collection of the kind was made in the sixth century; a second was begun in the seventh, completed in the ninth by Photius, and revised in the twelfth; a third, the so-called *Syntagma*, was made in the fourteenth century by Matthäus Blastares.

See BIENER: *De collect. canon. eccl. græc.*, Berlin, 1827. WASSERSCHLEBEN.

NONCONFORMISTS, The, are, in the narrower sense, those clergymen of England who were ejected from their livings, and suffered other hardships, after the restoration of the Stuarts, in 1660. The designation is also applied to all members of sects in England and Wales as opposed to the members of the Church of England, because they do not conform to the ritual and practices of the national ecclesiastical body. In this sense the term is synonymous with dissenters. After the restoration, Charles II., in spite of promises to the contrary, and his Parliament, proceeded to insist upon conformity to the doctrines and practices of the Church of England. Four acts completed the legislation against all who refused to conform. In 1662 the Act of Uniformity was passed, requiring all clergymen to give their assent to the Book of Common Prayer. In 1664 the Conventicle Act was passed, declaring it to be unlawful to be present at any religious meeting, not conducted according to the usages of the Church of England, where more than five persons in addition to the family were convened. In 1665 the most oppressive of these edicts, the Five-Mile Act, was passed, which enjoined upon nonconformists an oath against taking up arms against the king, or attempting any "alteration of government, either in Church or State," and forbade all who refused to come within five miles of any corporation represented in Parliament, or place where they had preached, on penalty of a fine of forty pounds and six months' imprisonment. The Test Act of 1673 incapacitated every person from holding any public office who had not publicly taken the sacrament of the Lord's Supper according to the usages of the Church of England. These acts occasioned great hardship. The bulk of the great livings throughout the country were in the hands of the Puritan clergy. Two thousand ministers were deprived of their benefices, and among them were some of the most pious, learned, and eminent divines of the day; such as John Howe, Baxter, Flavel, and Philip Henry. The court bishops fully sympathized with this legislation; but such men as Reynolds (bishop of Norwich) and Stillingfleet condemned it. The severity of these odious laws was relaxed by James II., who was anxious to secure toleration for the Roman Catholics, William, and subsequent sovereigns. In 1687 the Declaration of Indulgence was passed, suspending the penal laws, and tests of qualification for office. Ministers were released from jails, and restored to their flocks. Under Walpole, in the first half of the eighteenth century, the other laws against the nonconformists remained inoperative, though he dared not or cared not to repeal them. The parliamentary legislation of recent times has relieved not only the Protestant nonconformists, but also the Roman Catholics (1829), and Jews (1858), from their disabilities.

See NEAL: *History of the Puritans, or Protestant Nonconformists*, New York (Harpers' edition), 1858, 2 vols.; A. S. DYER: *Sketches of English Nonconformity*, London, 1881.

NONJURORS, those members of the Church of England who refused the oath of allegiance to William and Mary in 1689, on the ground that they were bound by their oaths to James II. Their number included four hundred clergymen and nine bishops, — Sancroft of Canterbury, Turner of Ely, Lake of Chichester, Ken of Bath and Wells, White of Peterborough, Thomas of Worcester, Lloyd of Norwich, Frampton of Gloucester, and Cartwright of Chester. Five were deprived of their sees in 1691; Thomas, Cartwright, and Lake having died in the mean time. A separate organization was formed; and nonjuring congregations continued to exist until the death of the last bishop, Boothe, in 1805. The separation introduced many changes from the usages of the Established Church. A book of *Devotions for Primitive Catholics* was compiled upon the basis of the Book of Common Prayer, but differing quite widely from it. See LATHBURY: *History of the Nonjurors*, 1845.

NONNOS, a word of Coptic derivation, and meaning "good," or "holy," and used in the early middle ages both in its masculine and feminine form, *nonnus* and *nonna*, is the name of a Greek poet who flourished at Panopolis in Upper Egypt in the fifth century. Among his works are a Διονυσιακά, a fantastic representation of the life of Dionysius, and a Μεταβολὴ τοῦ κατὰ Ἰωάννην εὐαγγελίου, a paraphrase, in epic verse, of the Gospel of John. The latter, which has some interest for the critical examination of the text of the Gospel, was first printed at Venice (1501), by Aldus, and trans. into Latin by Chr. Hegendorphinus in 1528. The latest and best edition is that by Aug. Scheindler, Leipzig, 1881. See A. KOECHLY: *Opuscula philologica*, Leip., 1881, vol. i. CARL BERTHEAU.

NON-RESIDENCE, that is, the discharge of the duties of an office by a deputy or substitute, while the real occupant, though absent, continues enjoying the revenues, has, in the Roman-Catholic Church, been the subject of a long series of prohibitive laws, from the Council of Sardica to the Council of Trent, which finally settled the matter. In the oldest time the cause of non-residence seems generally to have been the pursuit of ambitious schemes: the bishop went to the metropolis to obtain influence at court, or he travelled in foreign dioceses to hunt out heresies, etc. Afterwards the cause was plurality of offices. The older legislation sought to suppress the evil by limiting the term during which a bishop was allowed to be absent from his see. The Council of Trent adopted a more effective measure, — forfeiture of revenues. In the Church of England, non-residence caused by plurality of offices was at times very frequent. The 1 and 2 Vict., cap. 106, treats the question in a similar way as the Council of Trent.

NOPH (Isa. xix. 13; Jer. ii. 16), or **Moph** (Hos. ix. 6, Heb.), is the biblical name of some great Egyptian city; and according to the Septuagint, which, of course, in all Egyptian affairs, is a good authority, that city was Memphis, the celebrated metropolis of Lower Egypt. The common name of the city read in Egyptian *Mennefer*, which in popular pronunciation became *Men-nofi;* and from this latter the Greek Μεμφις, the Coptic *Memfe*, the Arab *Memf*, and the Hebrew *Moph*, were formed. The holy name of the city was *Pu-Ptah*, or *Ha-Ptah*, "the home of Ptah;" Ptah being the principal god of the place. Herodotus ascribes its foundation to Menes, the founder of the first historical dynasty

in Egypt; Diodorus, to the eighth king of the same dynasty. It stood on the left bank of the Nile, a few miles south of the point where the river splits, and forms the delta. The city covered an area of about a hundred and fifty stadias: it was narrow but long, stretching for several miles along the river, from whose inundation it was protected by huge dams. Containing a number of the most magnificent architectural monuments, such as the temples of Ptah and Isis, it continued a great and splendid city for many centuries, even during the period when Thebes was the residence. But, when Alexandria was founded, it lost its importance. Though Strabo mentions it as the second greatest city in Egypt, he noticed the first traces of decay; and when Cairo was founded, on the right bank of the river, and the temples and palaces of Memphis were used as convenient quarries, the city disappeared so completely, that its very site became uncertain, until fixed by the French expedition of 1799. But, though the city of the living has been so utterly destroyed, the city of the dead, the Pyramids, the great Sphinx, the Serapeon, the Apis tombs, and the numberless graves, with their inscriptions and reliefs, still remain. See LEPSIUS: *Denkmäler aus Ägypten*, ii. 1; and EBERS: *Ägypten*, 1879–80, i. 133, ii. 172, 184, etc. RÜETSCHI.

NORBERT. See PREMONSTRANTS.

NORDHEIMER, Isaac, Ph.D., eminent Jewish scholar, b. at Memelsdorf, near Erlangen, Germany, 1809; d. in New-York City, Nov. 3, 1842. He took his degree at the University of Munich, 1834. Coming to New York, 1835, he was that year appointed professor of Oriental languages at the University of New-York City; and from 1838 to 1841 was instructor in Hebrew in the Union Theological Seminary in that city, notwithstanding his persistent maintenance of his Hebrew faith. He was one of the best Hebrew scholars America ever had, as is evidenced by his works: *Hebrew Grammar*, New York, 1838–41, 2 vols., 2d ed., 1842; *Chrestomathy*, 1838; and pt. 2 of a *Hebrew and Chaldee Concordance*, 1842 (in connection with Dr. S. H. Turner).

NORMAN ARCHITECTURE. See ARCHITECTURE.

NORRIS, John, a Platonic divine and poet; b. 1657; d. at Bemerton, in Wiltshire, 1711. He was a fellow of All Souls' College in Oxford. In 1692 he was rector of Newton St. Loe in Somersetshire, and, later, of Bemerton, where George Herbert had been one of his predecessors. He partly edited John Dunton's *Athenian Mercury*, and wrote, among other volumes, *Reason and Religion, Christian Blessedness, Practical Discourses*, and *A Philosophical Discourse concerning the Immortality of the Soul*. Of his *Miscellanies, consisting of Poems, Essays*, etc., the Preface is dated 1678, and nine editions appeared from 1687 to 1730. According to Mr. Cattermole, "few have equalled Norris in the union of learning and acuteness, metaphysical and logical, with sublime piety." F. M. BIRD.

NORTH AMERICA. See CANADA, MEXICO, UNITED STATES.

NORTH, Brownlow, a distinguished evangelist of the Free Church of Scotland; the son of a clergyman of the Church of England, and grandson of Brownlow North, brother of Lord North, and Bishop of Winchester; was b. Jan. 6, 1810, at Chelsea; d. Nov. 9, 1875, at Tullichewan, near Edinburgh. He spent six years at Eton, where he was known as a good fellow, and was prominent at sports. Leaving in 1825, he travelled on the Continent, getting himself into difficulties by his propensity for gambling. He was married to an Irish lady in 1828. He at one time thought of taking holy orders, and pursued studies with this in view. He had no settled occupation, and the most of his time was spent on the estates of relatives in Scotland. He was careless of religious duties, and known as a seeker of pleasure, until November, 1854, when, as he was visiting at Dallas Moors, Scotland, his whole spiritual nature underwent a radical change. While engaged at a game of cards, he suddenly became concerned about his spiritual welfare, and, feeling a sensation as of illness, said to his son, "I am a dead man. Take me up-stairs." The next day he announced publicly that he was a changed man. It is an interesting fact, that although he had been an inveterate smoker from his twelfth year, and had gotten into the habit of frequently going to sleep with a cigar in his mouth, he wholly relinquished the use of tobacco. For months Mr. North read nothing else but the Bible; and it is said, that, during the stirring events of the Crimean war, he knew nothing about them. He passed through months of temptation, but finally gained peace; and, eleven months after his conversion, began to distribute tracts among the destitute classes in Elgin, Scotland. In July, 1856, at the request of others, he began to make addresses in the churches of Dallas and Forres. He was immediately recognized as an earnest and forcible speaker, and from that time until the week before his death was an indefatigable preacher. In 1859 he was recognized by the Free Church of Scotland as an evangelist. The first ten years of his ministry he spent chiefly in Scotland. He took a prominent part in the great revivals in Ireland in 1859, and Scotland 1860, and preached in all the great cities of England and Scotland, and with conspicuous results. In 1871 he changed his residence from Elgin to London. Mr. North was a man under middle height, portly, deep-chested, broad-shouldered, of penetrating eye, and gentlemanly, dignified manners. It is said by those who knew him best, that the expression of his face changed after his conversion. His remains are preserved in the Dean Cemetery, Edinburgh. See the interesting biography by K. Moody-Stuart, London, 1878.

NORTH-WEST, Theological Seminary of the. See SEMINARIES, THEOLOGICAL.

NORTON, Andrews, D.D., Unitarian; b. at Hingham, Mass., Dec. 31, 1786; d. at Newport, R.I., Sept. 18, 1853. He was graduated from Harvard College 1804; studied theology, but was never settled; was tutor in Bowdoin College 1809–11; tutor of mathematics at Harvard 1811–13, librarian 1813–21, lecturer on biblical criticism and interpretation (succeeding Channing) 1813–19; and, on the organization of the Harvard Divinity School, was first Dexter professor of sacred literature 1819–30; after which time he still lived at Cambridge, engaged in literary labors, but in feeble health. He is recognized as one of the ablest of Unitarian scholars, radical in

his critical opinions, yet a believer in the supernatural, and an opponent of Theodore Parker. His book upon the Gospels (*The Evidences of the Genuineness of the Gospels*, Boston, 1837–44, 3 vols., 2d ed., Cambridge, 1846, abridged ed., 1867, 1 vol.) is a standard work in America and England. He demonstrates to the satisfaction of most scholars that the Gospels were written at the received dates and by their accepted authors, and therefore are trustworthy documents. Besides this work, he wrote *A Statement of Reasons for not believing the Doctrine of Trinitarians concerning the Nature of God and the Person of Christ*, Cambridge, 1833, new ed., with Memoir by Dr. W. Newell, Boston, 1856, 11th ed., 1876; *On the Latest Form of Infidelity*, 1839; *Tracts concerning Christianity*, Cambridge, 1852. Two posthumous publications deserve mention, — *Internal Evidences of the Genuineness of the Gospels*, Boston, 1855; and *A Translation of the Gospels, with Notes*, ed. by his son, 1855, 2 vols. (not thought successful). But these titles display only a portion of his literary activity. He was a contributor to the *North-American Review*, *Christian Examiner*, and other periodicals. He was a poet of no mean order of merit; and "his few hymns, which appeared at intervals from 1809 to 1833, have been," says Professor Bird, "highly esteemed and largely used." Specimens of his poetic gifts will be found in GRISWOLD'S *Poets and Poetry of America*. He edited the *Miscellaneous Writings* of Charles Eliot, 1814, and of Levi Frisbie, with Memoir, 1823. See *Memoir*, in *Statement of Reasons*, etc., mentioned above, and art. in ALLIBONE'S *Dict. Eng. Lit.*, vol. ii. s. v.

NORTON, John, b. at Stortford, Hertfordshire, Eng., May 6, 1606; d. in Boston, Mass., April 5, 1663. He was educated at Cambridge; took holy orders; embraced Puritanism, and emigrated to Plymouth, New England, October, 1635, and preached at Plymouth, Ipswich, and Boston. He wrote against the Quakers, *The Heart of New England rent at the Blasphemies of the present generation* (Cambridge, 1659), by which they were greatly exasperated.

NORWAY comprises an area of 122,279 square miles, with 1,802,172 inhabitants, of whom 1,794,934 are Lutherans, according to the last census of 1876. Christianity was introduced in the country in the tenth and eleventh centuries by Olaf Trygvason (995–1000) and St. Olaf (1014–31), both of whom had received baptism in Ireland. But, as the principal means of propaganda was the sword, the people remained Pagan at heart long after they had officially become Christian. In 1152 the country obtained its own metropolitan, — the Archbishop of Nidaros (the present Trondhjem), who had four suffragan bishops under him, — Oslo, Bergen, Stavanger, and Hammer. In the twelfth century the tithe was introduced; in the thirteenth, the practice of celibacy: but the Roman-Catholic Church never became very powerful in the country. As Norway was united to Denmark from 1387 to 1814, and, during the last three centuries, governed as a Danish province, the two countries had for that period church and church history in common. The Reformation was introduced in Norway in 1536. The Norwegian Church became a State establishment, an exact copy of the Danish. A prominent feature of it was its intolerance. No other denomination than the Lutheran was tolerated. When Norway separated from Denmark, in 1814, and was formed into an independent kingdom in union with Sweden, its new constitution did not materially affect the organization of the Church. It continued to be necessary to belong to the Lutheran Church in order to hold any kind of government office; and conversion from Lutheranism to another denomination was punished with exile. Later changes, however, point in a more liberal direction. By a law of July 16, 1845, other Christian denominations obtained freedom of worship: by a law of July 21, 1851, the Jews were admitted, etc. The chief spiritual movements within the pale of the Norwegian Church were due to H. N. Hauge and N. F. S. Grundtvig, which articles see.

NORWICH (city of England, ninety-eight miles north-east from London) became the seat of a bishopric transferred from Thetford, 1094. Its cathedral was commenced in that year by Bishop Herbert Losinga, and completed by Bishop Perry in 1361. Its tower was restored in 1858. It is chiefly of Norman architecture. The present bishop of Norwich is Hon. and Rt. Rev. J. T. Pelham, D.D., who was consecrated 1857; and his stipend is £4,500.

NÖSSELT, Johann August, a learned theologian; b. at Halle, May 2, 1734; d. at Halle, March 11, 1807. After studying at the university of his native town, where he came more especially under Baumgarten's influence, he travelled for two years, and, returning to Halle, was made professor in 1760. In 1779 he was elected to preside over the theological seminary. His principal department was the New Testament. He published a defence of the truth and divinity of the Christian religion (*Vertheidig. d. Wahrheit u. Göttlich. d. christl. Religion*, Halle, 1766, 5th ed., 1783), but in later years withdrew from the orthodox stand-point, and denied the necessity of satisfaction. His reputation as a scholar was enhanced by the purity of his character. His modesty interfered with his becoming a prolific author. See NIEMEYER: *Leben Nösselts*, Halle, 1809. HEINRICH DÖRING.

NOTKER, the name of several distinguished monks of the convent of St. Gall. — I. **Notker Balbulus** was b. about 840, in the vicinity of Thur, and not in Elgg, as the untrustworthy *Life of Notker* (*Vita s. Notkeri*), by Ekkehart V. in the thirteenth century, states; d. April 6, 912, at St. Gall. He is the author of the *Martyrologium* which goes under his name, and which he based upon a similar work of Ado of St. Gall. His fame rests upon his *Sequences*, religious poems of high merit, and written in a peculiar measure. Forty-one of these are found in the St. Gall *Codex*, No. 484, of the tenth century. Between 881 and 887 he dedicated the *Sequences* to Bishop Liutward of Vercelli, chancellor of Charles III., in a letter giving interesting details of their composition. A miniature portrait of Notker, dating from the tenth century, is preserved by the Zürich Antiquarian Society. He was canonized in 1513. See MEYER VON KNONAU: *Commentary to Ekkehart IV.: Casus s. Galli.* The *Sequences* are given by PEZ: *Thesaur. anecdot.*, i. 18–42. — II. **Notker Medicus, or Piperis Granum** (so called on account of his severe discipline), *hospitarius* in St. Gall 965; d. Nov. 12, 975. His medical attainments were so great, that he was called to the

court of Otto I. He was also known as a poet and painter, and was distinguished as "the most benign doctor" (*benignissimus doctor*). — III. **Notker,** Provost of St. Gall, Bishop of Lüttich in 912, a statesman as well as a scholar; d. April 10, 1008. — IV. **Notker Labeo,** the most famous teacher and scholar of the St. Gall convent; d. of the plague, June 29, 1022. He wrote the *Libri expositionum,* a series of expositions and translations of biblical, theological, and classical writings. Among these were the *De consolatione* and *De trinitate* of Boethius, Virgil's *Bucolics,* Aristotle's *Categories,* Job, the Psalms, etc. His translations won for him the title *Teutonicus;* and, according to Wackernagel, his German style is pure and flowing. [See SEQUENCES.] MEYER VON KNONAU.

NOTRE DAME (*our lady*), the French designation of the Virgin Mary; and therefore a frequent name for Roman-Catholic churches in France. One of the finest specimens of Gothic architecture in the world is the cathedral of Notre Dame in Paris.

NOTT, Eliphalet, a distinguished American clergyman and educator, president of Union College; was b. of poor parents in Ashford, Conn., June 25, 1773; d. at Schenectady, Jan. 29, 1866. His parents, who were farmers, died while he was still a boy. While he lived with his brother, the Rev. Samuel Nott of Franklin, Conn., he studied the languages and mathematics, and taught school. At the age of seventeen he entered Brown University, and at twenty-two was licensed to preach. He spent the first two years of his ministry at Cherry Valley, combining the vocations of pastor, and principal in the academy, and in 1798 became pastor of the Presbyterian Church in Albany. In 1804 he was elected to the presidency of Union College, an office which he filled with eminent dignity and ability. When he entered upon his duties, the institution had only fourteen students, and was in great pecuniary straits. Under his management it became one of the strongest literary institutions in the country, and thirty-seven hundred students graduated during his presidency. Dr. Nott was moderator of the General Assembly of the Presbyterian Church in 1811, and, after the division, was connected with the Old-School branch of that body. He has also claims to notice by the improvements he introduced into the methods of heating; and his stoves at one time had an extensive reputation. The ample fortune which he realized from his patents he used in liberal endowments to Union College. Dr. Nott is reported to have been one of the most eloquent orators of his day. His sermon on the death of Alexander Hamilton at the hands of Aaron Burr, at Hoboken, N.J., July 11, 1804, is one of the most famous specimens of American pulpit eloquence. It was preached on July 29, 1804, in the North Dutch Church, Albany, from 2 Sam. i. 19: "How are the mighty fallen!" After drawing a vivid picture of the manner of Hamilton's death, he proceeded to pronounce duelling a crime, and the fatal stroke or shot of the duellist "murder, — deliberate, aggravated murder," and to draw an elegant and sympathetic sketch of the gifted statesman, who "had yielded to the force of an imperious custom," but had himself said, just before the combat, "My religious and moral principles are strongly opposed to duelling." This sermon has been republished in Fish's *Pulpit Eloquence of the Nineteenth Century,* 1857. Dr. Nott published *Counsels to Young Men* (New York, 1810, and often) and *Lectures on Temperance* (Albany, 1847, new edition by McCoy, 1857), the *Resurrection of Christ,* with notes by Professor Tayler Lewis (new edition, New York, 1872). He was a prominent advocate of the temperance cause; and of his *Lectures on Temperance* Dr. Peabody said, "These lectures constitute the most able, thorough, and efficient argument that has yet been constructed for the disuse of all intoxicating liquors" (*North-American Review,* lxxxv.). See *Memoirs of Eliphalet Nott, D.D., LL.D.,* by VAN SANTVOORD, revised by Professor TAYLER LEWIS, New York, 1876.

NOURRY, Nicolas le, b. at Dieppe, 1647; d. in the Abbey of St. Germain-des-Prés, March 24, 1724; entered the Congregation of St. Maur in 1665, and labored, for several years together, with Duchesne, Bellaise, etc. His chief independent work is his *Apparatus ad Bibliothecam Maximam,* an historical and critical treatment of the authors incorporated in the *Bibl. Patrum Max.,* published at Lyons. Only two volumes appeared, comprising the authors of the first four centuries, Paris, 1694, and, in an enlarged form, Paris, 1703.

NOVALIS, the pseudonyme of **Friederich von Hardenberg;** b. at Wiedestedt, in the county of Mansfeld, near Eisleben, May 2, 1772; d. at Weissenfels, March 19, 1801. He studied jurisprudence and natural science at Jena, and held for some time a position in the Thuringien salines, but afterwards retired from practical life, partly on account of ill health, and devoted himself exclusively to literature. He was an intimate friend of Tieck and Schlegel; and his unfinished romances, — *Heinrich von Ofterdingen* and *Die Lehrlinge zu Sais,* — and his *Hymnen an die Nacht,* represent him as one of the extreme leaders of the Romantic school, seeing a miracle in the most common natural occurrences, while the most awful supernatural events looked quite ordinary to his eyes. His best works, however, are his *Geistliche Lieder,* in which the peculiar sweetness and tenderness of his nature, the early teachings of the Moravian Brethren, to whom he belonged, his intimate intercourse with Zinzendorf and Lavater, and the æsthetical principles and tendencies of the Romantic school, are blended into perfect harmony. They were translated into English (*Spiritual Songs*) by George Macdonald, London, 1876. His complete works were edited by Tieck and Schlegel, Berlin, 1802, with an addition, 1874. See CARLYLE'S *Essay on Novalis,* in his *Miscellaneous Writings,* ii.

NOVATIAN. The whole Latin tradition, with the exception of those theologians of the fourth century who stood under Greek influence (Damasus, Prudentius, the *Decr. Gelas.,* etc.), calls the great schismatic *Novatianus;* while by Greek authors his name is generally written Ναυάτος. Only Dionysius of Alexandria calls him Νοουατιανός. The party he formed is generally designated as *Novatiani:* only once Cyprian writes *Novatianenses* (*Ep.,* 73, 2). When Epiphanius (*Ancorat.,* 13) calls the Novatians of Rome *Montenses,* he probably confounds them with the Donatists.

According to Philostorgius (*Hist. Eccl.,* viii. 15),

Novatian was a native of Phrygia. Probably, however, this notice rose from the circumstance that he afterwards found many adherents in Phrygia; or perhaps it was purposely manufactured in order to insinuate a connection between him and the Montanists. With respect to his life before the schism, we depend entirely upon the spiteful and mendacious letter of Cornelius (*Ep ad Fabiam Antioch.*). Cyprian, Pseudo-Cyprian, and Socrates give very little, and Eulogius is wholly unreliable. The plain facts seem to be these: during a severe illness, which even made the aid of an exorcist necessary, Novatian received the clinical baptism without any consecutive episcopal confirmation. Such a form of baptism, however, was not generally recognized as valid; and, when he was ordained a presbyter by a bishop of Rome (either Fabian or his predecessor), his ordination, we are told, met with great opposition, both among the clergy and the laity, on that account. Otherwise he enjoyed great reputation in the congregation for learning and eloquence, as may be gathered from the letters of Cyprian (55, 24; 51, 2; 60, 3; 49, 2); and his official activity, as well as his private life, must have been without blemish, since Cornelius found only one dark spot to point to. At the time, he tells us, when the persecution was at its highest, Novatian kept himself shut up in his house; and, when the deacons admonished him to come to the aid of those who were in danger, he became angry, and threatened to resign his office, alleging at the same time, as an excuse for his behavior, that he belonged to "another philosophy." The story is proved false by the simple fact, that after the martyrdom of Fabian (Jan. 20, 250), Novatian took charge of the official correspondence of the congregation. And, as for the equivocal expression, "another philosophy," it later on became a favorite trick among his adversaries to represent his conceptions of sin and penance as the outcome of the Stoical philosophy, simply in order to cover up their own deviation from the principle hitherto held by the church. In reality he had as little to do with the Stoical philosophy as they themselves. The origin and further development of his views are not doubtful.

Down to 220, idolatry, adultery, fornication, and murder, were punished in the Catholic Church by formal excommunication. This practice was first broken by the peculiar power which was ascribed to the confessors, — in accordance with an archaic idea which lived on to the end of the third century, — and then by an edict of Pope Calixtus I., which spoke of re-admittance into the church as a possibility. The edict caused the schism of Hippolytus; but, as the schism was healed towards the middle of the third century, it seems probable that the successors of Calixtus returned to the old, more rigorous practice. At all events, it must be observed that the new and milder views were applied only to sins of the flesh. As none who in the peaceful period between 220 and 250 relapsed into Paganism was likely to ask for re-admittance into the Christian Church, idolatry was left entirely out of consideration. But, with the outbreak of the Decian persecution, a great change took place. The number of the lapsed became so great, that the very existence of the congregations was endangered. It was, however, by no means a simple practical consideration which compelled the church to change its practice. The dogmatical development led it in the very same direction. If, namely, the church, with its hierarchical constitution, were an indispensable means of grace *extra quam nulla salus*, how could it be hoped that God would ever re-admit into grace a sinner to whom the church had refused absolution and reconciliation? Indeed, when individual man could enter into relation with God only through the priest, his salvation became absolutely dependent on his connection with the clergy and the church. Now, it is very true that these ideas did not reach their full development until the end of the Decian persecution (see Cyprian: *De unitate ecclesiæ* and *De lapsis*); but it is also true that the whole doctrinal and constitutional development of the church had for a long time tended towards that point. The very practice (generally adopted throughout the church in 250) of absolving the penitent lapsed immediately before death was a move, perhaps unconscious, in the direction indicated; and there is absolutely nothing which indicates that originally Novatian was either theoretically or practically opposed to the movement.

After the death of Fabian, in the beginning of the Decian persecution, no new bishop was elected in Rome. As he could probably not be elected without his name being given to the police (Cyprian: *Ep.*. 55, 9), he would be sure to be immediately put to death; and thus it happened that the see remained vacant for fifteen months. During the interval, the congregation was represented and governed by the college of presbyters and deacons, which, when complete, consisted of fifty-three persons (Eusebius: *Hist. Eccl.*, VI. 43, 11). Among those members of the college who are known to us, Novatian stands in the first rank; while the name of the later bishop, the presbyter Cornelius, is never heard of. Of special interest for the history of this interval are the three letters which the Roman clergy issued, and which have come down to us in the correspondence of Cyprian (8, 30, 36). The second of those letters is certainly written by Novatian, and it may be plausibly assumed that he also wrote the two others. In the first, the Roman clergy state, that, though they have separated from the lapsed, they have by no means abandoned them. On the contrary, if any penitent falls sick, and wishes to enter again into communion with the church, they re-admit him. Cyprian recognized the maxim as authoritative. In *Ep.* 15–17 he never speaks of the dying; but in *Ep.* 18 he acknowledges, and quotes the letter from Rome in his support, that the dying must be re-admitted. Thus it was Rome which first turned the Bishop of Carthage in the direction of mildness and forbearance. In the second letter, the Roman clergy state, that, in agreement with other bishops present in Rome, they have adopted a middle course with respect to the lapsed, and that no new disciplinary measures will be adopted until after the election of a bishop; which implies, that, from principle, Novatian, the writer of the letter, was not opposed to the introduction of new measures. The three letters show, as does the correspondence between Cyprian and the Roman confessors Moses, Maximus, etc., that at that time there reigned perfect

agreement, both in Rome itself and between Rome and Cyprian. Indeed, down to the spring of 251, not the slightest foreboding can be found of the coming schism in Rome.

But in March, 251, Cornelius was elected bishop of Rome. He was elected by a majority, and, as it would seem, in accordance with all accepted rules. Nevertheless, there was in Rome a minority, comprising several presbyters and some of the most revered confessors, which was unwilling to accept the issue of the election, but put forward Novatian as anti-bishop, and had him ordained by three Italian bishops. Thus the schism began. It is evident, however, that though Cornelius represented the laxer, and Novatian the sterner, portion of the congregation, there was, in the beginning of the contest, no theoretical point of controversy, but simply a conflict between two persons. On the one side, a theoretical difference between Cornelius and Novatian is, in the correspondence between Cyprian and Cornelius (*Ep.*, 44–53), even not hinted at until *Ep.* 54; and from the beginning to the end Cyprian confines himself to lamenting the fact of the schism, without entering upon a condemnation of the theory of the schismatics. On the other side, it has been shown above, that Novatian was not from principle opposed to the re-admittance of the lapsed; and this is furthermore proved by the letter of Dionysius of Alexandria to Novatian (Eusebius: *Hist. Eccl.*, VI. 45) and by Pseudo-Cyprian (*Ad Novatianum*, 14). The contest began as a merely personal conflict, and Cornelius proved the more fortunate. In the spring of 251, even before he could leave his place of refuge, and return to his congregation, Cyprian was, by the schism of Felicissimus, compelled to abate his rigor, and consent to the re-admittance of the lapsed. This step naturally placed him on the side of Cornelius, though Novatian and the confessors Maximus and Moses had hitherto been his supporters in Rome. He recognized Cornelius, though not in so precise and unqualified terms as the latter wished. Their friendship, however, soon became firmly cemented by the arrival of Novatus in Rome. Novatus was a zealous adherent of Felicissimus, and one of the most dangerous adversaries of Cyprian. For what reason he in Rome joined Novatian, though on the point in question he held the very opposite views, cannot now be made out; but the circumstance contributed much to bring Cornelius and Cyprian nearer to each other. In the summer of 251 the confessors left Novatian, and returned to the Catholic Church; not, as Cornelius says, deceived by the cunning, lies, and perjuries of the schismatical and heretical beast Novatian, but, as they say themselves, in order to restore peace and unity to the church. The loss was, nevertheless, of great effect on the position of the schismatic community in Rome. In other countries, quite a number of bishops rejected the laxer practice. Some joined Novatian, though without breaking with the church: others simply declared in favor of him. In Fabius of Antioch he found a very warm friend; but he died just before the great Oriental synod convened at Antioch, and the milder views were adopted by that assembly. Nevertheless, the schism gradually assumed very dangerous proportions in the East, the views of Novatian finding many adherents in Egypt, Armenia, Pontus, Bithynia, Cilicia, Cappadocia, Syria, Arabia, and Mesopotamia.

In the beginning of the controversy the question was not about the *casus mortis*, or the *sacrificati*, or the relation of the bishop to the presbyters and confessors, or the efficacy of penitence, etc. It is simply a stubbornly repeated calumny, that Novatian or his party ever declared penitence to be of no use; but, as the Roman-Catholic Church afterwards adopted the view that the excommunicated could not be saved, the calumny appears to have had its reason. Though all those questions were raised and answered during the progress of the schism, the true principle at stake in the controversy was that of the power of the keys. The great ruling party received its theory from Cyprian, though that theory was fully developed only in the West, and not until the time of Augustine. In a general way the party argued, that Scripture enjoined mercy and love; that the church could not abandon the lapsed to the world, to heresy, and to schism; that the granting of aid *in casu mortis* necessarily led further, as many dying recovered; that it was unjust to demand penitence without promising absolution, etc. But none of those arguments were decisive to Cyprian. His argument was, that, since salvation could be obained only through the church, every one who was definitely severed from her must necessarily perish. Consequently, to refuse the communion of the church to any one who had not definitely separated himself from her would be an anticipation of the judgment of God; while the re-admittance of a *lapsus* could in no wise prevent God from still refusing him salvation. On the other side, when Novatian considered it the right and the duty of the church to exclude forever all heavy sinners, and denied her power to give absolution to the idolater, it is apparent that his idea of the church, of the absolution of the church, of the right of the priest, in short, his idea of the power of the keys, is another than that held by his adversaries. The church is to him, not the *conditio sine qua non* for salvation, an institution educating mankind for salvation, but the congregation of saints, whose very existence is endangered if there is one single heavy sinner among its members. To him the constitution of the church, the distinction between laity and clergy, the connection with the clergy, that is, the bishop, are questions of secondary importance: the one question of prime importance, the one great question, is to be a saint in the communion of saints. The verdict on the respective worth and value of these two opposite movements depends upon the point of view from which it is given, — the demands of religion, or the demands of the time. It is unquestionable that the Novatians retained many most valuable remnants of old traditions; and their idea of the church as a communion of saints corresponds exactly to the idea prevalent in the first days of Christendom. But, on the other hand, to punish *libellatici* harder than adulterers and defrauders must seem to everybody an open injustice; and, in order to carry their point, the Novatians were very soon compelled to break with the whole disciplinary development during the last two or three generations. Indeed, the idea of the church as a community of saints could not fail ending

either in miserable delusion, or in bursting asunder the whole existing Christendom.

According to Socrates (*Hist. Eccl.*, IV. 28) and some later Cathari (see Eulogius in Photius: *Biblioth.*, 208, 280), Novatian suffered martyrdom. But the report is doubtful; and the acts, dating from the sixth century, are spurious. During the next two generations after the Decian persecution, the Church of the Cathari became consolidated. Many Montanist congregations joined it, especially in Phrygia. In constitution and doctrine the difference between the Catholic Church and the Church of the Cathari was very small. Besides the question of discipline, — which the Novatian bishop Asclepiades formulated thus, "For deadly sins the Catholics excommunicate clergymen, but we also laymen," — the question of the second marriage also acquired some importance, especially in regions formerly occupied by Montanists. Novatian himself never forbade it, and in the West it was generally allowed. With respect to the extension of the schismatic church, notice, for Spain, Pacian; for Gaul, the polemical work of Bishop Reticius of the fourth century; for Upper Italy, Ambrose (*De pœnitentia*); for Rome, where, in the fifth century, the Novatians had a bishop and many churches, Socrates (*Hist. Eccl.*, V. 14, VII. 9, 11); for Mauritania, Alexandria (where they also had a bishop and several churches), Syria, Paphlagonia, Phrygia, Bithynia, Scythia, etc., Socrates, Sozomen, and Theodoret. In Constantinople they had three churches; and Socrates gives the list of their bishops, with the principal events of their lives. At the Council of Nicæa the Novatian bishop Arius was present. He accepted the decisions of the council concerning the faith and the Easter controversy, and was treated with much regard by the council. But the emperor did not succeed in alluring him and his party back into the bosom of the church. Ten years later, however, when Constantine had somewhat changed his theological views, he placed the Novatians in rank with the Marcionites and Valentinians, forbade them to worship in public, closed their churches, and ordered their books to be burnt. During the Arian controversy the relation between the Novatians and the Catholic Church was generally good, as the former showed no inclination towards that heresy. But the danger was hardly over, before the Catholic Church began persecutions. In Rome, Innocent I. closed their churches, and Celestine I. forbade them to worship in public. In the East, however, the party lived on until the sixth or seventh century.

Lit. — Novatian was the first theologian of the Church of Rome who developed a comprehensive literary activity in the Latin language; but of his works, only his *De Sabbato*, *De Circumcisione*, and *De Trinitate* have come down to us. Of great importance for the history of the schism are the Letters of Cyprian, Eusebius (*Hist. Eccl.*, VI. 43–VII. 8.), Socrates (who was at one time suspected of having been a Novatian), the polemical work of Eulogius, of which large extracts are found in Photius (*Cod.* 182, 208, 280). Of modern representations, the best is still Walch: *Ketzerhistorie*, ii. 185–288. ADOLF HARNACK.

NOVATIANUS, NOVATUS. See Novatian.

NOVICE. See Novitiate.

NOVITIATE denotes the term of initiation and probation in a religious house before taking the vows. According to *Con. Trid.*, Sess. xxv. c. 15, *de regul. et mon.*, it shall last a full year or more: vows taken earlier are not valid. As long as the vows have not been taken, the novice has a right to go back into the world, and the monastery has no other claim on the property of the novice than what is necessary for the re-imbursement of its expenses. During the novitiate the novice cannot dispose of his or her property in favor of the monastery; and, if he or she dies, the monastery is not the heir.

NOWELL, Alexander, Dean of St. Paul's, and one of the most eminent ecclesiastics and preachers of the Elizabethan period; was b. at Read Hall, Whalley, County of Lancaster, 1507 or 1508; d. in London, Feb. 13, 1602. He was educated at Middleton, near Manchester, and at Brasenose College, which he entered at thirteen. He was the "chamber-fellow" of Foxe the martyrologist, and was made bachelor of arts in 1536. In 1543 he was appointed master of Westminster School, London, he being the second incumbent of that position; was licensed to preach in 1550; preached in some of the "notablest places and auditories of the realm;" and in 1551 received a stall at Westminster. He adopted the principles of the Reformation, and, at the accession of Mary, fled to the Continent, where he tarried at Strassburg and Frankfurt, in intimate intercourse with the exiles, who subsequently became eminent under Elizabeth. Returning to England at Elizabeth's accession, he was made archdeacon of Middlesex, and canon of Canterbury in 1560; was appointed one of the commissioners to visit several of the dioceses, and dean of St. Paul's. It was during his incumbency, on June 4, 1561, that the spire of the cathedral was burned. Nowell was henceforth regarded as one of the first scholars in the realm, and took a prominent part in all ecclesiastical matters. In 1563 he was chosen prolocutor of the convocation of Canterbury, and presided over those sessions which revised and settled the Articles of Religion. In 1565 he had a controversy with Dorman, who attacked Jewell's *Apology*. His services were in great demand on all public occasions and at the funerals of eminent men. He was chosen to make the first public announcement from the pulpit of the destruction of the Armada before the lord-mayor, aldermen, etc. Izaak Walton says Nowell was "noted for his meek spirit, deep learning, prudence, and piety," and mentions with sympathetic approval his devotion to angling, in which he is said to have spent one-tenth of his time. Nowell is the author of one or more catechisms, which were "allowed and approved" by Parliament. In 1563 *The Catechism* was presented to the upper, and a *Catechismus puerorum* to the lower, house of convocation. Whether these were identical, or two different catechisms (and in this case both written by Nowell), it is difficult to determine. Churton holds to the latter view. In 1571 a catechism by Nowell was printed in Latin. It was prescribed by Archbishop Parker to be taught; and it heads a list of books for the extirpation of heresy, which the University of Oxford prescribed in 1579. It is also probable that Nowell was the author of *The Church Catechism*. See

A Catechism written in Latin by Alexander Nowell, together with the same Catechism translated into English by Thomas Norton (with an appendix containing a sermon of Nowell, preached at the opening of Parliament, 1563), edited for the Parker Society by G. E. CORRIE, Cambridge, 1853. For Nowell's biography, see FULLER'S *Worthies of England;* CHURTON: *Life of A. Nowell*, Oxford, 1809.

NOWELL, Laurence, brother of the former, and Dean of Lichfield; entered Brasenose College, 1536; d. October, 1576. He was a learned Anglo-Saxon scholar, and left a dictionary of Anglo Saxon in manuscript.

NOYES, George Rapall, D.D., Unitarian, b. in Newburyport, Mass., March 6, 1798; d. in Cambridge, Mass., June 3, 1868. He was graduated at Harvard College 1818; studied theology there, and was licensed 1822; pastor at Brookfield and Petersham, Mass.; from 1840 till his death, Hancock professor of Hebrew and other Oriental languages, and Dexter lecturer on biblical literature in Harvard University. He was a fine scholar, especially in sacred philology, and published original translations, with notes, of Job (Cambridge, 1827, 2d ed., Boston, 1838), Psalms (Boston, 1831, 2d ed., 1846), the Prophets (1833–37, 3 vols., 2d ed., 1843), Proverbs, Ecclesiastes, and Canticles (1846), the New Testament, from Tischendorf's text (7th and 8th editions), 1868. The latter was complete in manuscript at the time of his death; but its publication was partly posthumous, as the proofs were read by its author only as far as Philippians. Dr. Ezra Abbot carried it through the press, and edited the remainder of the translation, appending a few notes. The text is divided into paragraphs, but not into verses, which are merely indicated by numerals upon the margin. The translation is characterized by critical exactness, good taste, and a reverent spirit.

NUMBERS. See PENTATEUCH.

NUN, NUNNERY. The word "nun" is most probably derived from the Coptic *nonnos* ("holy"), which in early mediæval Latin was applied both to monks (*nonnus*) and to nuns (*nonna*). Other appellations were *mona, monacha, monialis*, etc. Even in the first century of its history, the Christian Church had its female ascetics, as well as its male ones. They were called *virgines Deo sacratæ* ("virgins consecrated to God"), and lived with their families, though in retirement, and devoting themselves to practical piety in the service of the poor and the sick. They were consecrated by the bishop, who received their vow, and presented them with their peculiar garments, — the sombre-colored mantle, the veil, and the gold-embroidered head-dress (*mitrell*). The transition from asceticism to monasticism took place at the same time and in the same manner among the female ascetics as among the male ones, and associations of female ascetics, or nuns, occur in the times of Jerome and Ambrose. They stood under the supervision of the bishops, from whom they also received their rules. Their daily worship they performed in a domestic oratory, and only on Sundays they visited the neighboring church. In the sixth century, however, they obtained their own cloister-churches, in which service was performed by a special priest; and absolute or almost absolute seclusion from the world gradually became one of the most prominent features of female monasticism. At the head of the nunnery stood an abbess, a prioress, or a mother-superior. See MONASTERY.

NUNCIO. See LEGATE.

NUREMBERG, The Religious Peace of. At the close of the diet of Augsburg (Nov. 19, 1530), it was apparent that the emperor, Charles V., had decided to regulate the religious affairs of Germany according to his own will, even though it might be necessary to use armed force. Consequently, early in 1531, the Protestant princes met at Schmalkald, and concluded there an alliance for armed defence. In a short time, however, the situation was completely changed. The Protestant princes sought and found support in France; and the Turks, under Soliman, threatened to invade Hungary and Austria. Without the aid of the Protestant princes, the emperor could not hope to make any successful defence against the Turks; and in the spring (1532), he opened negotiations with them. Those negotiations led to the so-called "religious peace of Nuremberg" (July 23, 1532), by which the *status quo* was confirmed and guaranteed until a general council could be convened. For the Protestant cause, this peace was a decisive victory.

O.

OAK. There are six Hebrew words (אֵלָה, אַיִל, אֵלוֹן, אַלָה, אֵילָן, אֵילוֹן, from אִיל, אוּל, or אָלַר, "to be strong") thus interpreted from a root which means *strong*. There are three species of oak in Palestine, — *Quercus pseudo-coccifera*, *Q. ægilops*, and *Q. infectoria*. The *first* is the prickly evergreen oak, of which a fine specimen is "Abraham's Oak," near Mamre, which is twenty-three feet in girth; but the tree ordinarily is not higher than twelve feet: its leaf is like the holly's in shape, but smaller. The *second* is the Valonia oak, with a massive trunk, and great height. Of this kind were the famous "oaks of Bashan" (Isa. ii. 12, 13; Zech. xi. 2). Its acorns are very large, and are eaten by the poor; and their cups, which are used by tanners, are exported. This oak is found only in Northern Palestine, and east of the Jordan. The *third* kind is found, but rarely, in Samaria and Galilee.

Oaks play a part in the religious practices of Oriental and Occidental nations. Idols were made of oak (Isa. xliv. 14), and oaks marked places of sacrifice (Hos. iv. 13; Isa. i. 29), and also of burial (Gen. xxxv. 8; 1 Sam. xxxi. 13). To-day the evergreen oak is usually found near the Welies, or prophets' tombs. In the lands of the Goths and the Cossacks the oak was venerated, and Winfred excited intense horror by cutting down an enormous oak sacred to Thor. So in early Britain the Druids venerated the oak above all other trees. Oak-groves were their temples, and indeed the very name Druid probably means "oak." The oak was the symbol of the Supreme Being, — Hesus. The mistletoe, which grew upon the oak, represented man in his dependent state; and it was cut with imposing ceremony in December of each year.

OATES, Titus, the inventor of the famous Popish Plot; b. at London about 1619; d. in London, July 23, 1705. The son of a Baptist clergyman, he studied at Merchant Taylors' school and Cambridge, and entered the Baptist ministry; afterwards took orders in the Church of England; was a chaplain in the navy; and entered the Roman-Catholic Church, tarrying for some time in the Jesuit houses of Valladolid and St. Omer. He was expelled from these institutions for misconduct: but, while he was an inmate, he had heard of a meeting of Jesuits held in London; and "on his expulsion," as Mr. Green says, "this single fact widened in his fertile brain into a plot for the subversion of Protestantism and the death of the king." About this time (1678) there was a great deal of suppressed anxiety among the Protestants of England in view of the machinations and activity of the Roman Catholics, and the well-known sympathy with them of Charles II., and especially the Duke of York, heir to the throne. Oates took advantage of this state of the public mind, and claimed to have evidence of a huge Popish Plot for the extirpation of Protestantism. He brought the matter to the notice of the king, who probably smiled at it, and made public affidavit to the alleged facts before Sir Edmondsbury Godfrey, declaring he had been intrusted with letters touching the Jesuit plans. The excitement over the revelations was intense. Lord Shaftesbury, who had just been released from prison, for political reasons fell in with the popular feeling, and exclaimed "Let the treasurer cry as loud as he pleases against Popery, I will cry a note louder." The popular agitation was increased to frenzy by the murder of Godfrey, which was construed into an attempt to stifle the plot. The two houses of Parliament instituted an investigation of the matter. Five peers, including Arundel and Bellasys, were sent to the Tower. Patrols guarded the streets; chains were drawn across them, the houses supplied with arms, etc. Parliament at the end of the year (1678) passed a bill excluding Roman Catholics from both houses, which was left unrepealed for a century and a half. The excitement was beginning to subside, when one Bedloe, stimulated by the reward which had been offered, appeared on the scene, and again aroused the national frenzy to its former intensity by more circumstantial and aggravating revelations than those of Oates. He swore to a plot for the landing of an army and the massacre of the Protestants. Oates had been treated like a hero, and assigned rooms at Whitehall, with a pension of twelve hundred pounds. But a revulsion of public feeling took place after the execution of Stafford in 1680; and the Duke of York, whom he had severely accused, secured a verdict for defamation of character. Oates was condemned to pay a fine of a hundred thousand pounds, and sent to prison. On the accession of the duke to the throne, he was further punished by being put in the pillory, and whipped from Oldgate to Newgate, and from thence to Tyburn. It is said his back received seventeen hundred lashes. Taken back again to prison, he recovered; and, at the accession of William and Mary, the conviction of Oates was declared to have been illegal, and he was not only pardoned, but granted an annual pension of four hundred pounds.

There is no doubt that there was an intense activity on the part of the Roman Catholics to re-assert their supremacy in England in the latter years of the reign of Charles II. Not only the Duke of York, but Charles himself, sympathized with the movement. But that there was any well-defined conspiracy to land an army in England, and massacre the Protestants, is usually denied by historians, and Titus Oates declared a shameless impostor. See the histories of England, especially GREEN: *History of the English People*, iii. 421 sqq.

OATH. I. **In the Old Testament.** — Assertions by oath of the truth of a statement, and confirmations by oath of some promise given, or duty assumed, accompanied with appeals to God, and also with curses of one's self in case of falsehood or fraud, occur frequently and at all times in the history of Israel, both in private and public life (Gen. xxiv. 37, l. 5; Josh. ix. 15; Judg.

xxi. 5). In the courts, however, oaths were not so very often used. The law prescribed them only in the following cases: when a piece of property which had been deposited with somebody for safe keeping was lost, the depositary could by an oath clear himself of all guilt with respect to the loss; in the same manner any one suspected of having found and held some piece of property which had become lost could free himself from the suspicion; a wife accused of adultery by her husband could vindicate her honor by an oath; and, finally, the whole people, or all present, could be taken in oath for the purpose of discovering the secret perpetrator of some crime (Exod. xxii. 11; Lev. v. 1; Num. v. 19). Such an oath could, of course, be taken only in the name of the true God, the God of Israel: if taken in the name of any other God, it at once became open idolatry, as it *ipso facto* was an acknowledgment of that God (Jer. v. 7, xii. 16; Amos viii. 14). In everyday life the Hebrews generally swore by the life of Jehovah, whose principal attributes or special deeds were often mentioned on the occasion (1 Sam. xx. 42; 1 Kings ii. 23; Jer. iv. 2). Sometimes, however, they also swore by the life of the person addressed (1 Sam. i. 26), or by the life of the king (1 Sam. xvii. 55), or by something which was terrible, awe-inspiring, or dear to the speaker; and though such formulas or phrases were never recognized as legally valid oaths, but were simply considered as emphatic forms of speech, they became more and more frequently used by degrees, as the people became more and more careful in avoiding to pronounce the name of God. On solemn occasions the priest who administered the oath read the formula aloud, and he who was to take the oath simply answered, "Amen" (Num. v. 19–22). Generally the swearer lifted his right hand to heaven, to the throne of Him who was the witness of the truth and the avenger of the falsehood (Gen. xiv. 22; Deut. xxxii. 40); and thence the phrase, "to lift the hand," gradually became synonymous with "swearing" (Exod. vi. 8). Whether the Hebrew word נִשְׁבַּע ("to swear") has reference to any other symbolical customs connected with the oath cannot now be made out. Its root is שֶׁבַע ("seven"), and it may refer to the peculiar sacredness of that number: notice the offering of seven animals in the patriarchal period (Gen. xxi. 28), the seven witnesses and pledges of the Arabs (Herodot., 3, 8), the worship of the seven planets (Pausan., 3, 20, 9), etc. A special emphasis the oath received in the patriarchal days by placing "the hand under the thigh" (Gen. xxiv. 2, xlvii. 29). While in later times the Essenes refrained altogether from swearing (Josephus: *Bell. Jud.* 2, 8, 6), the Pharisees seem to have treated the oath with frivolous superciliousness. In later times women were not allowed to take an oath (Philo: *Op.*, ii. p. 274); but originally the law knew no such restriction (Num. v. 18, xxx. 4). See Stäudlin: *Geschichte der Vorstellungen vom Eide*, 1824. RÜETSCHI.

II. **In the New Testament.** — Among the subjects which Christian ethics has to treat is also the oath. It is sometimes treated in the chapter on truthfulness, as if the principal question were, whether by the oath truth was made still more obligatory to the Christian. But its proper place is in the chapter on our direct relation to God; and the principal question is, whether such a use of the name of God as is required by the oath is permitted.

James declares altogether against the use of oaths (v. 12), and a similar prohibition is given in the words of Jesus (Matt. v. 33–37). The passage has been differently interpreted; but, without destroying its true logical articulation, it can be construed only in one way. Over against the commandment of the old dispensation, not to swear falsely, Jesus places the commandment of the new dispensation, not to swear at all: and when, in his enumeration of the various formulas of oaths, he omits the direct appeal to God, he could do so without incurring the risk of being misunderstood, partly because his condemnation of all the usual indirect formulas involves a still severer condemnation of the direct one; partly because the latter was very little used among his hearers, the Jews, on account of their shyness for mentioning the name of God. If, however, the passage is thus interpreted as a definite prohibition of swearing, it comes into conflict with other passages of the New Testament. The words of Paul in Rom. i. 9, Phil. i. 8, Gal. i. 20, 1 Thess. ii. 5, and 2 Coll. i. 23, have certainly the character of the oath. And when Jesus condescends to answer the question of the high priest (Matt. xxvi. 63), though it is couched in the very formulas which were employed when oaths were taken in the courts, he allows his own words to assume the same character; not to mention that the passage Heb. vi. 16 could never have been written if swearing had been absolutely prohibited among the first Christians. But how is this contradiction to be solved? In exactly the same way as the contradictions between the other prohibitions of the Sermon on the Mount, — not to be angry, not to scold, — and the very actions of Jesus himself when in holy wrath he rebukes the Pharisees. Only when issuing from the lower egotistical affections and impulses of human nature, anger and reproach, etc., are forbidden; that is, under circumstances, which, for instance, would make an oath simple profane swearing. Quite otherwise when the same act is performed for the sake of the highest ethical interests; as, for instance, when the civil authorities demand an oath in order to reach the truth, and make justice safe.

In this way the doctrine of the New Testament concerning oaths was conceived by the Reformers of the sixteenth century. In many recent Protestant systems of ethics (Wuttke, Palmer, Schmid) the oath is considered as a necessary evil, — necessary on account of the moral state of the human race. When the Waldenses, the Bohemian Brethren, the Mennonites, and the Quakers absolutely reject the oath, it is not so much on account of a too literal conception of Holy Writ, as because of a shyness of conscience with respect to the awful responsibility of the act. J. KÖSTLIN.

III. **In Canon Law.** — The oath is not an invention of the State, but sprung spontaneously from the religious relation between man and God. Leaning, however, as it does in so many respects, upon religion, the State adopted the custom as a

means of ascertaining the truth (assertory oaths), and as a means of securing the fulfilment of duty (promissory oaths). But, on account of the religious origin and character of the institution, it was quite natural that the Church should exercise a considerable influence on its organization, and even wish to exercise a kind of control over its proceedings. Thus the mediæval Church not only developed her theological doctrines of oath into juridical propositions, which from the canon law were transferred to the civil law, but she also demanded that this whole sphere should be placed under her jurisdiction. The subject is principally treated in *Decretum Gratiani, Causa* XXII., the collection of decretals of Gregory IX., 2, 24, the *Liber Sextus*, and the Clementines. Of special interest is the decretal of Innocent III. (*c.* 26, *X. de jurejur.*), which, following Jerome, defines the proper use of the oath and its misuse under the three heads, — *veritas in mente, judicium in jurante*, and *justitia in objecto*.

The *veritas in mente* (the truthfulness of the will) excludes the so-called mental reservation, which gives to the oath a double meaning, — one in accordance with the words spoken; and another, perhaps directly opposite, in accordance with some interpretation put on them, for God is a *duplicitatis aspernator*, and recognizes as valid only that meaning of the oath which is directly represented by the words spoken. It also follows that a forced oath, or an oath based on some palpable error or misunderstanding, is invalid. The *judicium in jurante* (the proper understanding of what the oath means) excludes children, insane persons, drunkards, and such persons as have been convicted of perjury, from taking an oath. It also follows with logical necessity that a person who has no faith in God, and stands in no religious relation to God, cannot take an oath. The *justitia in objecto*, finally, demands that the object of the oath must not be sinful, encroaching upon other men's rights, or compelling to acts otherwise forbidden, in which cases the oath becomes a *perjuriam*, to be punished with ecclesiastical penalties. But as, in most cases, the Church is the only competent judge of the *justitia in objecto*, she alone has the power of cancelling an oath (*relaxatio juramenti*). See Göschel: *Der Eid*, etc., Berlin, 1837; Strippelmann: *Der Gerichtseid*, Cassel, 1855–57, 3 vols. SCHEURL.

OBADI'AH (עֹבַדְיָה, "servant of Jehovah"), the smallest book of the Old-Testament canon. Nothing whatever is known about the prophet's life. Tradition, however, was busy in filling up the gap, and represented him as a converted Idumæan (Carpzov: *Introd.*, iii. 338), or as born in Shechem, a pupil of Elijah, "the third captain of fifty" (2 Kings i. 13), whom Elijah spared, and husband of the woman whose cruse Elisha blessed. (See Delitzsch: *De Habacuci proph. vita atque ætate*, p. 60.) The prophecy is directed against Edom, and declares it to be God's intention to destroy it (Obad. 1–9), announces as the reason Edom's act of violence upon Jacob (10–16), and portrays the future triumph of Judah over all his enemies, and especially Edom (17–21). This vision into the future includes a reference to the Messianic kingdom, as is especially evident from the last words, "the kingdom shall be the Lord's." The main question concerns the date of the prophecy, and has given rise to much difference of opinion. Passing by the view of Augusti, Krahmer, Ewald, and others, that Obadiah is a reproduction of an older prophecy, some, as Hofmann (*Weissag. u. Erfüll.*, i. 201), Delitzsch, and Keil, regard it as the oldest of the prophetical books, and written before Joel, under Joram, between 889 and 884 B.C.; others, as Jäger, Caspari, and Hengstenberg, refer it to the reign of Jeroboam II. or Uzziah; and others still, as Aben Ezra, Luther, Schnurrer, Rosenmüller, De Wette, Maurer, etc., hold the prophet to have been a contemporary of Jeremiah. Hitzig held the view that he was an Egyptian Jew, who wrote, 312 B.C., in view of a campaign Antigonus was reported to have undertaken against Petra. The settlement of the question depends upon whether the prophet looks upon the occupation of Jerusalem (ver. 11) as a thing of the past or the future. If he regarded it as a thing of the future, he may have had the occupation by Nebuchadnezzar in view; but it is difficult, on this supposition, to explain verse 21. On the general supposition that he regarded the occupation of the city as a thing of the past, the reference can hardly be to (1) the occupation of Nebuchadnezzar, for the prophet speaks in a tone of warning (ver. 12 sqq.), and was evidently used by Jeremiah (xlix. 7–22); nor (2) the occupation under Ahaz (2 Chron. xxviii. 5 sq.), for it was Syrians and Ephraimites who overran Judah on this occasion; nor (3) the occupation under Amaziah by Jehoash, king of Israel (2 Kings xiv. 13 sq.), for Obadiah speaks of foreigners as the invaders; but (4) the occupation in Jehoram's reign (2 Chron. xxi. 16, 17). Joel could only have had this event in mind when he charged the Philistines and Syrians with selling the Jewish captives to Edom, and Obadiah's language resembles Joel's (comp. Joel iii. 19, Obad. 10; Joel iii. 3, Obad. 18; Joel iii. 7, 14, Obad. 15; Joel ii. 32, Obad. 17). Joel seems to have prophesied under Jehoash (877–838 B.C.); and it is probable that Obadiah prophesied before him, but not more than twenty years earlier. Obadiah's language also favors this early date; for, as Umbreit has said, "It comes as from the clefts of the rocks. It is hard and rude, There is no refinement of expression, no ornament and figurative description. It is as if the prophet had hewn his prophecy into the rock of Selah."

Lit. — Leusden: *Obadias ebraice et chaldaice, una cum Masora magna et parva, et cum trium præstantissimorum Rabbinorum, scilicet Schelomonis Jarchi, Aben Esræ, et D. Kimchii commentariis explicatus*, Ultraj., 1657; Pfeiffer: *Com. in Obad., exhib. versionem latinam et examen com. Abarbanelis*, Viteb., 1666, 1670; Schnurrer: *Diss. Phil. in Obad.*, Tübingen, 1787; Venema: *Lectiones in Obad.* (edited by Lotze), Utrecht, 1810; Krahmer: *Observv. in Obad.*, 1833; Caspari: *D. Prophet Obadja*, Leipzig, 1842 (important); Delitzsch: *Wann weissagte Obadja*, in Rudelb. u. Guericke's *Zeitschrift*, 1851, pp. 91 sqq. [The Commentaries of Ephraem Syrus, Jerome, Luther, Kleinert, in Lange's *Commentary*, translated, with additions, by G. R. Bliss, New York, 1875; Prebendary Meyrick, in *Speaker's Commentary*, London and N.Y., 1876; W. Randolph: *Analytical Notes on Obadiah and Habakkuk*, Lond., 1878; also Jäger: *Ueber d. Zeitalter Obadja's*,

Tübing., 1837; A. Johannes, Würzburg, 1885. See Minor Prophets.] Nägelsbach (Volck).

OBEDIENCE OF CHRIST, The, to the will of the Father, is represented as *obedientia activa et passiva,* — *active* in his doing, and *passive* in his suffering. To each has been ascribed a separate value in relation to his redemptive work. But the distinction, although scriptural in idea, is somewhat artificial. As Van Oosterzee says, "The very doing of the Lord was also, to a certain extent, a suffering; his suffering, on the other hand, in some respects, his highest form of action. His obedience is as the coat without seam, which may not be rent, and either avails wholly, or not at all, for him upon whom it is conferred." Hence, as Charles Hodge says, "This distinction is not so presented in Scripture as though the obedience of Christ answered one purpose, and his sufferings another and a distinct purpose. The same effect is ascribed to the death or sufferings of Christ and to his obedience, because both are forms or parts of his obedience or righteousness, by which we are justified. In other words, the obedience of Christ includes all he did in satisfying the demands of the law." See Van Oosterzee: *Christian Dogmatics*, p. 552; Hodge: *Systematic Theology*, vol. iii. p. 143.

OBER-AMMERGAU, a village of twelve hundred inhabitants in Upper Bavaria, forty-six miles south-west of Munich, and in the valley of the Ammer. The principal industry is wood-carving. The fame of the village is due entirely to the Passion Play, which is given there every ten years, in discharge of a vow made under these circumstances: —

"In the year 1633 there raged in the neighborhood of Ammerthal ('valley of the Ammer') a deadly plague, which threatened to depopulate the districts infected. The Ammerthalers took every precaution to protect their valley from the dread contagion, but without avail. A native of Ammerthal, who worked during the summer in Eschelohe [an infected place] as a day-laborer, evaded the quarantine, and entered the valley by a secret path, in order to celebrate among his family an annual church festival. He carried the infection with him, and on the second day after his arrival he was a corpse. In three weeks eighty-four of the small community were carried off; and the mourning and terrified survivors, despairing of human succor, made their supplication to God, and registered a solemn vow, that if he heard their cry, and removed the plague, they would represent every ten years, 'for thankful remembrance and edifying contemplation, and by the help of the Almighty, the sufferings of Jesus, the Saviour of the world.' The prayer was heard; 'for not a single person died of the plague after the vow was made, though many were infected with it.' In the following year the first fulfilment of the vow was made, and the second in 1644, and so on decennially until 1674. It was then thought better to divide the representations decennially. Accordingly, the next representation was in 1680; and it has been acted regularly every ten years from that date downwards" (*MacColl*, pp. 42, 43, and viii.).

But the present Passion Play is very different from the rude performance once given. Down to 1830 it was always acted in the churchyard. It is now given upon a stage, in a building built especially for it, and which seats forty-five hundred. The performance is introduced, and accompanied at intervals, by music, and is, on the whole, one of the most elaborate theatrical representations in existence. Every dweller in Ober-Ammergau is liable to be called upon to play; and the preparatory drilling consumes much time in the years next preceding the decennial performance. The credit of the present play is due to Ottmar Weis (d. 1843), a monk of the Ettal monastery in the neighborhood, and subsequently pastor, to his pupil Anton A. Daisenberg, and to Rochus Dedler (b. 1779, d. 1822), who for the last twenty years of his life was the schoolmaster at Ober-Ammergau. The present play is modelled upon the Greek drama, and therefore the chorus is an integral part of it. It comprehends the events of our Lord's life from Palm Sunday to Easter. The text is mainly scriptural; every word attributed to our Lord or to his disciples, friends, and foes, during the week referred to, being interwoven in the text. The principal players are persons of local consequence and of high character; and there is no doubt that the villagers themselves and the peasants around regard the Passion Play as a solemn religious rite. It is therefore fitly introduced by the sacrament of the Lord's Supper, which is administered to the players and to the majority of the intending spectators very early on the day of the play. The acting, considering the limited education of the players, is marvellously realistic. Of late years much money has been spent upon costumes, sceneries, and stage properties. The number of players is said to be about six hundred, but this includes many children. The *tableaux vivants*, which are illustrations of the historical allusions in the chorus, are particularly fine, being revelations respecting the possibilities in *tableaux*. The interest of the play centres, of course, in the character of Christ. Shocking as the bare thought of such a representation is to the reverent mind, the dignified bearing of Joseph Maier, who played the part in 1870–71 and 1880, goes far to reconcile the spectator to the possibility of its being given without conscious blasphemy. The play was given more than thirty times from May 17 to Sept. 26, for many weeks three times. The performances last from eight to five, with an intermission of an hour and a half.

The Ober-Ammergau Passion Play has been suffered to pursue a nearly untroubled course. Permission to give it has to be obtained from the King of Bavaria, who has always readily given it. In 1780 it was the only passion play allowed in Bavaria, and in 1810 it triumphed over even ecclesiastical opposition. The profits, which are of course very large, since the throng of visitors numbers thousands, are religiously devoted to charitable purposes after the payment of a small sum to the players. The charges of admission are very moderate, ranging from one to eight *marken* (twenty-five cents to two dollars). Altogether the Passion Play is a curious, and in its way a unique, relic of the piety of the middle ages. Its days are probably numbered, for a secular spirit among the players would be fatal to it, and destroy the simple piety out of which it sprang. Those who have seen it once would not care to see it in any other place.

In New-York City two attempts have been made (1881 and 1882) to perform a passion play, in imitation of that given in Ober-Ammergau; but such a proceeding was severely criticised by the reputable press, and vigorously opposed by prominent citizens, and finally prohibited by the mayor

of the city, on the ground that it was prejudicial to good morals and obnoxious to the religious community.

LIT. — The text of the Passion Play in an English translation was published (in London, 1871) as part of a volume containing numerous photographs of the place, the players, and the play. A good description of the play is given by Rev. M. MacColl: *The Ober-Ammergau Passion Play*, London, 1880.

OBERLIN, Jean Frédéric, the pastor and Reformer of the Steinthal, a "saint of the Protestant Church" (Hase); was b. at Strassburg, Aug. 31, 1740; d. at Fonday in the Steinthal, after a pastorate of sixty years, June 1, 1826. After studying at the gymnasium and university of Strassburg, he gave private instruction for several years, and was appointed pastor of the Steinthal in 1767. The Steinthal (Ban-de-la-Roche) is a barren tract on the borders of Alsace and Lorraine, whose population early accepted the Reformation. Oberlin entered with enthusiasm upon his work among this poor and ignorant people, and gave himself up to elevating their condition with an unselfishness worthy of all admiration. He was a man of imposing and military bearing, iron health, much will-power, and a religious devotion bordering sometimes on fanaticism. He soon married Fräulein Witter, a daughter of one of the Strassburg professors, who died in 1783.

Oberlin was active in promoting both the spiritual and temporal welfare of the people. He built schoolhouses; introduced improved methods of agriculture; went at the head of the people with spade and hoe to build roads, and erect bridges; established stores, savings-banks, and agricultural associations for the distribution of prizes; induced the heads of factories to remove to the Steinthal, etc. Liberal himself, he was very successful in exciting the liberality of others for his enterprises, even beyond the limits of his parish. In the pulpit and as a pastor his influence was patriarchal. His sermons were distinguished by unbounded sympathy for the needs of his hearers, and simplicity. Three sabbaths he preached in French, the fourth in German. Three-tenths of his income he devoted to benevolent objects; and sold his silver, and donated it to the missionary committée, as soon as he heard of the interest in missions at Basel. He was tolerant in spirit, and admitted Catholics to the Lord's Table. He shared the views of Lavater and Jung-Stilling about eternity, hung up a map of heaven in his church, had much confidence in the lot, and denied the doctrine of everlasting punishment.

Oberlin welcomed the French Revolution, and saw in it the little stone destined to break the power of antichrist; that is, the aristocracy and the clergy. The national festivals he celebrated with his congregation with great pomp. He declared himself an enemy of royalty, and recognized, without any limitations, the sovereignty of the people. Oberlin's church was closed for a time; but he preached in the open air, and cared generously for all who fled to the Steinthal for refuge. His merit was recognized. On the 16th Fructidor, year 2, the National Assembly passed a vote of thanks. When the allied armies invaded Alsace, his name secured immunity for the Steinthal from military oppression; and in 1819 he received the medal of the Legion of Honor. Celebrated men visited him, and Lavater maintained a correspondence with him. He lies buried under the shadow of the church at Fonday, but will continue to be remembered in the Protestant Church as a man who combined humanitarian activity with mystical piety, and bore witness to the omnipotence of Christ's love at a time when that love had grown cold in many hearts. He was the first foreign member of the London Bible Society, and took a deep interest in its work. See LUTTEROTH: *Notice sur Oberlin*, Paris, 1826; SCHUBERT: *Züge aus. d. Leben O.*, 4th ed., Nürnberg, 1832; SARAH ATKINS: *Memoirs of Oberlin*, London, 1849; STÖBER: *Vie de Oberlin*, Strassburg, 1831; BODEMANN: *Oberlin nach s. Leben u. Wirken*, Stuttgart, 1855, 3d ed., 1879; SPACH: *Oberlin*, Strassburg, 1868; [Mrs. JOSEPHINE BUTLER: *Life of Jean Frédéric Oberlin*, London, 1882]. HACKENSCHMIDT.

OBERLIN THEOLOGICAL SEMINARY is a department of Oberlin College, supported partly from the general fund, and partly by special endowment. In the First Annual Report of the college, issued in 1834, a theological department is spoken of as a hope to be realized ultimately. During that year a large number of students in Lane Theological Seminary, Cincinnati, became dissatisfied, because the trustees of that institution refused them liberty to discuss the subject of slavery, and withdrew in a body. At this time Rev. Charles G. Finney was at the height of his influence in New-York City, and had just withdrawn from the presbytery to be installed pastor of the Broadway Tabernacle Church. Arthur Tappan proposed to Mr. Finney that he go to some point in Ohio, and take charge of the education of these students. Rev. Asa Mahan, a Presbyterian pastor of Cincinnati, and one of the trustees of Lane, was elected president of Oberlin, and Professor John Morgan of Lane was elected to the chair of New-Testament literature. These students agreed to go to Oberlin if President Finney would accept the chair of theology there. He accepted, and they went. The Catalogue of 1835 reports 35 theological students on the ground; in 1840 the number was 64; in 1883, 44. The number of alumni in 1882 was 370.

The seminary is provided with a commodious and elegant building, containing chapel, lecture-rooms, reference-library, and private rooms for seventy students. Members of every denomination are welcome. Applicants for admission are expected to furnish satisfactory evidence of Christian character, and of such scholarship as will enable them successfully to pursue the course. The majority of the students have always been college graduates. The Bible is studied in the original languages.

The professors are not compelled to sign a creed, but are elected by the trustees from such as are known to be in sympathy with evangelical faith, and with the traditional interest of the founders of the institution in the active promotion of religion and of moral reforms. So far the professors have all been Congregationalists, and the theology taught has been New-School Calvinism of the Edwardean type. (See NEW-ENGLAND THEOLOGY.) For details of this the-

ology, see *Oberlin Quarterly Review*, 1845–50; *Oberlin Evangelist*, 1839–63; FINNEY'S *Systematic Theology*, London, 1851, abridged, Oberlin, 1878; *Memoirs*, written by himself, *Revival Lectures*, and several volumes of sermons; MAHAN on *The Will*; FAIRCHILD'S *Moral Philosophy*; COWLES'S *Commentaries on the Bible*; WRIGHT'S *Logic of Christian Evidences*, *Studies in Science and Religion*, *Relation of Death to Probation*; MORGAN'S *Holiness Acceptable to God*, and *Gift of the Holy Spirit*, with articles in *Bibliotheca Sacra* by WRIGHT on *Infant Baptism* (vol. xxxi. pp. 265 sq., 545 sq.) and on *Finney's Theology* (vol. xxxiii. pp. 381 sq., xxxiv. pp. 708 sq.), by MORGAN on *The Atonement* (vol. xxxiv. pp. 632 sq., vol. xxxv. pp. 114 sq.), by FAIRCHILD on *The Nature of Sin* (vol. xxv. pp. 30 sq.), also on the *Doctrine of Sanctification*, in *Congregational Quarterly*, April, 1876.

Faculty in 1883. — President James H. Fairchild, D.D., Theology and Moral Philosophy; Rev. Judson Smith, D.D., Church History and Positive Institutions, and Lecturer on Modern History; Rev. John Morgan, D.D., Emeritus Professor of New-Testament Literature and Biblical Theology; Rev. William G. Ballantine, Old-Testament Language and Literature; Rev. G. Frederick Wright, New-Testament Language and Literature; Rev. Albert H. Currier, Sacred Rhetoric and Pastoral Theology; Rev. William B. Chamberlain, Instructor in Vocal Music and Elocution; Rev. A. Hastings Ross, Special Lecturer on Church Polity. G. FREDERICK WRIGHT.

OBERLIN THEOLOGY. See FINNEY, C. G.

OBLATION. See OFFERINGS.

OCCAM, William (Gulielmus Occamus, or Ochamus), b. about 1280, in the village of Occam (Ockham, or Oksham), in the county of Surrey, Eng.; d. in Munich, April 10, 1347 (or 1349). As the principal source to his life (the *pars* iii. *tract.* 8, of his *Dialogus in tres partes distinctus*) has perished, many details, especially of his earlier life, are very uncertain. He is said to have studied at Merton College, Oxford, and to have obtained in 1300 the archdeanery of Stowe in Lincolnshire, besides other ecclesiastical benefices, which, however, he resigned on entering the order of the Franciscans. Shortly after, he went to Paris, where he studied under Duns Scotus, began to teach philosophy and theology himself, and acquired the surnames of *Venerabilis inceptor*, *Doctor singularis et invincibilis*, *Princeps et caput nominalium*. As the reviver of nominalism, and breaking completely with the opposite doctrine of realism, which had been sole ruler in philosophy since the days of Anselm and the Victorines, he encountered much resistance. In 1339 his views were even forbidden to be taught in the university of Paris. But he also found many enthusiastic friends, such as Marsilius of Padua, Jean of Jandun, John Buridan, and others. At what time he returned to England is not known; but in 1322 he was provincial of his order there, and as such he became implicated in controversies much more dangerous than those his philosophy had caused. It is not probable that he took any part in the quarrel between Philip the Fair and Boniface VIII. The *Disputatio inter clericum et militem* is, at all events, not by him. But at the general Franciscan convention at Perugia, in 1322, he, together with the general, Michael of Cesena, and the brother, Bonagratia of Bergamo, vindicated, against the decision of the Pope, the strict view of the order, that Christ and the apostles had never held property. They were all three summoned to Avignon; and, as they would not yield, they were kept in prison there for four years (1324–28). Finally, a formal process was instituted against them; but in the night of May 25, 1328, they succeeded in escaping, and fled to Italy, where they were well received by the emperor, Lewis the Bavarian, and his antipope, Nicholas V. When the emperor, in 1330, was compelled to leave Italy, and retired to Bavaria, Occam and his fellow-sufferers followed him, and settled in Munich. There he spent the rest of his life, developing a most astonishing literary activity, directly attacking the Pope and the Papacy. As time went on, however, he became more and more lonesome (some of his friends died, others made their peace with the Pope), and lonesomeness finally made him more pliant. He made overtures for reconciliation, and they were eagerly accepted; but it is uncertain whether he ever signed the formula of recantation demanded by the Pope. See WADDING: *Ann. Ord. Min.*, Rome, 1650, viii. 2; and JACOBUS DE MARCHIA, *Dialogus contra Fraticellos*, in BALUZE, *Miscell.*, who denies it.

Occam was a critic by nature. From a criticism of the reigning realism in philosophy, he went on to a criticism of the dogmatical tradition of the church, and thence to the criticism of the ecclesiastico-political views of his age; always free, sharp, consistent, and yet pious, orthodox to stiffness, ascetic even to fanaticism; always clear and precise in his fundamental conceptions, but lengthy and heavy in his dialectical exposition; sometimes flashing like lightning, but often obscure on account of abstruseness and subtlety. Of his philosophical works, which have great interest for the history of mediæval philosophy, but are only imperfectly known, the principal are, *Expositio aurea*, Bologna, 1496, a series of commentaries on Porphyry and Aristotle, and containing a full representation of his logic and dialectics; *Summa logices*, Paris, 1448, Bologna, 1498, Venice, 1508, Oxford, 1675; *Major summa logices*, Venice, 1521, etc. From his philosophy followed his theology as a natural consequence. The reality of the *universalia* he denied (*ante rem, in re, post rem*); but, when the thing and the idea are not equally real, that absolute congruity of reason and faith, of science and religion, always presupposed by realism, must be an illusion. From this premise Occam subjected the dogmas of the church to a most scorching criticism; not, by any means, for the purpose of overthrowing them, or weakening their influence, but simply in order to show that the two spheres — that of experience and that of authority — are so absolutely different, that the principles by which the one is ruled are entirely inapplicable to the other. His principal theological works are, *Quæstiones earumque decisiones*, Lyons, 1483, and often; *Quodlibeta septem*, Paris, 1487, Strassburg, 1491; *Centilogium*, Lyons, 1494, a collection of piquant examples rather than abstract problems; *De sacramento altaris*, Strassburg, 1491, Venice, 1516, etc. But by far the most numerous, and, in historical respect, also the most important, group of his writings is the ecclesiastico-political, called forth by the contro-

versy between the Franciscan order and the Papacy, and the contest between the emperor, Lewis the Bavarian, and the popes John XXII., Benedict XII., and Clement VI. The maxim resulting from his theological criticism, that, in the Christian Church, the highest, the absolute authority is vested in the Bible, led him to a crushing criticism of the manifold pretensions, dogmatical and political, made by the Pope. As above mentioned, the *Disputatio inter clericum et militem* is not by him. Of undoubted genuineness are, *Opus nonaginta dierum*, written in ninety days, between 1330 and 1332, against the decision of John XXII. in the property question, afterwards incorporated with the third part of his *Dialogus*, first printed at Lyons, 1495; *Tractatus de dogmatibus Johannis XXII.*, written in 1333–34, against a sermon of the Pope on the state of the departed souls before the resurrection, afterwards incorporated with the second part of his *Dialogus*. *Compendium errorum Joannis XXII.*, Paris, 1476, Lyons, 1495, written between 1335 and 1338, after the death of the Pope; *Epistola defensoria*, Venice, 1513; *Decisiones octo quæstionum*, written after 1339, first printed at Lyons, 1496, and answering the questions, whether the highest spiritual and the highest secular power can be united in one person, whether the secular power has its origin directly from God, whether the Pope has the power of jurisdiction also in secular matters, etc.; *Dialogus in tres partes distinctus*, his chief work in this line, written probably in 1342–43, first printed in Paris, 1476, 2 vols. fol., but not complete; *De jurisdictione imperatoris in causis matrimonialibus*. *De electione Caroli*, etc. A collected critical edition of Occam's works does not exist (several of them are still in manuscript); nor has there been written any satisfactory monograph on his life and doctrines, though the latter exercised so decisive an influence in the period of the Reformation, especially on Luther. WAGENMANN.

OCCASIONALISM. See MALEBRANCHE.

OCCUM, Sampson, converted Indian, and Presbyterian missionary among the Indians; b. at Mohegan, New-London County, Conn., about 1723; d. at New Stockbridge, N.Y., July 14, 1792. He was converted in 1739–40; ordained Aug. 29, 1759, by the Suffolk Presbytery, Long Island, having previously for many years taught school among the Indians. He was the first Indian minister to visit in England, which he did in 1766 to raise money for Dr. Wheelock's Indian charity school. His labors as missionary were principally in New-York State. His account of the Montauk Indians is in the *Massachusetts Historical Society's Collections*, 1st ser. x. 106.

OCHINO, Bernardino, one of the Italian Reformers; b. in Siena, 1487; d. at Schlackau, Mähren, 1565. His classical education was very imperfect, so that he knew no Hebrew and little Greek. He entered the strictest order of the Franciscans, and in 1534 joined the still stricter order of the Capuchins. He became an earnest preacher, and his eloquence won for him a very extensive reputation. In 1536 he preached the Lenten sermons at Naples; and Charles V., who heard them, said, "This man could move the stones themselves." In this city he came in contact with the Spanish mystic, Juan Valdez, and formed the friendship of Peter Martyr. His preaching in Venice and other cities was attended by such large crowds, that the churches could not hold the people. Honors were heaped upon him. Paul III. chose him for his confessor, and in 1538 the Capuchins at Florence elected him general of their order. He was accused of heresy in Naples, where he preached in 1540, — laying emphasis upon justification, and ignoring indulgences, purgatory, etc, — but was, notwithstanding, chosen a second time general of the Capuchins in 1541. Venice now became the scene of his labors; and it was probably here that he wrote his *Dialogi VII. sacri, dove si contiene, nel primo dell' inamorarsi di dio*, etc. (1542). He was cited to appear in Rome, and started on the journey to obey the summons, but at Florence was induced by Peter Martyr, who was himself about to leave Italy, to flee the country. Hurrying to Ferrara, he received letters from the Duchess Renata, and speedily left the country, arriving at Geneva in October, 1542. He here preached to the Italian fugitives. His life was severe and pure, and won from Calvin (letter to Farel, October, 1543) the praise that Ochino was a "great man in every respect." Not forgetting Italy, he published in this city six volumes of Italian sermons (*Prediche*, 1542–44, 2d ed., Basel, 1562). Twenty-five of these were published in an English translation at Ipswich, 1548. These sermons are simple, pungent, and evangelical.

In 1545 Ochino went to Augsburg, where he ministered to the Italian congregation. In 1547 the emperor demanded that he should be delivered up; but, with the connivance of the authorities, he escaped to Strassburg, where he met Peter Martyr, and started with him for England. He became the pastor of the congregation of Italian refugees in London. A work appeared under his name in London, 1549, with the title, *A trajedy or dialogue of the unjust usurped primacy of the Bishop of Rome*. At the accession of Mary, he fled to Geneva, which he was obliged to leave on account of public utterances in which he expressed disapproval of the execution of Servetus. He went to Zürich. About this time he published two volumes on the Lord's Supper, — *Sincerœ doctrinœ de cœna Domini defensio contra libros tres J. Westphali*, Zürich, 1556, and *Disputa intorno alla presenza del corpo di Giesu Cristo nel Sacramento della cena*, Basel, 1561. He advocated the Calvinistic view, but his views were beginning to assume a Socinian tinge. His catechism (*Il Catechismo, overo institutione christiana*, Basel, 1561) contains many speculations ill fitting a book of its character; but in his *30 Dialogi in duos libros divisi, quorum primus est de Messia, secundus est, cum de rebus variis, tum potissimum de Trinitate* (Basel, 1563) different doctrines about Christ's person and work, and the Trinity, were treated in the style of a dialogue, and many doubts thrown out in regard to Christ's satisfaction and the Trinity. He also treated the subject of marriage in such a way as to incur the charge of favoring polygamy. It cannot be said that he denied any of the truths of Christian theology or ethics, but he had evidently fallen into a doubting condition of mind. This work was the occasion of Ochino's banishment from Zürich. Long before, Calvin had conceived suspicions of his orthodoxy. He went to Nürnberg, then to Cracow, but fell under

the decree (Aug. 6, 1564) banishing all foreigners who were not Catholics from Poland, and died on his return to Germany. He was a man of splendid gifts, but died a victim of the intolerance of the day and his own brooding. Later writers, Zanchi (*De tribus Elohim*, Neustadt, 1589) and Sandius (*Bibl. Antitrinitar.*), regarded him as one of the chief founders of the antitrinitarian school. Beza refuted his discussion of polygamy in his *Tractatus de polygamia* appended to his *De repudiis* (Geneva, 1567).

Among Ochino's works not already mentioned are *Apologi nelli quali si scuorpano gli abusi*, etc., Geneva, 1544; an Italian exposition of Romans (Geneva, 1545) and Galatians (Augsburg, 1546). For his life, see BAYLE: *Dictionnaire;* STRUVE: *De vita . . . B. Ochini*, in the *Observat. select. Halens.*, iv. 409 sqq., v. 1 sqq.; BÜCHSENSCHÜTZ: *Vie et écrits d. B.O.*, Strassburg, 1871; BENRATH: *B. Ochino von Siena*, Leipzig, 1875, [Eng. trans., New York, 1877; and MCCRIE: *History of the Reformation in Italy*]. C. SCHMIDT.

OCTAVE, a term belonging to the Liturgy of the Roman-Catholic Church, denotes the celebration of the great Christian festivals — Easter, Pentecost, Christmas, and Epiphany — during eight consecutive days, with a special emphasis on the first and the last. The missal prescribes a special prayer for each day, and for the last a special service. The arrangement was evidently borrowed from the Jewish celebration of Easter and the Feast of Tabernacles. The English Church has retained the arrangement so far as to prescribe the "preface" proper to Christmas Day, Easter Day, Ascension Day, and Whitsunday, for the seven days immediately following them.

ODENHEIMER, William Henry, D.D., b. at Philadelphia, Aug. 11, 1817; d. at Burlington, N.J., Aug. 14, 1879. He was graduated at the University of Pennsylvania, 1835; took holy orders; was rector of St. Peter's, Philadelphia, 1840; and consecrated bishop of Northern New Jersey, Oct. 13, 1859. He wrote, among other works, *The Origin and Compilation of the Prayer-Book*, New York, 1841; *Essay on Canon Law*, 1847; *Jerusalem and its Vicinity*, Philadelphia, 1855. See *Sermons, with an Introductory Memoir edited by his Wife*, New York, 1881.

ODILO, St., fifth abbot of Clugny; b. in Auvergne, 962; d. at Louvigny, Jan. 1, 1049; ruled his monastery with such a success that even bishops are said to have resigned their sees in order to become monks at Clugny. He wrote a life of his predecessor, St. Moieul, and also one of St. Adelhaid, the wife of Otho I., found in *Bibliotheca Cluniensis*. His own life was written by JOTSALD, in *Act. Sanct. Jan. 2.*

ODO, St., second abbot of Clugny; b. in Maine, 879; d. at Tours, 943; carried through the severest rules in all the monasteries connected with Clugny, but contributed thereby immensely to the prosperity of the institutions. He wrote, besides some sermons, *Tractatus de reversione B. Martini*, and *Collationes* on the sacrament of the Eucharist, found in *Biblioth. Cluniensis* and *Bibl. Max. Patr.* (Lyons), xvii., together with his own life, written by JEAN LE MOINE. His works were published also by MIGNE: *Patrol. Lat.*, tom. 133, reprinted, Paris, 1881.

ŒCOLAMPADIUS, John, the distinguished Reformer of Basel, whose real name was Hussgen (Heussgen); was b. 1482, in Weinsberg, a town in the present kingdom of Würtemberg; d. Nov. 24, 1531, at Basel. There are several illustrations in the period of the Reformation, that the Lord delights to send out his disciples in pairs when he has a great work to accomplish. Luther stood side by side with Melanchthon, Calvin with Beza, and Œcolampadius with Zwingli; and, although the last two belonged to different churches, they were intimately associated together as friends, and participants in a common work. The life of Œcolampadius falls into two periods, — his development into the Reformer (1482–1522), his reformatory activity (1523–31).

His parents were people of means; his mother, a pious and benevolent woman. After studying at Heilbronn, he followed his father's wishes, and went to Bologna to study law. The merchant to whom his money was confided misappropriated it; and, for this and other reasons, he returned home, determining to exchange the law for theology. In 1499 he entered the university of Heidelberg; and, although he rather avoided the Scholastic theology, he studied Thomas Aquinas, and especially Gerson and Richard of St. Victor. In 1503 he received the bachelor's degree, and was appointed by the elector Philip tutor to his younger sons. Discontented at the electoral court, he returned to Weinsberg, where his parents, following a prevalent custom, established an ecclesiastical position for him out of their own means. It was while occupying this place that he delivered his sermons on the seven words of the cross, which were published in 1512 at Freiburg. An eager desire to become more familiar with the ancient languages induced him in 1512 to go to Tübingen, where he formd the friendship of Melanchthon, and from there to Stuttgart, where he continued the study of Greek with Reuchlin. He was in Heidelberg again in 1514 or 1515, engaged in the study of Hebrew with a baptized Spanish Jew, Matthew Adriani. Enriched with knowledge, he returned to Weinsberg, but was soon, at Capito's suggestion, called to Basel as cathedral preacher. Erasmus, to whom he carried a letter of introduction, received him cordially, and employed him to distinguish the quotations from the LXX., and those from the Hebrew in the New Testament in his edition of the Greek New Testament. (See preface to the third edition, 1521.) He returned again in the mean time to Weinsberg, where he employed some of his solitude in comparing Jerome's version with the Hebrew, and in correspondence with Luther, Melanchthon, and especially Erasmus. In a work published in 1518 (*De risu paschali*) he condemned the custom, then prevalent, of amusing the hearers from the pulpit on Easter with all kinds of jokes. Urged by Erasmus, he went back to Basel. Reuchlin mentions this fact in a letter to the elector of Saxony (May 7, 1518), and says he had intended to recommend him for the Hebrew professorship at Wittenberg. In 1520 his Greek grammar (*Græcæ litteraturæ dragmata*) appeared. In the mean time he had received the doctor's degree (1518), and accepted a call as preacher in the principal church of Augsburg. It was well that he was to be separated from Erasmus for a time. He arrived in Augsburg soon after Luther's

appearance there before the cardinal legate, Cajetan; and he at once took sides with the bold monk whose career he had been following with deep interest. In his work *Canonici indocti*, which appeared anonymously in 1519, he espoused the doctrine of justification by faith alone, emphasized the good work Luther had done, and rebuked Eck's presumption and pride.

On April 23, 1520, Œcolampadius surprised all his friends by entering the convent of Altenmünster, near Augsburg. He gave his reasons for this course in a letter to Erasmus, which unfortunately has been lost. But he was not contented in the convent. In 1520, shortly after Dr. Eck's return from Rome with the bull excommunicating Luther, he passed a very favorable judgment upon Luther, in the course of which occur the words, "Luther stands nearer the truth of the gospel than his adversaries," etc. This judgment, which Capito published, appeared first in Latin, then in German. Other favorable judgments of Luther appeared in the Latin edition, as that of Erasmus. Of more importance were two sermons published by Kratander in Basel (1521); the one denouncing the doctrine that divine honors are to be paid to Mary, the other denying the doctrine of transubstantiation. It was, however, his work on the confessional which excited most attention (Luther to Melanchthon, July 13, 1521). He does not give it up entirely, but points out its abuses, and denies that Christ meant all special sins to be confessed to a priest. Luther, in a letter to Spalatin (June 10, 1521), thus expresses his esteem for Œcolampadius: "I am surprised at his spirit, not because he fell upon the same theme that I did, but because he has shown himself so liberal, prudent, and Christian. God grant him growth!"

Œcolampadius left the convent in February, 1522, and went to Heidelberg, and from there to Ebernburg, near Creuznach, the refuge of several men of the new opinions, having refused in the mean time a professorship in the university of Ingolstadt, which was offered on the condition of his renouncing his Lutheran opinions, and receiving a dispensation from the Pope. At Ebernburg he acted as chaplain. On Nov. 16, 1522, he arrived in Basel, where he was probably invited by the printer Kratander, in the name of the friends of the gospel. Here the second period of his life begins.

The first and principal thing for us to notice at this point is the activity which Œcolampadius developed in Basel. This city was at this time the most important intellectual centre in Switzerland, the seat of its only university (founded 1460), and the residence of its most extensive printers. Here Erasmus lived, surrounded by a circle of learned men, to which Bishop von Uttenheim belonged. This all, however, shows that the Roman-Catholic cause was nowhere so well represented in Switzerland as here, and the university was the defender of the traditional faith and church fabric. The Reformation had made some progress among the citizens, and it was a thing of great importance that such a man as Œcolampadius was called to the city at this juncture. In 1522 he opened a correspondence and his friendship with Zwingli. He began preaching as vicar at St. Martin's, and in 1523 was appointed by the city council reader of the Holy Scriptures at the university; the university authorities, however, refusing to recognize the appointment. Œcolampadius took up Isaiah, and found occasion in his lectures to condemn the prevalent ecclesiastical abuses. These lectures excited a great deal of attention, and greatly displeased Erasmus. Aroused by his Catholic opponents, he went further, and appointed a public disputation for Aug. 30, 1523, which took place in spite of the protest of the university, and in which Œcolampadius was so successful, that Erasmus wrote to Zürich, "Œcolampadius has the upper hand among us." In 1524 Farel arrived at Basel; and, by appointment of the city council, a public disputation was held at the close of February, Œcolampadius translating into German Farel's address. Œcolampadius continued to preach. Some of his sermons were published, the principal of which are those on 1 John (Latin, 1524, 2d ed., 1525). In 1525 he was appointed pastor at St. Martin's, with the permission of introducing changes, on condition of their first being approved by the council. The cause of the Reformation was progressing, but it had by no means won the victory. A publication criticising Karlstadt's writings was condemned by the city council (October, 1525), and Kratander forbidden to publish any more of the Reformer's works. He became entangled with the Anabaptists, but strove to distinguish his opinions from theirs. In the disputation at Baden, although Œcolampadius showed his superiority to Eck, Zwingli and all his followers were declared heretics. But the Reformation in Basel had gone too far to be crushed by such measures. In 1527 the city council summoned Marius, a cathedral preacher, and Œcolampadius, to present the opposite views concerning the mass. The former's defence was considered weak, even by the Catholic party. The Reformer's tract is a model of good arrangement, clear, pungent, and scholarly treatment. The council did not dare to decide between them. Both appeared in print. At this time (January, 1528), Œcolampadius and Zwingli were invited to take the principal part in the disputation at Bern, which resulted in the adoption of the Reformation by that canton. This example had an influence upon Basel, which became more definitely divided into two camps. It was determined to decide the fate of the mass by a public disputation in the spring of 1529, and in the mean time the rite was to be celebrated in only three churches. Œcolampadius was satisfied with this compromise; but an imprudent disregard of it on the part of the Catholic party so aroused the citizens, that they called upon the Catholic members of the city council to resign. The council was finally forced to grant the demand. Œcolampadius was made superintendent (*antistes*) of the Reformed churches of the city and canton, and appointed chief pastor at the cathedral. The Anabaptists, who had a following in the city, claimed the Reformer for their views. In order to disabuse their minds of the fallacy, he held a disputation with some of them, in the pastoral residence of St. Martin's (1525). Œcolampadius undoubtedly went too far on this occasion in his utterances about infant baptism, but he wrote against the Anabaptists. He also devoted him-

self to the perfection of a system of church government, differing from his friend Zwingli herein, that he advocated the principle of keeping the Church and State separate. He was opposed to confiding the interests of the former wholly to the hands of the latter, and he secured the passage of a measure creating a synod which held two meetings annually.

The views of Œcolampadius on the Lord's Supper cannot be commended in every respect. In his work on the interpretation of the words, "This is my body," among the Fathers (*De genuina verborum Domini: hoc est corpus meum, juxta vetustissimos authores expositione liber*), he urges with a great deal of force the arguments against the literal interpretation, and in favor of the metaphor contained in the word "body" (*corpus*). But, in the attempt to remove the errors of the Roman-Catholic interpretation, he unfortunately went so far as to state that believers partook of the Lord's Supper more for the sake of others than for their own; so that the sacrament was turned into an object-lesson. Still, he was not able to deny the great importance of the Lord's Supper as a sacrament, and, at the close, says that God accomplishes through the sacraments nearly all that he otherwise accomplishes through the Word. He saw to it, that in Basel the Lord's Supper was administered much more frequently than in any of the other Reformed churches, or alternately every Sunday, in four churches. When the unionistic measures of Bucer were being discussed, he emphatically declared that Christ's body and blood were received and participated in in a spiritual way; and, although it must be confessed that this aspect was not sufficiently emphasized in the debate with Luther, it was nevertheless represented.

In an answer to the *Syngramma*, subscribed (Oct. 21, 1525) by fourteen Suabian theologians, Œcolampadius made some imprudent statements concerning the inner Word, but did not depreciate the written Word. Against Luther's Preface to the *Syngramma* he wrote an answer, *Billige Antwort auf Dr. M. Luther's Bericht d. Sacraments halben.* Luther replied; and Œcolampadius wrote another answer, *Das der Missverstand Dr. M. Luther's auf d. ewig beständigen Worte*, etc., 1527. In the first of these two works, he opposes to Luther's doctrine of the ubiquity of Christ's body the presence and activity of the Holy Spirit in the Church. He also wrote a reply to Luther's first confession of the Lord's Supper (1528), and it is well known that his demeanor in this discussion was far more dignified than Luther's. He also took part in the conference at Marburg. (See MARBURG.) About the same time he was called upon to take part in the introduction of the Reformation into some towns of Southern Germany, as Ulm. It was due largely to him that the Waldenses finally broke with the Catholic Church. His opinion was likewise solicited by Henry VIII., on his divorce, and was given, with some hesitation, in its favor. At Zwingli's death he defended and praised his friend. The clergy called him to Zürich to take Zwingli's place, but he declined. He married in 1528, and left three children. His widow married Capito (1532), and, later, Bucer (1542), and died, 1564.

Œcolampadius was not as original and able a theologian as Zwingli and others; but he held an independent position over against Zwingli, as is clear from his views on predestination. He did not enter into Zwingli's, Luther's, and Calvin's minute analysis of this doctrine. His views were well expressed in his reply to the Waldensian, Morel (1530), "Our salvation is of God; our perdition, of ourselves" (*salus nostra ex Deo, perditio nostra ex nobis*). He was moderate and irenic in his spirit. His earlier views on the Lord's Supper gave way to sounder views, which regarded it as a means of grace for the Christian life. If some accused him of depreciating the written Word, the best answer will be found in his extensive works on the exposition of the Scriptures. It is to be regretted that no collected edition of his works has ever appeared. My biography gives a list of his writings. See HESS: *Lebensgesch. Dr. J. Oekolampads*, Zürich, 1791; HERZOG: *D. Leben Oekolampads u. d. Reformation d. Kirche zu Basel*, Basel, 1843, 2 vols.; HAGENBACH: *Oekolampads Leben u. ausgewählte Schriften*, Elberfeld, 1859. HERZOG.

ŒCUMENICAL COUNCILS are, as indicated by the name (from *οἰκουμένη*, the *orbis Romanus*, the "empire"), distinguished from merely provincial councils, or diocesan synods, by being representative of the whole church. They were convened by the emperor. At the convocation of the first two œcumenical councils, no regard whatever was paid to the Bishop of Rome; and his influence on the matter does not become visible until the convocation of the fourth. They were, at least so far as the general conduct of their business was concerned, controlled by the emperor or his representative. The second and the fifth œcumenical councils, at which the emperor was not represented, were presided over, not by the Bishop of Rome, but by the Patriarch of Constantinople; though in these, as in all other similar cases, the papal legates were treated with great respect. They were finally confirmed by the emperor; that is, their resolutions or canons became imperial laws by receiving his signature: of a papal confirmation nothing is heard until after the fourth œcumenical council. There are, in this sense of the words, seven œcumenical councils recognized both by the Eastern and the Western churches, besides three councils whose claim of being œcumenical is contested either by the Eastern or by the Western Church. These seven councils were all Greek. Their business was transacted, and their canons confirmed, in the Greek language; and the persons attending them were, with very few exceptions, Greeks. The Latin Church was represented only by the papal legates and three or four bishops. They were the first and second councils of Nicæa (325 and 787), the first, second, and third councils of Constantinople (381, 553, and 681), the council of Ephesus (431), and the council of Chalcedon (451). The three contested councils are those of Sardica (344), the Trullan Council (*Quinisextum*) (692), and the fourth council of Constantinople (869). After the complete separation, however, between the Eastern and Western churches, and the perfect development of the Papacy, the idea of an œcumenical council received quite a different definition. The pope took the place of the emperor. The pope alone had the right to convene a council, to preside over

it, and to confirm its resolutions. Œcumenical councils of this kind, representing only the Roman-Catholic Church, are the first, second, third, fourth, and fifth councils of the Lateran (1123, 1139, 1179, 1215, 1512–18), the first and second councils of Lyons (1245 and 1274), the councils of Vienne (1311), Constance (1414–18), Basel (1431–39), Trent (1545–63), and the Vatican (1869–70). Contested are the councils of Vienne, Pisa, Constance, Basle, and Lateran V. See the general article on Councils, the special articles on the more prominent councils, and Hefele: *Conciliengeschichte*, i. (2d ed., 1873).

Oehler, Gustav Friedrich (later von Oehler, by the decoration of the order of the Würtemberg crown), one of the most distinguished Old-Testament theologians and influential teachers of the century; b. June 10, 1812, at Ebingen, Würtemberg; d. Feb. 19, 1872, at Tübingen. His mother, who died when he was nine years old, left upon his heart an indelible religious impression. He was remarkably precocious; and in his ninth year was not only studying four other languages, but pursuing the study of Persian and Arabic under the tuition of an aged pastor in the vicinity. His university studies were pursued at Tübingen, where he came more particularly under the influence of Schmid and Steudel, and was confirmed, especially by the former's lectures on the theology of the New Testament, in his strong and positive faith. In 1834 he accepted a position as teacher in the missionary institute at Basel, and frequently occupied pulpits in the city and neighboring towns. Leaving this position at the end of three years, and by the advice of Steudel and Schmid (who were anxious he should pursue an academical career), he spent a summer term — under the Orientalists Bopp, Petermann, and Schott — in Berlin, and in 1837 went to Tübingen as *repetent*. During this period he edited, by request of the family, Steudel's theological lectures on the Old Testament, Berlin, 1840. His hopes of being appointed professor of Oriental languages at this time were blasted by the call of Ewald in 1839. The transition of Dorner to Kiel again awakened expectations in his mind, which were again blasted by the opposition of Baur, who disliked his pietism. In 1840 he was made professor at the seminary, and pastor in Schönthal. Here he married a daughter of the deceased Professor Steudel, who survived him, and published in 1845 an Introduction to the Theology of the Old Testament — *Prolegomena zur Theologie d. A. T.* The same year he received calls to Marburg and Breslau, and, accepting the latter, gradually won the confidence and ear of the students. He was also, in 1845, honored with the title of D.D. by Bonn.

At Breslau, Oehler took sides against the union of the Lutheran and Reformed churches, then being agitated; and, while he did not join the old Lutheran party, declared himself in favor of confessional Lutheranism. In 1846 he refused a call to Rostock, but in 1852 returned to Tübingen to fill the position of *ephorus* (director of the seminary), lately made vacant by Hoffmann's transition to Berlin, and as professor of Old-Testament theology at the university. In 1867 he received a call to Erlangen as successor to Franz Delitzsch, which he declined.

At Tübingen, as at Breslau, Oehler developed a wonderful industry and a most conscientious performance of the duties of his lectureship. He insisted upon a thorough training of the students, and used often to quote Luther's words: "In proportion as the gospel is dear to us, let us demand accuracy in the languages." He sought, however, to do more than quicken an interest in study in his pupils, — to impress them with a sense of the importance of the one thing needful. He lectured more particularly on the theology of the Old Testament, but also on Isaiah, Job, the Psalms, Messianic Prophecy, the Minor Prophets, the Epistle to the Hebrews, and Christian Symbolics. The introductory words to his lectures on Old-Testament theology (which he delivered first in Breslau in 1845, and repeated ten times in Tübingen) were concluded with the remark, "To point you to Him, the one Master, is the holiest and most responsible obligation, but also the consecration and joy, of the theological lecturer. The teacher of theology dare indulge no higher wish than that he should have scholars who say, 'Henceforth we believe, not on account of your lectures: we have heard for ourselves, and confess that truly this is the Christ, the Saviour of the world.'" Oehler's lectures were largely attended, like those of his colleagues, Baur and Beck. They were successful in laying bare the rich contents of the Old Testament, and were intended to counteract the antipathy for the Old Testament, which was due largely to Schleiermacher. He laid his foundations in severe philological investigations. His conception of the Old Testament was that of a progressive and growing revelation towards the standard of the New Testament. The Old and New Testaments are parts of one organic history by reason of an inherent plan of the Divine Mind. The Old Testament was to him a record of revelation, in which the plan of God was realized in part, the New Testament forming the consummation. He adopted some of the results of modern criticism, and acknowledged the existence of several different hands in the composition of the Pentateuch, and two authors for Isaiah.

He died in the full hopes and peace of the gospel, and said to the attendants at his deathbed that his sickness had taught him the meaning of the Psalms and Job as he had never known it before. He chose for the inscription on his monument the words, "There remaineth a rest to the people of God" (Heb. iv. 9). Delitzsch pronounced him a "theologian after God's heart."

Oehler was not a prolific author. He was never sufficiently satisfied with his work to publish much. Most important were his articles, forty in number, written for the first edition of Herzog's Encyclopædia. [The great value of these articles is attested by the fact, that, in the second edition, his name is almost invariably retained by Delitzsch and von Orelli, to whom has been intrusted the work of their revision. See Elohim, Jehovah, Messianic Prophecy, etc.] His *Gesammelte Seminarreden* (1872), and his *Theology of the Old Testament*, were edited by his son, Tübingen, 1873, 1874, 2 vols., 2d ed., 1882, Eng. trans., Edinburgh, 1874, 1875, 2 vols. [Oehler's *Theology of the Old Testament* is the best work

in its department, and is characterized by thoroughness of treatment, and reverence of tone; new edition of the English trans., N.Y., 1883.] His *Lehrbuch d. Symbolik* was prepared for print by Johann Delitzsch, 1876. See *Worte d. Erinnerung an G. F. von Oehler*, Tübingen, 1872; Josef Knapp: *Ein Lebensbild von Oehler*, Tübingen, 1876. JOSEF KNAPP.

OETINGER, Friedrich Christoph, the great Swabian theosophist of the eighteenth century, the *magus* of the South, as Hamann was the *magus* of the North; b. at Göppingen, Würtemberg, May 6, 1702; d. at Murrhard, Würtemberg, Feb. 10, 1782. A contemporary (the poet Schubart) said, that "with Oetinger an academy of sciences had died." In a time of growing rationalism, he, as none other, understood the magnitude of the task which Protestant scholarship had in opposing that antichristian mode of thought which bases itself upon philosophy, the natural sciences, etc. He was the prophet of this task, but did not himself solve the problems, though he undertook to do so. Theosophy was not with him, therefore, a spontaneous flash, as it was with Boehme. He was a thinker, who, with proper forethought, took up the great philosophical and theological questions of his day, and sought to reach by investigation the original, living essence. He found it, first of all, in the two Bibles, — nature, and the word of God, — and then in those who drew directly from these. For the teachings of nature he depended chiefly upon alchemy; for those of the Old Testament he studied the Cabala; for the New Testament, the Fathers and Bengel, and, in general, the mystics and theosophists, especially Boehme, and, at a later time, Swedenborg.

Oetinger studied at Tübingen, and, in spite of his mother's urgency that he should follow the law, devoted himself to the study of theology. "From that time on,' he says, "I was another man. I was no longer elegant in my dress, moved no more in society, talked little, read the Bible, and left Cicero and other worldly authors alone." However, he pursued with zeal the study of philosophy. Bengel, with whom he corresponded, became his ideal in theology; Boehme, in philosophy. He sought to construct a sacred philosophy, and to find out the essential features of the great biblical truths. In 1728 he travelled in Northern Germany, visited Zinzendorf and Herrnhut, giving lectures there on Hebrew, Greek, and the Song of Solomon, but without accomplishing much, and became *docent* at Halle. Here he found time to study medicine, which he practised for a while. Efforts to separate him from the Lutheran Church proved unavailing, and at a great age he said that his entire theology was concentrated in Luther's Catechism. Returning to Würtemberg, he filled the place of *repetent* at Tübingen, became pastor at Hirsau, and, after occupying several other pastorates, was promoted to the dignity of a *prelat* at Murrhard. In the mean time he had married. As a pastor he won universal respect.

Oetinger opposed the idealistic and rationalistic tendencies of his age, and by his "biblical philosophy," as he calls it, sought to accomplish a truly reformatory work, removing all the false ideas that are placed between us and the essence of things, and coming to the thing itself, and apprehending the life in its fulness. He complained of new popes in the department of philosophy: "Thought is not the first thing, nor existence, but life and motion. Life must have body, and all which is spiritual is likewise corporeal. To have a body is to be real; and corporeity is a perfection when it is purified of the defects of earthly bodies. . . . God is the life. . . . Christ, by his death and resurrection, restored to man true life; and now the body of Christ is the perfection of spirit," etc. In this sense "corporeity is the end of God's plans." Oetinger, therefore, wanted that all fundamental notions should be defined, not merely "in their moral, but also in their physical or essential nature." Hence he treated "metaphysics in connection with chemistry." In regard to the Bible, he complained it was the plague of the day, that Semler and his school turned the plain sense of Scripture into Asiatic figures, interpreting the words, not according to the letter, but metaphorically. He himself sought to follow the Bible closely. He was not appreciated by the reigning schools of the period; but he had his followers in his own country, and had a powerful influence upon the two philosophers Schelling and von Baader. The peasant Michael Hahn was one of his most remarkable followers, and diffused his doctrines among the people; and an enthusiastic disciple arose in Switzerland in the original and talented Spleiss (d. 1854). The influence of Oetinger's theosophy has been extensive in the pietistic circles of Würtemberg.

Oetinger was a prolific author, and his complete works have been edited by Ehmann (11 vols., Stuttgart, 1858-63). These include both his homiletical and theosophic writings (*Swedenborg's und Anderer irdische und himmlische Philosophie*, *Abhandlungen von d. letzten Dingen*, etc.). His *Autobiography* was ed. by Hamberger, Stuttgart, 1845; Ehmann: *Oetinger's Leben u. Briefe*, Stuttgart, 1859; Auberlen: *Oetinger's Theosophie nach ihren Grundsätzen* (with an Introduction by Dr. Richard Rothe), Tübingen, 1847. [See art. on Oetinger, in Herzog, 2d ed., by Dr. Julius Hamberger.] AUBERLEN.

OFFERINGS IN THE OLD TESTAMENT. In general, sacrifice may be defined as man's devotion of himself to God, embodied in a visible act. The inner impulse leading men to praise, thank, and pray to God, finds an expression in language; but it is only fully uttered when it is embodied in an act of renunciation by which the individual gives up something. In this article we will consider only that class of offerings in which a gift is actually offered, and which are designated in the Old Testament by the words *min'hah* (מִנְחָה), and especially *corban* (קָרְבָּן, see Mark vii. 11). The sacrifice may be consummated by the simple giving away of the object (Num. vii. 3 sqq., persons dedicated to the temple service, etc.), or, as is most frequently the case, by the consumption by fire of the object, or a part of it, on an altar. The latter kind of sacrifices is therefore often called in the Old Testament *isheh* (אִשֶּׁה, Lev. i. 9, etc.); that is, "burning." One of the essential ideas of sacrifice is substitution, which may be accomplished either by the object offered taking the place of the person, or by one individual of its kind (as in the case of the first-born or first-

fruits) taking the place of the whole class, or an individual of one class taking the place of an individual of an allied class (Exod. xiii. 13, xxxiv. 20). In the first case, the most perfect instance of substitution is that of one life for another. But the idea of substitution is embodied in every true sacrifice, the offerer being regarded as giving up a part of himself. Hence no one could offer any thing that belonged to another.

The *pre-Mosaic* offerings afford a proof of the truth of what has just been said. In the very beginning of history, Cain and Abel made offerings. Abel's offering, of the firstlings of the flock, was well pleasing to God; Cain's, of the fruits of the ground, not. The difference in the nature of the offerings was due to the difference of the employments of the two brothers; so that the element which made the one well pleasing was not that it was a bloody sacrifice. The different reception of the sacrifices was due to the difference in the intent with which they were made. This is indicated in chap. iv. 3, where it is evident that Abel made choice of the best to express his gratitude, Cain exercised no discrimination, but offered what first came to his hand. At the very opening of the Bible, therefore, emphasis is laid upon the pious disposition of the one making the sacrifice, as the indispensable condition of its being acceptable to God. Delitzsch's idea, that Abel's sacrifice conveyed the notion of expiation, and that, when he killed the animal, Abel made a confession of criminal guilt, and his desire for the forgiveness of sins, is not implied in the text. Nevertheless both offerings were expressions of petition, as well as of gratitude. The second sacrifice in the Old Testament is that of Noah (Gen. viii. 20). In these two instances there is no hint that sacrifice rests upon a divine command. It was a voluntary act, which man performed as a creature made in the image of God, with whom he longs to be in the communion for which he was created. Sacrifices, therefore, as Neumann has well said (*Zeitschr. f. christl. Wissenschaft*, 1852, p. 238), are the "voluntary utterances of man's nature, which was made for God," and are no more inventions of his brain than prayer, but an instinct of his being.

The twenty-second chapter of Genesis is important in connection with the development of the notion of sacrifice in the Old Testament. There God proves Abraham's faith by calling upon him to offer up his son, in whose place he afterwards commanded him to substitute an animal. This transaction gave divine sanction to the practice of sacrifice in general as an act of devotion to God, and willingness to give up that which is dearest to God, and, on the other hand, taught that human sacrifices were to have no place in the religion of Israel, but that animals were to be used as substitutes for men. There is no hint of the idea of atonement in the sacrifice of Isaac, nor are there any expiatory sacrifices in the Old Testament before Moses. Expiatory offerings presuppose the revelation of God's holiness in the law and the entrance of the people into a covenant relation with a holy God. According to Exod. xx. 24 there are three elements which constitute the Mosaic idea of sacrifice. (1) God chooses a place to put his name there (Deut. xii. 5, 11, xiv. 23), that is, to reveal himself to his people. Henceforth there is one place of worship which he fills with his glory. (2) The people approach God in the spirit of devotion, and consecrate themselves, with all that they have, to him. In order to make possible the people's approach to the altar, and to perpetuate the covenant which man's sins constantly threaten to interrupt, God institutes the mediatorial order of the priesthood, and an expiatory ritual, in which the thought is embodied, that man can *never approach God without making expiation*, and that expiation is the condition of the acceptance of his gift. (3) The divine grace is imparted through the priestly blessing (Lev. ix. 22, etc.). The Mosaic ritual was therefore not merely a body of ceremonies designed to awaken and confirm piety, but a system in which a constant and living communion was carried on between God and man.

We shall now discuss, (1) the objects, (2) the ritual, (3) the classes, of sacrifice.

I. Objects of Sacrifice. — The Hebrew sacrifices were bloody or animal, and unbloody or vegetable. The latter are designated by the term *min'hah* (מִנְחָה). There is no general term for the bloody offerings, *Zevah* (זֶבַח), which is used in the latter books as a general designation, being employed in the Pentateuch only for peace-offerings. The bloody offerings were the more important, on account of the significance of the blood. The vegetable or meat offerings might likewise be independent offerings (Lev. v. 11; Num. v. 15 sqq., etc.), but were usually connected with the bloody offerings.

(1) The *bloody* sacrifices were, as has already been stated, exclusively animal sacrifices. The sacrifice of children, which was practised amongst the Canaanites and other peoples, was unconditionally forbidden as an abomination (Deut. xii. 31) It may be that such sacrifices were practised in the wilderness (Lev. xviii. 21, xx. 2 sqq.), or even afterwards, as is indicated by the ambiguous passages in Ezekiel (xx. 25 sq.). The Mosaic law, however, gives to man authority over the life of his fellowman, only in cases of judicial sentence for transgressions of theocratic commandments. The animals used in the bloody sacrifices were both sexes of cattle, sheep, goats. Turtle-doves and young doves were also employed. These furnished the principal animal food of the poor classes, and this explains their use in sacrifice. They might be brought as a substitute in all cases, except a few, for the larger and more expensive animals (Lev. v. 7, xii. 8). Other birds were not used; and why birds frequenting marshy ground, especially geese, which had a high place in the sacrifices of the Egyptians, were omitted, we do not know. Venison and fishes were not objects of sacrifice in the Mosaic ritual, but were so used by some of the heathen religions of Western Asia. The animals offered in sacrifice had to be free from physical blemish (Lev. xxii. 20–24, etc.), and at least eight days old, before which age every creature was regarded as unclean (Lev. xxii. 27; comp. Exod. xxii. 30). In a few cases the age was more definitely fixed (Lev. ix. 3, xiv. 10, etc.).

(2) The *vegetable* or meat offerings were ears roasted on the fire (Lev. ii. 14), white meal, probably the finest meal (Lev. ii. 1), and unleavened bread or cakes (Lev. ii. 4 sqq.). These offerings

were therefore taken from the things contributing to man's daily nourishment, and won by his toil. The fruit of trees, such as dates and pomegranates, which required little human labor, and perhaps none at all, were excluded. The strictest injunction bearing upon the meat-offerings was, that they should be unleavened (Lev. ii. 11); and this feature seems to correspond to the unblemished character of the animal offerings. An essential of all meat-offerings was salt (Lev. ii. 13). Whether this was likewise true in the case of the animal offerings cannot be determined from Lev. ii. 13. The custom was, however, always practised, at a later period, of salting them (Mark ix. 49). Salt was not enjoined because it made the offering palatable, but because it preserves from corruption. It was therefore a symbol of purification (Mark ix. 49) and of endurance (see Lev. ii. 13, where the expression "salt of the covenant of thy God" signifies that the covenant would be indestructible).

Three principles were made prominent in the selection of the objects of sacrifice. The object sacrificed had to belong to the possessions of Israel. A real sacrifice could only be spoken of when the individual relinquished something that was his own property. The offerings were vegetable, and are frequently called "the bread of God" (Lev. xxi. 6, 8, 17; Num. xxviii. 2, 24). All objects used as food, however, were not sacrificed, but only those which the people toiled and labored for. Thus they laid down the confession in their sacrifices, that the earth's products and harvests were due to the divine blessing. Again: the sacrifices stood in a peculiarly intimate relation to the individual, as Kurtz has brought out. The *first*lings and *first*-fruits, to which the heart is inclined to cling most strongly, were chosen; and, as Philo (*De. Vict.*, 1) long ago observed, the tamest and most innocent animals were selected, and those offering the least resistance to the knife.

II. Ritual of Sacrifice. — The essential parts in the animal sacrifices were, (1) the presentation of the animal at the altar, (2) the imposition of hands, (3) the slaying, (4) the disposition of the blood, (5) the burning upon the altar. Other acts, which occurred only in the case of special kinds of sacrifices, will be spoken of at another place. The worshipper, after sanctifying himself (1 Sam. xvi. 5), brought the animal to the altar of burnt-offering, at the entrance of the tabernacle (Lev. i. 3, iv. 4). Then he placed his hands upon the head of the animal. The ceremony of the imposition of hands took place only in the case of the sin-offerings (Lev. iv. 15), when the offering was made for the congregation, and was done by the elders. In the case of sacrifices offered by individuals, it was invariably the individual, and not the priest, who performed the ceremony of imposition. The meaning of this rite was, that the individual conveyed his purpose of heart over to the animal, and thus consecrated it as a sacrifice. The sacrifice became the channel of expiation, thanksgiving, or supplication, according to the exact object of the offering. There is nothing to warrant us in limiting the ceremony to the idea of the imputation of sins, or an expiatory substitution. Ewald caught the highest meaning of the ancient sacrifices when he said that the rite of imposition indicates the sacred moment of the sacrifice, and that all the feelings of the sacrificer were regarded as being transferred to the victim whose blood was about to be spilled for himself. The slaying of the victim was performed by the person making the sacrifice, and it was by no means a specifically priestly act. An exception was only made in the case of the sacrifice of doves, in order that none of the blood might be lost (Lev. i. 15). In the burnt, sin, and trespass offerings, the victim was slain on the north side of the altar; not because the Lord was regarded as dwelling in the north (Ewald), but, rather, because it was looked upon as the dark and gloomy portion of the horizon (Tholuck: *D. A. T. im Neuen*). The slaying of the victim was only meant to secure the blood; and there is no indication that it signified that its death atoned for the sinner to the justice of God. The expiatory symbolism occurred in connection with the disposition of the blood, which was immediately received by the priest in a cup pointed at the bottom, so that he might have no temptation to delay by setting it down; and was sprinkled around the altar, or, in cases of higher grade, sprinkled upon the horns of the altar of burnt-offering (Lev. iv. 30, 34); carried into the holy place; sprinkled seven times upon the veil (Lev. iv. 6, 17); and in some cases taken into the Holy of holies. For the meaning of this use of the blood, reference must be had, in the first place, to the words, "the life of the flesh is in the blood. . . . It is the blood that maketh an atonement for the soul" (Lev. xvii. 11), or, as it should be translated, "the blood maketh atonement through the soul, or because the soul is in it." The translation of the Authorized Version is to be ruled out, not only on account of the tautology it introduces into the sentence, but because the object of כִּפֶּר is always preceded by עַל or בְּעַד, never by בְּ alone. The idea is, that, in the warm blood sprinkled upon the altar, the soul of the animal is offered up; and it serves to expiate for the human soul, or, more accurately, to cover it. The fundamental idea of כִּפֶּר, כִּפֵּר ("to make atonement") is, that the sin for which the atonement is rendered is concealed from the face of the Divine Being; the offering covering or hiding his face, or more definitely the guilt of the sinner, so that it is, as it were, blotted out. The sinner, therefore, becomes protected against punishment, and may approach God without fear (comp. Exod. xxx. 12). Hence כִּפֶּר gets the meaning of "ransom" (*λύτρον*, Exod. xxi. 30). The juridical idea, that the victim in the Mosaic sacrifices took the place of the sinner, and suffered vicariously, is certainly found in Isa. liii., and seems to be taught in Deut. xxi. 1–9 (comp. Exod. xxi. 23), but was certainly not the main idea in the Mosaic ritual, as is plain from the fact that the principal stress is not put upon the slaying of the animal, but upon the disposition of the blood. Sacrifices, the priesthood with its ordinances, the tabernacle itself, were all designed to cover or hide the sin of the people, that the holy God might have communion with them. But priesthood and tabernacle themselves were in constant need of purification. That which really covers and atones for the souls of the

people is the soul itself. Man can offer up a gift; but the gift itself is unclean, for he who offers it is unclean and sinful. Therefore God substituted for the unclean soul of the sinner the innocent soul of the victim. It mediates between him and the holy God in the blood offered on the altar; so that God sees a pure life on the altar, which he accepts as covering the guilt of the sinner.

After the blood had been spilled, the offerer took the skin off from the animal, and divided it into pieces (Lev. i. 6, viii. 20). The inspection of the entrails, which formed such an important part in the sacrifices of several ancient peoples, especially the Phœnicians, has no place in the Mosaic ritual. The offering was then burnt upon the altar, either entire, as in the burnt-offerings, or only the fatty parts. The chief significance of the burning of the victim consisted in God's acceptance of it, as the smoke, containing the essence and flavor, ascended upwards.

The ritual of the meat-offerings was much less elaborate. The offering being brought, the priest took a handful of meal and oil, and all the incense, and burnt them upon the altar. The rest of the offering fell to the lot of the priests, and was to be eaten in the forecourt. These rules probably only applied to the freewill offerings.

III. The Classes. — The law distinguished between four kinds of offerings, — burnt, redemption (or peace), sin, and guilt (or trespass) offerings. The regulations concerning the first two are represented as being derived from God (Lev. i. 1). The rules for the meat-offerings are inserted between them. There were two main classes of offerings: (1) Those in which the covenant relation was presupposed to be undisturbed; (2) Those which sought to restore that relation, it being disturbed.

(1) *The Burnt-Offerings.* — The characteristics of these offerings were, that the victim had to be an unblemished male, — either a bull, ram, or goat (the gender of the doves, however, not being prescribed), — and that it was consumed entire, with the exception of the skin and the appurtenances. By burnt-offerings the people and individuals attested their reverence for God, and complete devotion to him. They have been aptly called *sacrificia latreutica*. They were adapted to secure the favor of God and to atone for sin (Lev. i. 4), but not for particular transgressions. A burnt-offering was brought every morning and evening for the people as a body (Exod. xxix. 38–42; Num. xxviii. 3–8), and consisted in each case of a lamb. A tenth of an ephah of meal and a quarter of a hin of wine were connected with each of these daily sacrifices as a meat and drink offering. Between the meat and drink offerings the high-priestly meat-offering was offered, which the Jews found prescribed in Lev. vi. 13 sqq. The morning and evening sacrifices were increased on sabbath days and festival occasions. Sometimes individuals, on special occasions, offered as many as a thousand victims to the altar (1 Kings iii. 4; 1 Chron. xxix. 21, etc.). Gentiles, who were excluded from the other sacrifices (at least, according to the later regulation: see, however, Lev. xvii. 8, xxii. 18), could present burnt-offerings; but they might not be present at the rite of sacrifice. The Gentile rulers of the Jews availed themselves of this privilege, and Augustus made a daily offering of two lambs and one bull (Philo: *Leg. ad Caj.*, 40). In the Herodian temple Gentiles might sacrifice in the court of the Gentiles.

(2) *Redemption-Offerings*, usually called peace-offerings. The technical Hebrew expression is *shelamim* (שְׁלָמִים). If it is derived from the Kal of *Shalem*, then it expresses, that, in offering this sacrifice, the individual gives expression to his sense of friendly communion with God. Another derivation, from the Piel, which would give the meaning of thank-offering (Gesenius, De Wette, Bähr, Knobel), is to be discarded. The LXX. translate the Hebrew by εἰρηνικὴ θυσία (peace-offering) or σωτήριον (redemption-offering); and the Vulgate, *sacrificium pacificum* (peace-offering). In this respect the peace-offering differs from the other offerings, which presuppose the disturbance of the covenant relation and human guilt. The Pentateuch also calls this kind of offerings simply זֶבַח, or "slaying." The designation is to be explained from the fact that a sacrificial meal was connected with the redemption-offerings, for which the victim was slain. The right interpretation of Lev. vii. 11 sqq. distinguishes three kinds of peace-offerings: (1) The sacrifice of thanksgiving; (2) A vow; (3) A voluntary offering (verse 16). The first differs from the other two, not by being accompanied by singing and instrumental music (Ewald), but as a grateful recognition of unmerited and unexpected blessings. Animals of both genders might be used in the peace-offerings (Lev. iii. 6). Doves are never mentioned in this connection. The ritual, as far as the sprinkling of the blood, they shared with the burnt-offerings. Only the fatty parts were burnt on the altar; not, however, the fat which was inlaid in the flesh. They were considered the richest and best portions of the animal, and for this reason they were burnt. The breast of the victim was "waved," or swung, by the priest (Lev. vii. 30), and the shoulder "heaved" (vii. 34). The first operation of swinging, including a forward and backward motion, seems to have signified that the offering was given up to God, but that he, in return, gave it back to the priest. In the public peace-offerings, all except the fatty parts seem to have gone to the priests, although this is only expressly said of the two lambs of the Pentecost peace-offering. When individuals offered peace-offerings, only the breast and the heaved shoulder went to the priests. The rest was consumed at a joyful sacrificial meal, in which any number might participate. The chief significance of the meal was, that God himself became a guest, and imparted his blessing.

(3 and 4) *Sin and Guilt (or Trespass) Offerings.* These belong to the genus of expiatory sacrifices, and were designed to restore the covenant relation which had been disturbed by human transgression. The class of transgressions which they were designed to meet were the בִּשְׁגָגָה, sins of ignorance, or venial sins, in opposition to presumptuous sins, or those committed "with a high hand" (margin, Num. xv. 30), for which the law knew of no atonement. A confession of sins accompanied both these kinds of offerings (Lev. v. 5, xvi. 21, etc.). The difference between them has been well brought out by Riehm (*Studien u. Krit-*

ken, 1854, pp. 93 sqq.) and Rinck *ibidem*, 1855, pp. 369 sqq.). To begin with the trespass-offerings: their nature is best brought out in Lev. v. 14–16, iv. 20–26; Num. v. 5–10. The trespass-offering presupposes a transgression, an act of infidelity to one's neighbor, which, in the view of the Old Testament, was regarded as a sin against God. Restitution had to be made to the offended party, with an addition of one-fifth of the value of the thing misappropriated; and also a ram was to be offered to God. The latter was the trespass-offering. Another case which called for the trespass-offering is mentioned in Lev. xix. 20–22.

In the trespass-offering, satisfaction was made; and this satisfaction served to cover the guilt of the sinner, so that he might again approach God. But it was not primarily the design of the guilt-offering, but of the sin-offering, to accomplish this result of covering the guilt of the soul. It is true that every sin involves guilt; but all guilt is not the result of infidelity in the narrower sense, a real derogation of the theocratic laws. However, it is impossible to carry through a clear distinction. Guilt-offerings, in every case, concerned special transgressions. The victim (a ram) in the guilt-offering was slain on the north side of the altar: the fatty pieces were burnt.

In the case of the sin-offerings the victims were a young bull (Lev. xvi. 3, iv. 3; Exod. xxix. 10, 14, etc.), a goat (Lev. iv. 23, xvi. 5; Num. xxviii. 15, etc.), a she-goat or she-lamb (Lev. iv. 28, v. 6; Num. vi. 14, etc.), a turtle-dove and young doves (Lev. v. 7, xii. 6, xiv. 22, etc.), or, to meet the ability of the very poorest, one-tenth of an ephah of white meal (Lev. v. 11). There were two characteristic features in the ritual of the sin-offering, — the disposition of the blood, and the destruction of the other parts of the victim after the fatty portions had been burnt. That the immediate object of the sin-offering was expiation is proved by the fact that the blood was not sprinkled on the altar, but applied to holy places, as on the horns of the altar of burnt-offering (Lev. iv. 25, 30, 34), and on the inner veil of the temple and the horns of the altar of incense (Lev. iv. 5 sqq.). On the day of atonement (Lev. xvi.) some of the blood was sprinkled in the Holy of holies. The meat of the victim in the sin-offering was either eaten in the court of the holy place (Lev. vi. 18), or burnt outside of the camp (Lev. iv. 11 sqq., vi. 23, etc.). In the sin-offering, an innocent life was substituted on the altar for a guilty one. Why a goat should have been prescribed for the most solemn sin-offerings is difficult to decide. The rabbins say that it was chosen because the Israelites had sinned most in the worship of goats, or that the patriarchs killed a goat at the sale of Joseph. Bähr's view is, that it was on account of the goat's long hair, which symbolized grief for sin. These views are to be discarded. A better one is this, that the goat was chosen on account of its unpalatable meat, which the priests had to eat. The meaning of the imposition of hands in the sin-offerings, with which a confession was probably associated, was that the individual gave up the pure life of the animal as a substitute for his own sinful life, and as an expiation for it.

The injunctions which have been treated in the foregoing paragraphs as Mosaic have been recently assigned by some scholars to a much later date. Reuss, Graf, Kuenen, and Wellhausen, following Vatke, have put them down to the post-exile period, and affirm that the sacrifices were not regulated by law before that time, and did not differ essentially from the heathen sacrifices, except that they were offered to Jehovah, and not to Baal or Molech. Passages from the prophets (such as Amos iv. 4 sq., v. 21 sqq.; Hos. vi. 6, viii. 11 sqq.; Isa. i. 11; Jer. vi. 19 sq., vii. 21 sqq.) are adduced to show, that, at that period, nothing was known of a ritual such as the Mosaic law prescribes. The change to a respect for this ritual is evident in Ezek. xl.-xlviii. for the first time. In opposition to this class of views, it is to be remarked that Moses must have regulated the ritual of sacrifice, which formed the soul of the Mosaic worship, if he was the founder of the Jehovistic religion. In the old so-called Book of the Covenant (Exod. xx.-xxiii., xxxiv.) there are certain regulations for this worship (Exod. xx. 24–26, xxiii. 18 sq., xxxiv. 25 sq.), which presuppose a fuller sacrificial ritual. The passages in the prophecies noticed above do not exclude the existence of the Mosaic ritual. The prophets were only attacking religious hypocrisy, and speaking in accordance with the spirit of 1 Sam. xv. 22. Amos v. 25 means nothing more than that another God than Jehovah was worshipped in the wilderness by the mass of the people. Jer. vii. 21 sq. cannot mean that no sacrificial ritual had been prescribed; for the prophet speaks of one in his prophecy of the future salvation (xvii. 26, xxxiii. 18); and what he meant was, that obedience to God's commandments, and not the sacrificial ordinances, was the fundamental thing in the Mosaic system. The contrast between sacrifices and obedience is brought out here, as also in Hos. vi. 6 The prophecies introduce, in their picture of future salvation, essential elements from the ancient Mosaic ritual; but their main object was to insist upon moral laws.

Recent critics have also attacked the received opinion concerning the Mosaic law on the ground of the departure from the Mosaic command that there should be one place of sacrifice. They say there is no evidence that such a rule was known in the times of the judges and the first kings, when men like Samuel sacrificed on different high places. The conclusion is drawn, that the command concerning a single altar of sacrifice dates from the time of Hezekiah or Josiah, after the erection of the temple. Wellhausen lays particular stress upon this point. It is to be remarked, in opposition to these critics, that, with reference to the Mosaic period, the only supposition offering probability is, that there was only one altar, namely, the tabernacle. Thus the command enjoining the slaying of the victim at the door of the tabernacle (Lev. xvii. 1 sqq.) can only be understood of the period of the wanderings, — a command, which, in Deut. xii., is altered so as to read that the victim might be slain anywhere, but offered only at one place, — the tabernacle. The sequence is, therefore, a different one from that laid down by the recent criticism. It was natural for the people to break through this injunction when they entered the Holy Land, where they found many places consecrated by the Lord's

presence in their ancient history. The evil consequences to which this practice led formed the occasion for emphasizing the Mosaic rule, centralizing the worship at one altar. The earliest prophets had no doubt as to where this was located, on Zion (Joel iii. 17; Amos i. 2; Isa. xxxi. 9). Kings, like Asa (2 Chron. xiv. 2), Jehoshaphat (2 Chron. xvii. 6), Hezekiah (2 Kings xviii. 22), sought to centralize the worship at Jerusalem; but the people still continued to cling to the venerable high places. Josiah was the first to fully succeed in this movement (2 Kings xxiii. 5).

LIT. — From the extensive literature on this subject, we select the following works. SAUBERT: *De sacrific. veterum*, 1659; OUTRAM: *De sacrificiis*, 1678; SYKES: *Versuch über d. Natur . . . d. Opfer* (with additions by Semler), 1778; VATKE: *Relig. d. A. T.*, 1835; DELITZSCH: *Commentary on Hebrews*, BÄHR: *Symbolik d. mosaischen Kultus*; KURTZ: *D. alttest. Opferkultus*, [Eng. trans., Edinburgh, 1863]; EWALD: *Antiquities of Israel*, London and Boston, 1876; HENGSTENBERG: *Gesch. d. Reiches Gottes*, 1870; OEHLER: *Theology of the Old Testament* [Eng. trans., Edinburgh, 1874, 2 vols.]; RITSCHL: *Lehre v. d. Rechtfertigung u. Versöhnung*, 1874, vol. ii. pp. 185 sqq.; RIEHM: *Begriff d. Süne im A. T.*, 1877; BREDENKAMP: *Gesetz u. Propheten*, 1881; DILLMANN: *Comm. on Exodus and Lev.*, 2d ed., 1880, pp. 371 sqq. For the rabbinical explanations, see OTHO: *Lex rabb. phil.*, pp. 549 sq.; HOTTINGER: *Juris hebr. leges*, pp. 143 sq.; [SPENCER: *De legibus Hebræor.*; MAGEE: *The Atonement*]. OEHLER (von ORELLI).

OFFERTORY, a term belonging to the Liturgy of the Roman-Catholic Church, denotes the first part of the Eucharistic service, consisting of the *Dominus vobiscum*, the oblation of the bread and wine, the censing of the oblation, the altar, etc., and the prayer.

OFFICE, Congregation of the Holy, is the name of that department of the papal government which is charged with the direction of the Roman Inquisition. It was established by Paul III. in 1542, and consists of twelve cardinals, a commissary, a number of counsellors (theologians and canonists), etc. On solemn occasions the Pope presides in person.

OFFICES OF CHRIST. See JESUS CHRIST, THREE OFFICES OF.

OFFICIAL, in canon law, means an ecclesiastical judge appointed by a bishop or chapter. The office seems to have originated towards the close of the twelfth century. There were originally two kinds of officials, — *officiales foranei*, appointed for the diocese of an archdeacon, outside of (*foras*) the episcopal diocese; and *officiales principales*, or *vicarii generales*, exercising the spiritual jurisdiction as the representative of the bishop. The first kind of officials have now disappeared. With respect to the second, the two names are used synonymously in Italy, Dalmatia, Hungary, and the East; while in Spain, France, Belgium, England, Poland, and Africa, the official has charge of the jurisdiction, the vicar-general of the administration, of the episcopal diocese.

OGILVIE, John, D.D., b. 1733; d. 1814; was minister of Midmar, in Aberdeenshire, from 1759 to his death. He published *The Day of Judgment* (1758), and *Poems* (2 vols., 1769), including *An Essay on the Lyric Poetry of the Ancients*. Each of these ventures reached a third edition within a year or two. Boswell thought more highly of his verses than more eminent authorities have done. His paraphrase of the Hundred and Forty-eighth Psalm (1753) was formerly much used as a hymn. F. M. BIRD.

OIL, OLIVE-TREE. The southern boundary-line of the zone in which the olive-tree can be cultivated is the Atlas chain; the northern, the fortieth degree north latitude. The tree requires an annual mean temperature of sixty degrees Fahrenheit; and, as it can stand no very violent atmospheric changes, it succeeds best in countries with coast-climate. It requires a meagre, sandy, and stony soil, and grows most vigorously on the sunny slope of rocks, where it may form whole forests (Job xxix. 6). It is an evergreen; and it is the enormous age it may reach, and its almost inexhaustible power of regeneration, new trunks rising from the roots when the old ones have perished, which makes it such a favorite in the similes of poetical diction. It is doubtful, however, whether the seven olive-trees still standing in Gethsemane, really, as Chateaubriand and others have asserted, date back to the time of the Arab conquest (637), not to speak of the time of Christ. Generally speaking, the tree succeeded exceedingly well in Palestine, especially in Peræa, Galilee, along the Lake of Gennesaret, in the Decapolis, on Lebanon, etc. (Deut. xxxiii. 24; Josephus: *Bell. Jud.*, iii. 3, 3; iii. 10, 8; Plin., 15, 3). Olive-oil is always mentioned as one of the principal products of Palestine, together with wine, wheat, honey, and figs (Deut. viii. 8, xi. 14, xxviii. 40, xxxii. 13). Every landed proprietor among the Jews had his olive-garden or oil-yard (Exod. xxiii. 11; Deut. vi. 11; 1 Sam. viii. 14); and such gardens formed an important part of the royal domains (1 Chron. xxvii. 28).

The fruit which the tree produces looks like a small plum. It is first green, then pallid, then purple, and finally, when fully ripe, it becomes almost black. The Jews, like the Greeks and the Romans, ate the green fruit pickled sour; but the principal use made of the olive was for the manufacture of oil. The finest oil was made from the green, still unripe fruit, picked carefully from the tree, crushed in a mortar, and then pressed through a pannier. The common oil was manufactured in an oil-press. The Jews used oil for the preparation of food (1 Kings xvii. 12; 1 Chron. xii. 40) just as we use butter; for the preparation of offerings (Exod. xxix. 2, 40; Lev. ii. 4, 15), for illumination (Exod. xxv. 6; Matt. xxv. 3), for healing wounds (Isa. i. 6; Mark vi. 13; Jas. v. 14; Luke x. 34), and, mixed with other odoriferous vegetable fluids, for anointing the body, — a custom which in the Eastern countries is almost indispensable to the preservation of health. So important a part did the oil play in the every-day life of the Hebrews, that the failure of the harvest was considered a great calamity (Amos iv. 9; Heb. iii. 17); and the tree itself acquired a symbolical significance. Its branches were used for festal booths (Neh. viii. 15), and carried by supplicants before the victor (2 Macc. xiv. 4). The dove of Noah came in with an olive-leaf in her mouth (Gen. viii. 11). The wild olive-tree, whose fruit is larger and more meaty, but whose oil is less valuable, and used only for ointments, has

the curious quality, that, when grafted on a cultivated tree, it bears excellent fruit, which is just the reverse of the general effect of grafting (comp. Rom. xi. 17 sqq.). LEYRER.

OINTMENT. See OIL.

OLAF, St., king of Norway 1015–30, descended from the old royal family, but was educated in exile. Though he was a Christian, he led a wild life as a viking, and fought, especially in England, against Canute the Great. But having returned home in 1015, and made good his claims to the Norwegian crown, he concentrated all his energy on the establishment of Christianity in his native country. The means, however, which he employed, were violent and even cruel: those who resisted or relapsed were punished with exile, confiscation of property, torture, etc. Nevertheless, he succeeded. Churches were built, and priests appointed; the sabbath was celebrated; and the fast-days were kept. But the discontent was so intense, that, when Canute the Great invaded the country, he was joined by a large portion of the people. Olaf fled to Russia; and, when he returned, he was defeated, and killed in the battle at Stiklesbad, July 29, 1030. Then a re-action set in. The Norwegians were very dissatisfied with their Danish ruler, a son of Canute. In 1031 a great assembly of clergymen and laymen declared Olaf a saint. His remains were dug up, and deposited in the cathedral of Nidaros (Trondhjem); miracles took place at his grave, where crowds of pilgrims soon began to gather; and his *Passio et miracula*, written in the twelfth century, and recently edited by Fr. Methalfa, in *Anecdota Oxoniensia*, spread his fame far about. As Rome never protested against his saintship, though it was not established in the usual way, he became the patron saint of Norway, and the most celebrated saint in Scandinavia. The sources of his history are the *Heimskringla*, and *Olaf's Saga*, by SNORRE STURLESON. See LUDWIG DANE: *Nordens Helgener*, Christiania, 1881. A. MICHELSEN.

OLDCASTLE, Sir John. See COBHAM, LORD.

OLD-CATHOLICS. The opposition to Jesuitism and Ultramontanism, which had been fomented within the very pale of the Roman-Catholic Church by the proclamation of the dogma of the immaculate conception (Dec. 8, 1854), and the issue of the *Encyclical* and *Syllabus* (Dec. 8, 1864), developed into an open conflict after the proclamation of the dogma of papal infallibility by the council of the Vatican (July 18, 1870). The bishops, even those who had made the most strenuous resistance at the council, finally submitted, and accepted the dogma; but, immediately after its proclamation, forty-two professors of the university of Munich, with Döllinger and Friedrich at their head, issued a formal protest. Similar protests came from other German universities, — Bonn, Giessen, Breslau, and Freiburg; and in August of the same year, a considerable number of Roman-Catholic theologians from Germany, Switzerland, and Austria, assembled at Nuremberg, and published a joint declaration, that the decisions of the council of the Vatican, especially that on the question of papal infallibility, were invalid, and not binding. It was by no means the idea of those men, as Döllinger's later conduct proved, to separate from the Church of Rome, or produce a schism, the less so as the whole movement did not awaken any great interest among the laity. The only lay protest of any note was that of Munich, which first introduced the name "Old-Catholics." But, once started, the movement could not stop; and the direction in which it had to run on was irresistibly prescribed by the logic of events.

The first Old-Catholic conference was held in Munich, Sept. 20-24, 1871. Döllinger was much opposed to the idea of organizing the party into an independent church; but congregations had already been formed in Munich, Passau, Cologne, Bonn, Nuremberg, Heidelberg, etc., and it was necessary to make provision for their religious wants. The conference, however, was determined that there should be no breach between the new church and the Roman-Catholic Church before 1870; that, indeed, the Old-Catholic Church which was to be organized should be the true continuation of the truly Catholic Church. But at this point a formidable difficulty presented itself: ordination and confirmation can only be performed by a bishop, and the party numbered no bishop among its members. At this juncture the Church of Utrecht came to the aid. The Church of Utrecht contains the remnant of the Jansenists, or Old-Catholics in Holland, and numbers at present one archbishopric of Utrecht, two bishoprics of Deventer and Haarlem, twenty-five congregations, and about six thousand members. It is strongly opposed to the theology and casuistry of the Jesuits; but it recognizes the decrees and canons of the Council of Trent. It regularly informs the Pope of the election of a new bishop, and the Pope as regularly declares the election null and void. But in this church the apostolical succession has undeniably been preserved, and from that it was transferred to the Old-Catholic Church. In the summer of 1872 Archbishop Loos of Utrecht made a tour of visitation among the Old-Catholic congregations in Germany, and confirmed about five hundred children; and in 1873 the bishop (Heykamp) of Deventer consecrated Professor Reinkens, who had been elected Old-Catholic bishop, in the fashion of the primitive church, by an electoral body composed of the clergy and delegates of the people.

At the third conference, held at Constance in 1873, the organization was completed, and a synodal constitution adopted. The diocesan synod, presided over by the bishop, and consisting of the clergy of the diocese, and one lay-delegate for each two hundred church-members, assembles every year, and despatches such business as has been prepared for it by the synodal committee, — an administrative body composed of four priests and five laymen, and placed beside the bishop for his assistance. The organization was recognized everywhere in Germany by the secular government. The first synod met at Bonn in 1874. A number of reforms have been gradually adopted and introduced, — the offering of the cup also to the laity in the Lord's Supper, the use of the native tongue in the service, the abolition of compulsory celibacy, etc. A similar constitution has been adopted by the Old-Catholic (Christian-Catholic) Church in Switzerland, where the movement arose and developed, independently of, but alongside with, the movement in Germany. Herzog, formerly a priest at Olten, was elected bishop, and

consecrated by Reinkens. The Swiss Constitution, however, is somewhat more democratic, — the bishop does not preside over the synod, greater influence on the administration is allowed to the congregation, the bishop can be deposed by the synod, etc. In Austria the government made some difficulty before recognizing the organization. In Bohemia, however, and in Austria proper, especially in Vienna, several Old-Catholic congregations have been formed. In Paris the ex-père Hyacinthe Loyson has formed an Old-Catholic congregation. In 1878 the statistics of the movement showed 122 congregations and 52,002 souls. Since that time the movement has made little or no progress.

Lit. — *Janus*, Eng. trans., 1870; Frommann: *Geschichte u. Kritik des Vat. Concils.*, Gotha, 1872; Friedberg: *Sammlung der Actenstücke zum ersten Vat. Concil.*, Tübingen, 1872; *The New Reformation, a Narrative of the Old-Catholic Movement* [from 1870 to 1875], London, 1875; Bühler: *Der Altkatholicismus*, Leiden, 1880, which also gives an account of the very considerable and very important literature accompanying the movement; Bishop J. H. Reinkens: *Ursprung, Wesen u. Ziel d. Altcatholicismus. Vortrag am 30 Septbr., 1882*, Heidelberg, 1882; and literature under Vatican Council.

OLDENBURG, the Grand Duchy of, consists of three parts, — the duchy of Oldenburg, the principality of Lübeck, and the principality of Birkenfeld, — whose church-establishments are entirely independent of each other, though the constitution is the same in all of them. According to the last census of 1875, the grand duchy contained 319,314 inhabitants, of whom 245,054 were Evangelical, 71,743 Roman Catholic, 1,578 Jews, 909 Christians of various denominations, and 30 of no acknowledged form of religion. The Reformation was established in the country July 13, 1573, the Church became a State establishment, and Lutheranism, the only denomination tolerated. In 1848 this constitution was abolished, the Church was separated from the State, and universal toleration made a law. In 1853, however, it was found necessary to return to the old order of things by the constitution of April 11. The Lutheran Church again became a State establishment, but religious freedom was retained.

OLD-LIGHT ANTIBURGHERS. See Seceders.

OLD TESTAMENT. See Bible Text, Canon.

OLEARIUS was the name of a German family, which, from the sixteenth to the eighteenth century, produced a great number of learned theologians. — I. **Johannes Olearius,** b. at Wesel, Sept. 17, 1546; d. at Halle, Jan. 26, 1623; studied at Marburg and Jena, and was appointed professor of Hebrew at Königsberg in 1577, professor of theology at Helmstädt in 1578, and superintendent of Halle in 1581. He was a son-in-law of Hesshusen, and, like him, an ardent champion of correct Lutheranism. — II. **Gottfried Olearius,** son of I.; b. at Halle, Jan. 1, 1604; d. there Feb. 20, 1685; studied at Jena and Wittenberg, and was in 1647 appointed superintendent in his native city. He was a very prolific writer: *Aphorismi homiletici*, 1658; *Annotationes biblicæ*, 1677; *Ideæ dispositionum biblicarum*, 1681; *Halygraphia* (an historical description of the city of Halle), etc. — III. **Johannes Olearius,** son of I.; b. at Halle, Sept. 17, 1611; d. at Weissenfels, April 14, 1684; studied at Wittenberg, and was appointed superintendent of Querfurt in 1637, court-preacher to the Duke of Saxony-Weissenfels in 1643, and superintendent of the Weissenfels dominions in 1680. He published *Methodus studii theologici*, 1664; *Oratoria sacra*, 1665; a number of devotional books, a hymn-book containing two hundred and forty hymns by himself, etc. — IV. **Johann Gottfried Olearius,** son of II.; b. at Halle, Sept. 25, 1635; d. at Arnstadt, where he was superintendent, May 21, 1711; became specially noted as a hymn-writer: *Poetische Erstlinge*, 1664, and *Geistliche Singe-Lust*, 1697. His *Abacus Patrologicus*, Halle, 1673 (lives of ecclesiastical writers before the Reformation, alphabetically arranged), was republished in 1711, by his son, in an enlarged form, under the title of *Bibliotheca Scriptorum Ecclesiasticorum.* — V. **Johann Christof Olearius,** son of IV.; b. at Halle, Sept. 17, 1668; d. at Arnstadt, where he was superintendent, March 31, 1747; was a man of vast learning and great literary activity. His works on hymnology (*Entwurf einer Liederbibliothek*, 1702; *Evangel. Liederschatz*, 1705, 4 vols.; *Jubilirende Liederfreude*, 1717) are still of interest. — VI. **Johannes Olearius,** son of II.; b. at Halle, May 5, 1639; d. at Leipzig, Aug. 6, 1713; was appointed professor of classical languages at Leipzig in 1668, and professor of theology in 1677. In the pietist controversy he sided with Spener and Francke, though without taking active part in the contest until Carpzov's attack in 1692, which he met with an open and decided protest. Among his writings are, *Exercitationes philologicæ ad epistolas dominicales*, 1674; *De Stylo N. T.*, 1678; *Synopsis controversiarum cum Pontificiis, Calvinistis, Socinianistis, etc.*, 1698. — VII. **Gottfried Olearius,** son of VI.; b. at Leipzig, July 23, 1672; d. there Nov. 10, 1714; was appointed professor of classical languages in his native city in 1699, and professor of theology in 1708. He was still more independent of the reigning orthodoxy than his father. Of his writings, mostly dissertations on exegetical and dogmatical subjects, his *Jesus, der wahre Messias*, Leipzig, 1714, 3d ed., 1736, attracted much attention. — VIII. **Johann Christian Olearius,** son of III.; b. at Halle, June 22, 1646; d. there Dec. 9, 1699; studied at Jena, Leipzig, and Kiel; visited also the Dutch universities and Strassburg, and succeeded in 1685 his uncle as superintendent of Halle. He was an open but moderate adversary of the pietist movement. He published some dissertations and sermons. More detailed information on the whole family is to be found in Leuckfeld: *Historia Hesshusiana* and Dreyhaupt: *Beschreibung des Saalkreises.*

DRYANDER.

OLEVIANUS, Caspar, one of the fathers and founders of the Reformed Church in Germany; b. in Trèves, Aug. 10, 1536; d. at Herborn, March 15, 1587. He was made acquainted with the bearing of Christ's sacrifice on the forgiveness of sin through the teachings of a pious mother and priest. He studied law in Paris, Orleans, and Bourges. A solemn religious impression was made upon his mind at Bourges by the death of a friend by drowning, and his own narrow escape; and he consecrated his powers to the service of

the gospel. He took up the study of Calvin's works, and in 1558 went to Geneva, where he became an ardent follower of the Swiss Reformer. Returning to Trèves in 1559, he was appointed teacher in the high school. His position gave him an opportunity to explain the principles of the Reformation, and to lay bare the errors of Rome. The popularity of these class-room talks was so great, that he was urged to preach. He did so, and won half the population for the principles of the Reformation. The archbishop of the diocese forbade his preaching, and ordered the city council to institute an investigation. But the community sympathized with Olevianus, and the appeal was disregarded. He finally marched against the city. The citizens at first offered a successful resistance by drawing chains across the streets, but finally surrendered, on the condition that the archbishop would spare the people. He, however, threw Olevianus in prison, and charged him with rebellion. His answer was, that he had done nothing but preach the gospel and the doctrines of the Augsburg Confession. He was finally released on the payment of a sum of money, but banished with his friends.

Olevianus became, at the invitation of the elector, Friedrich III., teacher at Heidelberg in 1560, and, the year following, professor, and doctor of theology. In conjunction with Ursinus, who was called to Heidelberg in 1561, he composed the Heidelberg Confession, in defence of which he published two works: *Vester Grund*, d. i., *die Artikel d. alten waren ungezweifelten, christlichen Glaubens*, and *Neue Predigten v. heiligen Nachtmal d. Herrn*. In the doctrines of the Lord's Supper and predestination he held the views of Calvin. At the death of Friedrich (Oct. 26, 1576) and the accession of his son, Ludwig VI., a Lutheran, his activity in Heidelberg came to an end. Six hundred Reformed preachers besides himself were obliged to quit the land. Olevianus went to Berleburg, where he commented upon several of the Pauline Epistles, and wrote his work on the covenant of grace (*De substantia fœderis gratuiti*, etc.). He also was prominent in introducing the Reformed Church in Nassau Siegen, and other states. Being asked on his death-bed whether he felt confident of his salvation through Christ, he replied, pressing his hand to his heart, "Most confident!" (*certissimus*). See the excellent work of SUDHOFF: *Kaspar Olevianus und Zach. Ursinus Leben und ausgewälte Schriften*, Elberfeld, 1857. O. THELEMANN.

OLGA, St., a much-revered saint of the Russian Church, belonged to a poor family, but became the wife of Grand Duke Igor of Kiew, and governed the country with great success during the minority of her son Vratislav. In 952 she went to Constantinople, embraced Christianity, and was baptized by the patriarch Theophilaktes, assuming the name of Helena. After her return to Kiew, she is said to have labored much for Christianity, though without any palpable effect. Her day of commemoration is July 21. See L. ELISSALDE CASTREMONTE: *Vie de sainte Olga*, Paris, 1879.

OLIER, Jean Jacques, b. in Paris, Sept. 20, 1608; d. there April 2, 1657; studied theology at the Sorbonne; frequented the conferences of Vincent of Paula on the duties of the clergy; and determined to devote his life to the education of young ecclesiastics. In 1642 he was appointed pastor of St. Sulpice in Paris, and there he founded the celebrated seminary from which the Roman-Catholic Church in France has received some of its best impulses. In 1652 he resigned his office as pastor, in order to devote himself wholly to the seminary. His few writings are mostly of devotional character. His *Catéchisme chrétien pour la vie intérieure*, Louvain, 1686, was often republished. C. SCHMIDT.

OLIN, Stephen, D.D., LL.D., Methodist divine; b. at Leicester, Vt., March 3, 1797; d. at Middletown, Conn., Aug. 16, 1851. He was graduated from Middlebury College 1820; entered the ministry of the Methodist-Episcopal Church, and, after several appointments, was professor of English literature in the University of Georgia 1827–34, president of Randolph Macon College, Virginia, 1834–37, president of Wesleyan University, Middletown, Conn., 1842 till his death. From 1837 to 1841 he travelled in Europe, Egypt, and Palestine, the fruits of which journey were, *Travels in Egypt, Arabia Petræa, and the Holy Land*, New York, 1843, 2 vols.; and *Greece and the Golden Horn*, New York, 1854. President Olin was renowned as a pulpit orator. His *Works*, consisting of sermons, etc., appeared New York, 1852, 2 vols.; and his *Life and Letters*, edited by his wife, New York, 1853, 2 vols.

OLIVA, Fernan Perez de, b. at Cordova, 1494; d. at Salamanca, 1530; studied at Salamanca, Acala, Paris, and Rome; lectured with much success on the morals of Aristotle in Paris, and received the most flattering invitations to Rome from Adrian VI., but preferred to settle on Spanish soil at Salamanca, and acquired a noted place in the history of Spanish literature by employing the Castilian tongue, instead of the Latin, in his essays: *On the Dignity of Man, On the Faculties of the Mind*, etc. See TICKNOR: *History of Spanish Literature*, New York, 1849.

OLIVE. See OIL.

OLIVERS, Thomas, b. at Tregonan, in Wales, 1725; d. in London, March, 1799. Illiterate and profligate as a youth, he was converted under Whitefield's preaching, became (1753) one of Wesley's most active preachers, and his corrector of the press (1775–88), doing much work in the Calvinistic-Arminian Controversy. He wrote an Elegy on Wesley's death (1791) and four hymns, whereof "The God of Abraham praise" (1772 or earlier) is generally allowed to be one of the noblest odes in the language. F. M. BIRD.

OLIVET and OLIVES, Mount of, a mountain range east of Jerusalem, called by the Arabs *Jebel et Tur* ("mount of the rock"). 1. *Physical Features.* — It is, properly speaking, a ridge, sloping on the west abruptly toward the Kedron Valley, by which it is separated from Jerusalem, but towards the east more gradually, breaking up into valleys. It has four distinct elevations, although the intervening depressions are very slight. (1) *Viri Galilæi* ("ye men of Galilee"), so called because there, tradition says, the angels addressed those words to the gazing disciples (Acts i. 11). It is a half-mile north of the city, and is 2,682 feet above sea-level. (2) "Mount of Ascension," 2,665 feet directly opposite the city, and properly the Mount of Olives. (3) "The Prophets," from a catacomb, the "Prophets' Tombs," on its side.

This summit is south-west of the former about six hundred yards. (4) "Mount of Offence," because there Solomon set up the idol-worship. Bleak as the mountain ridge is at present, only a few scattered olive-trees being left to justify its name, there is evidence that once it really was covered with olives, myrtles, pines, and palms; and a little care and cultivation would restore its beauty.

2. *The View* from the Mount of Ascension is the "saddest and yet the most impressive in the world." It is the best view of Jerusalem, so full of reminiscences of former grandeur, so full of evidences of present decay. And more can be seen than the city directly in front. On the north rises Scopus; on the east are the Dead Sea, apparently at one's feet, but really seven hours of hard riding away, and the mountains around it; on the south is the Frank Mountain. Our Lord must often have gazed upon this prospect.

3. *Scripture Allusions.* — Olivet is first mentioned in connection with David's flight from Absalom (2 Sam. xv. 30). It was the scene of the worship of Chemosh and Molech, set up by Solomon (1 Kings xi. 7), destroyed by Josiah (2 Kings xxiii. 13, 14); thence, also, the people, by order of Ezra, got the branches for the feast of tabernacles (Neh. viii. 15). But the allusions to it in the New Testament are not only more numerous, but much more interesting. "It is very prominent in the closing scenes of our Saviour's ministry. In Bethany, on the eastern slope of Olivet, he had his most intimate friends, — Lazarus, Martha, and Mary, — and performed his last and greatest miracle (Luke x. 38–42; John xi.). From Mount Olivet he made his triumphal entry into Jerusalem (Luke xix. 29–38). Here he spent the nights intervening between the entry and his passion, and returned every morning to teach in the temple (Luke xxi. 37). Descending from this mountain, he wept over the ungrateful city, and foretold her fearful doom (Luke xix. 41–44; cf. ver. 37). To it he repaired on the night of his betrayal (John xviii. 1); from it he ascended to heaven to take possession of his throne (Luke xxiv. 50; Acts i. 12)." — SCHAFF, *Through Bible Lands*, p. 272. Gethsemane was upon the hither slope of Olivet; and so upon the same mountain pressed the feet of Jesus when in the depths of his humiliation and in the heights of his triumph.

4. *Buildings on the Mount.* — Tradition wrongly puts the ascension upon the so-called "Mount of Ascension:" indeed, our Lord's footstep is shown in the Mohammedan mosque which now covers the spot. There Helena, the mother of Constantine, built (325) a basilica; and other churches and convents were built there by crusaders. The patriarch Modestus, in the beginning of the seventh century, built there a rotunda, open in the middle, because tradition said that the place of the ascension must not be covered by a roof. This building was several times destroyed and rebuilt. The present Chapel of the Ascension is octagonal, and was rebuilt after the earthquake of 1834. On the spot traditionally pointed out, stands to-day a Mohammedan mosque, round whose court "are ranged the altars of various Christian churches."

Besides the literature under JERUSALEM, see the exhaustive monograph of TOBLER: *Siloahquelle u. d. Oelberg*, St. Gallen, 1852.

OLIVÉTAN, Pierre Robert, b. at Noyon; a relative of Calvin; was tutor in a rich family at Geneva in 1533, but was expelled from the city for propagating the ideas of the Reformation; settled at Neufchâtel, and undertook, on the instance of the Piedmontese Waldenses, to translate the Bible into French. As he was not a great Greek or Hebrew scholar, he used the translation of Lefévre d'Etaple as foundation for his own work. It appeared at Neufchâtel, 1535, in folio. Afterwards revised by Calvin, it was generally adopted by the French Protestants. Olivétan died at Ferrara in 1538. C. SCHMIDT.

OLIVI, Pierre Jean, b. at Sérignan in Languedoc, towards the middle of the thirteenth century; d. at Narbonne, 1297; entered the order of the Franciscans; studied theology in Paris; became a man of great learning and severe morals, and contended for the complete fulfilment of the rules of his order, also that of absolute poverty. To these maxims he added certain apocalyptical ideas resembling those of the abbot Joachim, which he set forth in his *Postilla super Apocalyp.* Before his death the book does not seem to have been known outside of the narrow circle of his friends and pupils; but in 1326 Pope John XXII. condemned sixty propositions extracted from it, and the author's bones were dug up and burnt. See WADDING: *Annales Minorum.* C. SCHMIDT.

OLLIVANT, Alfred, D.D., Bishop of Llandaff; b. at Manchester, Eng., 1798; d. at Llandaff, Dec. 16, 1882. He was fellow of Trinity College, Cambridge, 1821; vice-principal of St. David's College, Lampeter, 1827–43; regius professor of divinity, Cambridge, 1843–49; and bishop of Llandaff, 1849 till his death. He published *An Analysis of the Text of the History of Joseph*, London, 1828, 2d ed., 1833; *Sermons preached in the Chapel of St. David's, Lampeter*, 1831. He was a member of the O. T. Company of Revisers.

OLSHAUSEN, Hermann, a pious theologian, who participated actively in the theological movements of his day, and did excellent work in the department of New-Testament exegesis; the son of a clergyman; was b. at Oldeslohe [in Holstein], Aug. 21, 1796; d. at Erlangen, of consumption, Sept. 4, 1839. In 1814 he entered the university of Kiel, and two years later passed to the university of Berlin, where he came under the influence of Schleiermacher and Neander. At the festival of the Reformation in 1817, he gained the prize for the best essay upon Melanchthon as depicted in his letters (*Melanchthon. Charakteristik aus seinen Briefen dargestellt*, Berlin, 1818). In 1820 he became *privatdocent* at Berlin, in 1821 professor extraordinarius, and, 1827, ordinary professor at Königsberg. In the circle of young friends at Berlin who gathered especially about Neander, he had manifested a living faith in Christ in its full power. From that time he "desired only to be a faithful servant of the church of his Lord and Saviour." He married Agnes von Prittwitz-Gaffron, but his happiness was much interrupted by the affliction of a feeble constitution. In the hope of benefiting his health, he followed a call to Erlangen in 1834.

Olshausen's special department was New-Testament exegesis. He prepared the way for his Commentary in a work on the historical proofs of the genuineness of the Gospels in the first two centu-

ries (*Die Aechtheit d. vier kanon. Evangelien*, etc., Königsberg, 1823, English translation in American edition of Commentary by Fosdick). He stated his exegetical principles in two works, — *Ein Wort über tieferen Schriftsinn* (Königsberg, 1824), and *D. bibl. Schriftauslegung* (Hamburg, 1825), and defended the allegorical and typical methods, but without opposing the grammatical and historical. He affirms that a "real religious experience is the condition of an understanding of a religious work, and especially the Bible." His ideas were realized in his Commentary on the New Testament, completed and revised by Ebrard and Wiesinger, Königsberg, 1830 sqq., and later editions [trans. for Clarke's Foreign Theol. Library, Edinburgh, 1847–49, 4 vols., and revised by Professor A. C. Kendrick, New York, 1856–58, 6 vols.]. He often shows a profound perception of the meaning and connection of the plan of revelation, without neglecting, however, the meaning of the words. Olshausen's memory will continue to be held in honor as that of a Christian scholar; and the seed he sowed will not be lost for the kingdom of God. L. PELT.

OMISH, or **AMISH,** the followers of Jakob Ammon. See MENNONITES.

OMNIPOTENCE, OMNISCIENCE, of God. See GOD.

ON (the Egyptian, *An;* the Greek, *Heliopolis*), "City of the Sun," which was a translation and paraphrase of the Egyptian name, and must have been known to the Hebrews, since Jeremiah (xliii. 13) calls the city *Beth-shemesh*, "House of the Sun." It was one of the oldest and most renowned cities of Lower Egypt, and the principal seat of the worship of the sun. The magnificent sun-temple of On is the only Egyptian temple of which we have a detailed description by a Greek (Herodotus). It was especially celebrated for its numberless obelisks. The obelisk was the peculiar symbol of the sun-god, and most of the obelisks which have been carried to Europe have been taken from On. With the sun-temple were connected a priest school and a medical school, and those institutions were visited by all the Greek philosophers who went to Egypt to study. At the time of Strabo the house in Heliopolis was still shown, in which Plato had stopped. The population in the neighborhood of On was not purely Egyptian, but much mixed up with Shemitic elements. Asenath, the wife of Joseph, was the daughter of Poti-pherah, a priest of Heliopolis (Gen. xli. 45). Both these names, however, are genuine Egyptian.

ONDERDONK, Henry Ustic, D.D., LL.D., was b. in New York, March, 1789; and d. in Philadelphia, Dec. 6, 1858. He graduated at Columbia College, 1805; studied medicine in London; M.D., Edinburgh, 1810; with Dr. V. Mott, edited *New-York Medical Journal;* was ordained, 1815; ministered at Canandaigua, N.Y., 1816–20; rector of St. Ann's, Brooklyn, 1820–27; assistant bishop of Pennsylvania, 1827; succeeded Bishop White, 1836; suspended, 1844; restored, 1856. He published *Episcopacy Examined and Re-examined* (1835), etc. He was active in assisting the appointed compilers of the two hundred and twelve hymns which from 1827 to 1871 were usually bound with the Prayer-Book, and employed in the Protestant-Episcopal Church, re-writing several hymns, and contributing ten entirely his own. Of these, *The Spirit in our hearts*, has been generally, and several others frequently, adopted by the hymnals of other communions. F. M. BIRD.

ONEIDA COMMUNITY, a body of so-called religious perfectionists, practising a community of wives and goods; founded by John H. Noyes, who graduated at Dartmouth College, 1830, and, after studying theology at Andover and New Haven, was licensed to preach in 1833. He promulgated the views on Christian perfection and the intercourse between the sexes which were sought to be carried out at two communities, — the Oneida Community (1847) in Madison County, N.Y. (three miles from the town of Oneida); and the community at Wallingford, Conn. The Oneida Community owned a fine tract of six hundred and forty acres, practised a community of goods and a community of wives. Noyes was at the head of the institution. The community occupied one large building. The people were skilful farmers, and carried on successfully the manufacture of traps and the preparation of preserved fruits. The opposition to this institution, which was based upon the very just sentiment, that the community was highly immoral in its practices, under the lead of the late Professor Mears of Hamilton College, and others, secured its dissolution in 1879.

See J. H. NOYES: *History of American Socialisms;* NORDHOFF: *Communistic Societies of the United States*, 1875.

ONKELOS, one of the principal targumists, or translators of the Hebrew Bible into Chaldee. He sat at the feet of Gamaliel, and was a fellow scholar of Paul, as the Talmud informs us (*Megilla*, fol. 3, col. 1; *Baba Bathra*, fol. 134, 1). Jonathan made use of Onkelos. The Targum of Onkelos was the first work of its kind, and is a faithful translation, except in the case of figurative expressions; e.g., anthropopathic representations of God. It comprised the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets. It may be found in the Bibles of BOMBERG and BUXTORF, the *Biblia Complutensis*, of Venice, 1526, and in *Walton's Polyglot.* See LUZZATO: *Philoxenus, sive de Onkelosi paraph. chald.*, 1830; ZUNZ: *Gottesdienstl. Vorträge d. Juden*, Berlin, 1832; EMANUEL DEUTSCH: *Literary Remains*, London, 1874.

OOSTERZEE, Jan Jakob van, Dutch theologian; b. at Rotterdam, Holland, April 17, 1817; d. at Wiesbaden, Germany, July 29, 1882. He studied at the university of Utrecht, 1835–40, where he had a brilliant course. From 1840 to 1844 he was pastor at Kemnes-Binnendyck and at Alkmaar, from 1844 to 1862 pastor in the principal church of Rotterdam, from 1862 till his death ordinary professor in the university of Utrecht, where he lectured, first upon biblical, systematic, and pastoral theology and homiletics, but after 1867, upon New-Testament introduction, history of doctrines, and philosophy of religion. He was the recognized leader of the evangelical school of Holland. In learning, eloquence, and piety, he ranked with the greatest divines of his day. He was also a voluminous writer. Several of his works have been translated, and commend themselves very highly to practical and conservative religious minds in Great Britain and Ameri-

ca. Among his works may be mentioned: *Levan Jesu* ("Life of Jesus"), Rotterdam, 1847–51, 3 vols., 2d ed., 1863–65; *Christologie*, 1855–61, 3 vols., the 3d vol. trans. under the title *The Image of Christ as presented in Scripture*, London, 1874; Commentaries in the Lange series, *Luke*, 1858, trans., New York, 1866, *Pastoral Epistles*, 1860, 2d ed., 1863, trans., 1868, and with Lange, *James*, 1862, 2d ed., 1866, trans., 1867; *Theology of the New Testament*, Utrecht, 1867, 2d ed., 1869, Eng. trans., London, 1870, 4th ed., 1882; *Christian Dogmatics*, 1870–72, 2 parts, Eng. trans., London and New York, 1874, 2d ed., 1878; *Year of Salvation*, Edinburgh, 1874, 2 vols.; *Moses*, Eng. trans., Edinburgh, 1876; *Practical Theology*, Eng. trans., 1878. He left behind him an autobiography and a work upon apologetics. See biographical sketches in ZÖCKLER'S *Beweis des Glaubens* for 1882, and EVANS, in *Catholic Presbyterian* for October, 1882.

O'PHIR (אוֹפִר, in the Sept. Ὀφείρ; or אוֹפִיר, in the Sept. Σωφιρά, Σουφίρ, etc.) is mentioned in Gen. x. 29 as the eleventh son of Joktan, and in 1 Kings ix. 28, x. 11, 2 Chron. viii. 18, ix. 10, as a region from which the fleet of Solomon, navigated by Phœnicians, brought back gold, and that not only in immense quantities, but also of a fineness unequalled by the product of any other region (comp. 1 Chron. xxix. 4; Job xxviii. 16; Ps. xlv. 9). The question where the abode of Ophir the Shemite was to be sought for, was pretty accurately answered at the time of Moses: all the thirteen sons of Joktan, and the tribes descending from them, were settled in Arabia. But where was the Ophir of Solomon? The latter question has puzzled a great number of the most learned Orientalists and historians. Its theological import is small; but, in the chain of ancient traditions concerning commercial connections and routes, Ophir forms a link of the greatest consequence. Four different views with respect to its location have been propounded and sustained by reasons of weight. Some have placed it in Southern Arabia,—Edrisi, Abulfeda, Bochart, Niebuhr, Gesenius, Vincent, Volney, Seetzen, Rosenmüller, and Keil; others, on the eastern coast of Africa,—Dapper, Th. Lopez, J. Bruce, Montesquieu, d'Anville, Schultess, and Quatremère; others again, in East India,—the Septuagint, Josephus, Bochart (who supposes a double Ophir), H. Reland, Lassen, and Ritter; some, finally, consider Ophir a collective name for distant southern countries, like India, Cush, etc.,—Joseph Acosta, Heeren, Hartmann, Tychsen, and Zeune.

Those scholars who locate Ophir on the eastern coast of Africa generally designate Sofala as the place in question. It is situated on the canal of Mozambique, in lat. 20° S.; and two hundred geographical miles in the interior, in the neighborhood of the gold-mines of Tete, remains of walls and masonry are found, covered with inscriptions in unknown characters, but by a native tradition ascribed to the Queen of Sheba. The name of this latter place is *Fura*, which is declared to be identical with *Afura* (Ophir). In favor of this hypothesis speak the great quantity and the exquisite fineness of the gold of Eastern Africa, in which respects it far surpasses that of India; the immense amount of ivory which Africa furnishes, and in which respect it also far exceeds India; and, finally, the circumnavigation of Africa by the Phœnicians, who, according to Herodotus, planted a hundred stations on the western coast of the continent. But the etymology of *Fura* is a weak point; and Africa has no sandal-wood and no peacocks, both of which belong exclusively to India. In favor of India speaks the circumstance that the names of the products (gold excepted) which were brought from Ophir are all of Indian origin, such as *Koph*, "ape," *Kapi* in Sanscrit; *Shen habbim*, "tooth of the elephant," from the Indian *ibha*, the Egyptian *ebu*, the Latin *ebur*, "ivory;" *Tukhiim*, "peacock," from *Cikhi* in Sanscrit, and *Togei* in Malabar, etc. It is also evident that the Σωφιρά of the Septuagint means India, as *Sophir* is the Coptic name of "India and its islands;" and Josephus says explicitly, that the fleet of Solomon went "to India, which in old times was called Sophira, but now is called Chryse" (*Ant.*, 8, 6, 4). But the difficulty is to designate a point in which the gold of Himalaya and the sandal-wood of Deccan (that is, the products of the northern and southern parts of India) could be conveniently gathered together for exportation. Abhîra has been pointed out, an old Arian settlement situated in lat. 20° N., between the Delta of Indus and the Gulf of Cambay; also the Supâra of Ptolemæus, the present Goa; and others. But in all cases the etymology presents difficulties. The safest is still to seek for Ophir in some place on the south-eastern coast of Arabia, which forms a convenient point of connection between Eastern Africa and India, and which in olden times was certainly inhabited by the Ophirites (Gen. x. 29), though now neither the country, nor any single place in it, bears the name. [See A. SOETBEER: *Das Goldland Ofir*, Berlin, 1880.] PRESSEL.

OPHITES. See GNOSTICISM, p. 880.

OPTATUS, Bishop of Mileve in Numidia. Of his life nothing is known; but a book by him, *De schismate Donatistarum adversus Parmenianum*, has come down to us. According to Jerome (*De vir. ill.*, 110) it was written between 364 and 375; but this statement is contradicted by a notice in the work itself,—*Siricius hodie qui noster est socius* (ii. 3),—as Siricius did not ascend the episcopal throne of Rome until 384. The passage, however, may be a later interpolation or addition, as, indeed, the whole seventh book seems to be an appendix added to the original text at a later date. The plan of the work presupposes only the six first books, and Jerome knew only them. The work is a refutation, from the Catholic side, of a work, now lost, by the Donatist Parmenianus, and is written in a conciliatory spirit, which, of course, does not exclude many severe attacks in the details. It is, consequently, a precious source for the history of Donatism. But, besides this its historical importance, it has also considerable dogmatical interest. In his exposition of the idea of the Church, Optatus is the immediate predecessor of Augustine, and independent of Cyprian. He was the first to ascribe to the sacrament that character of objectivity (*sacramento per se esse sancta, non per homines*) which came to play a decisive part in the dogmatics of the Western Church. From his explanation of the "gifts" of the church, it appears that the idea of the *Cathedra Petri*, as the representative of the unity of the episcopate, was accepted in Africa, etc. The first edition of

the book is that of Mayence, 1549. Several Parisian editions followed; but they were all eclipsed by that of Dupin, Paris, 1700, which has been reprinted by Migne (XI.). ADOLF HARNACK.

OPTIMISM AND PESSIMISM. When these terms are employed to denote philosophical systems, the former signifies the theory that existence is essentially good and the universe perfect; and the latter, the theory that existence is essentially evil and the universe a vanity. Neither term is old. The former only became current in the first half of the eighteenth century, when it was employed to designate the Leibnitzian doctrine of the best possible world. The latter has only come into circulation in the present century, and chiefly in consequence of the influence and celebrity acquired by the doctrine of Schopenhauer. Optimism and pessimism both existed, however, long before the terms now used to designate them. Springing more from the heart than from the head, — from moods and dispositions, than from reasons and discoveries, — they may be traced as veins of feeling and belief through poetry and religion, in almost every age and land which have had a literature, although they have only appeared in modern times as distinct philosophical theories. It is only, however, in the theoretical or philosophical stage that they deserve their name, and show their nature. Popular optimism and pessimism do not look beyond the interests of individuals or species; and yet the optimism and pessimism which do not regard the world in its entirety are manifestly both incomplete and inconsistent.

Optimism may allow that there is much pain, and pessimism may allow that there is much pleasure, in life. So far as suffering may lead to the greatest good, optimism demands it. So far as enjoyment is necessary to render an essentially evil existence endurable, pessimism requires it. Optimism denies that there is any thing really evil, if the universe be considered as a whole, but not that there are many particular evils in the universe. Pessimism denies that there is any thing really good in relation to the universe as a whole, but not that there are many things good as regards the particular interests of particular beings.

The chief classical and Christian philosophies were optimist in spirit. But optimism appeared as a distinct theory, only near the close of the seventeenth century. As it was adopted about the same time by Lord Shaftesbury, Archbishop King, and Leibnitz, it is necessary to bear in mind that Shaftesbury first expounded it in his *Inquiry concerning Virtue*, written in 1692, and surreptitiously published in 1699; King, in his *De Origine Mali*, published in 1702; and Leibnitz, in his *Theodicée*, published in 1710. It had occurred independently to Leibnitz; but, before he published on the subject, he had read what Shaftesbury and King had written. It is an error to represent, as Dugald Stewart and Mr. Hunt have done, Shaftesbury or King as having derived their optimism from Leibnitz. In Pope's *Essay on Man*, the doctrine was most skilfully advocated in verse. In Voltaire's romance of *Candide*, it was most ingeniously ridiculed.

What optimism teaches is, that every thing in the universe is in its place, is good relatively to the whole, is for the best; that the universe as a whole could not have been better contrived or ordered than it is; that there is nothing really evil, since, however painful and hurtful many things may be within certain limits, they all tend to the good of the whole. The great reason, and it may almost be said, the sole reason, given for this teaching, is the Divine Perfection. As absolutely good, God can only wish what is for the best, — that than which there can be no better, if the good of the entire universe, and not merely of a part of it, be contemplated; and whatever he wishes must be realized, because he is omnipotent and omniscient. This argument can be made extremely plausible. It is doubtful, however, if it be conclusive. "The world is the best possible, because God is infinitely powerful, wise, and good." Is there not just as much reason for saying that the world cannot be so good but that God could have made it better, because he is thus infinite? As he is infinite, and the world is finite, the distance between his goodness and any degree of goodness which the world can have must be infinite; and to say that it is as good as he could make it, however good it may be, would appear to imply that his power must be limited. In fact, it would almost seem as if here were a case, where, turn to which side we please, there meets us the horn of a dilemma. If the world is not the best possible, says the optimist, God cannot be all-good. But if the world be the best possible, the best that God can make, is the inference not just as good that God cannot be all-powerful? Or, rather, is the true inference not, that we are reasoning in a region too high for us, and where our conclusions are not much worth one way or another? Then, is it clear that there can be no real evil in the world, because God is absolutely good? May it not merely be better that there should be even such evil than that God should prevent it by making men unable to do it, while yet the world might be a great deal better than it is if men did no evil. There is obviously a vast difference between the so-called evils of the physical world and the evils of the moral world. The former can be shown to be conducive to the good of the physical system as a whole, and therefore to be only seemingly evil. The latter are pronounced by conscience essentially evil, and investigation fails to prove that they have any rightful place in the world.

The dissatisfaction with life which ultimately leads to pessimism comes to light in all literatures. It found a very remarkable religious expression in Buddhism. In the present century it has appeared in a series of speculative systems. The two countries in which pessimism has chiefly flourished are India and Germany. Only in pantheistic soil can pessimism flourish. The belief that existence is essentially evil can never spring from a true theism.

Arthur Schopenhauer (1788–1860) was the founder of modern or German pessimism. According to him, the world is the worst possible. A worse world could not exist at all. It is representation, an illusion produced by the intellect, behind which lies will, the universal substance, the ultimate principle of all things. This will is in itself a blind, unconscious striving, which only comes to consciousness in animated beings. Discontent is of its very essence; and, with every new stage

of development, it becomes increasingly wretched. The radical evil is the will to live. The great aim of life is to get rid of life through extinction of the will to live; and this must be accomplished by fasting, by voluntary poverty, by meek submission to injury, by absolute chastity, and, in a word, by the various exercises of asceticism. The most distinguished living representative of pessimism is Edward von Hartmann. He attempted to overcome the dualism of will and knowledge in Schopenhauer's philosophy by reducing them to a unity, which he calls the Unconscious. To the working of the irrational will of the Unconscious, he ascribes alike the origin of existence and of evil. That will has broken away from the primitive harmony of the Unconscious, and nature and life are the deplorable consequences. Reason follows after, to undo, as far as possible, the evil which will has produced, and to convince it of the mischief which it has caused and is causing; but, before it succeeds, all history must be traversed, all delusions experienced, all follies committed. He will not say that the world is the worst possible; he will not deny even that it may be the best possible, since we do not know what is possible: but he holds decidedly that it is worse than would have been no world at all. He believes himself able to prove, by an appeal to the experience both of individuals and of society, that pain preponderates in a high degree over pleasure, evil over good. He does not deny that there is a kind of progress and plan in history; and yet he regards history as, on the whole, an irrational process, the successive epochs of which are so many stages of illusion. The progress of history is, in his view, not the growth of any positive good in history, but the growth of man's consciousness of the nothingness and vanity of human life. The most thorough and uncompromising of the advocates of pessimism is Herr Bahnsen. He maintains that the world and life are not only essentially irrational and wretched, but will be eternally so; that his fellow-pessimists have no right to promise that the agony of creation will ever terminate; that the hope of the extinction of evil in a world essentially evil is an unreasonable hope, and can only be based on blind faith. Pessimism has been defended also by Frauenstädt, Taubert, Du Prel, Venetianer, Volkelt, Noiré, Von Hellwald, Mainländer, and many other writers.

If there be a personal God, a moral law, and a heavenly life, pessimism must manifestly be rejected. If there be no proof of these things, it cannot be conclusively refuted. The question raised by pessimism as to the worth of life cannot be decided by mere induction from experience.

LIT. — The works of SHAFTESBURY, KING, and LEIBNITZ, already mentioned. The writings of the pessimists named in this article. GASS: *Optimismus und Pessimismus;* DUBOC: *Optimismus und Pessimismus;* HUBER: *Pessimismus;* CARO: *Pessimisme au XIX^e Siècle;* and SULLY: *Pessimism,* — a very able work both as a history and a criticism. ROBERT FLINT.

OPTION (*optare*, "to choose"), in canon law, denotes the right to acquire an ecclesiastical benefice by simple choice. Of the prebends belonging to a cathedral, and varying somewhat in value, some are free (*canoniæ liberæ*); and, when such a free prebend falls vacant, the prebendary next in age can acquire it by option if he prefers it to his own. In the ecclesiastical law of England, option denoted a right, which the archbishop acquired by confirming a bishop, of filling the next vacant benefice belonging to the see according to his own choice; but the right has become lost by *3 et 4 Victoria*, sect. 42, cap. 113.

OPUS OPERANTIS (*the work of the worker*) and **OPUS OPERATUM** (*the work wrought*), — two theological terms expressive of two diametrically opposite conceptions of the character of the Christian sacraments; the former ascribing the effect of the rite chiefly, if not exclusively, to the disposition of him who performs it, the latter ascribing the effect to the rite itself, independent, or nearly independent, of the disposition of him who performs it.

ORAL LAW. See TRADITION.

ORANGE, a city of Provence, France, was the seat of two remarkable councils in the earlier part of the history of the Church of France (*Concilia Arausicana*). The first was convened by St. Hilary of Arles in 441, and attended by seventeen bishops. It issued thirty canons, specially interesting on account of their very minute definitions of the relations between diocese and diocese, bishop and bishop. The second was convened by Cæsarius of Arles in 529, and was attended by thirteen bishops. It issued twenty-five canons, mostly of dogmatical bearing, and directed against the reigning semi-Pelagian doctrines of grace and free-will. See HEFELE: *Conciliengeschichte*, ii., and F. H. WOODS: *Canons of Second Council of Orange, A.D. 529*, London, 1882.

ORATORIO, The, is, within the range of sacred music, what the opera is in the domain of secular music. It differs chiefly from the opera in not employing the stage, costumes, and the art of acting; though it may be noticed that the oldest Italian oratorios were represented on stages erected in churches, and that in more recent times, in 1731, Händel's *Esther* was brought out on the stage in a London theatre. It is not art in the same exclusive sense as the opera. It does not propose to impress the hearer solely through his imagination: on the contrary, the ideas and feelings which it expresses make a direct personal appeal to the hearer. Its true character is solemnity; and compositions — such as Berlioz's *The Damnation of Faust*, and Gade's *The Crusaders* — which have not that character, are, though in all other respects they may present the characteristics of the *genre*, not oratorios: hence the explanation of many peculiarities, both in choice of subject and in method of treatment. The oratorio must find its subject, if not necessarily in the Bible itself, at least in the sacred tradition still living: otherwise the direct relation is lost. Only a very few composers of oratorios, such as Scarlatti in his *St. Francesca*, and Metastasio in his *St. Helena*, have ventured away from the fountain itself. The subject chosen, the absence of the stage, allows the introduction of much broader epic elements than the opera can assimilate, and the absence of acting necessitates a much more abstract expression of emotion. On account of the personal appeal which the subject makes to the audience, the oratorio has no room for representation of character in the full, artistic sense of the word. On the other hand, however, if the dramatic

element becomes entirely lost in epic descriptions and lyric declamations, the oratorio shrinks into a mere cantata, as in the case of *The Seven Words* of Haydn. Generally it may be said that there is nothing which the modern oratorio resembles so closely as the antique tragedy, — that wonderful blending of religion and art, to whose full understanding we now have no other key than the oratorio.

Historically the oratorio owes its origin to St. Filippo de Neri (1515–95), the founder of the order of the Oratorians, and the confessor of Palestrina. The opera was just the rage of the day, and without hesitation Neri engaged it in the service of the church. In the oratory of his order a stage was erected, and fitted up with full decoration. On this stage an *azione sacra* — that is, a scene of the Bible, or of the sacred tradition of the church — was enacted by priests in costume. The style of the music was that of the *opera seria* with some small modifications. The bass was allowed to sing solos, the choirs were more prominent, the orchestral accompaniment was less developed, etc. The attempt proved eminently successful; and, from the place in which the *azione sacra* was performed, it received the name of an "oratorio." The next step in the development of the oratorio is marked by the appearance of Händel (1685–1759) and Bach (1685–1750); and the difference between the old Italian and the new Anglo-Germanic form of the *genre* is like that between a polite abbot of the period of the Renaissance and one of the four great prophets. The difference between the two great masters themselves may be thus described, — while the oratorio of Händel became a free, independent creation, though still belonging to the church, the passion-music of Bach remained a part of the service itself, and was partially destined for the use of the congregation. From the Roman-Catholic Church the Protestant churches of Germany had retained the custom of celebrating Good Friday by a special recital, in the Gregorian style, of the Passion; different lines being recited or sung by different voices, and sometimes repeated by the whole congregation. Under the influence of the opera, this Passion-recital had been further developed by Heinrich Schütz, chapel-master of Dresden, and Sebastiani, chapel-master of Königsberg. The narrative was dissolved into a series of recitatives, solos, duos, and choruses. The final perfection of this development was the *Passion according to Matthew*, composed by Bach, and performed for the first time in the Cathedral of Leipzig on Good Friday, 1729. The last chapter of the history of the oratorio is occupied by Haydn (1732–1809) and Mendelssohn (1809–47), by whose treatment its technical form, more especially the instrumental portion, no doubt, was still further developed, but who hardly can be said to have been able to keep up its spiritual standard. Haydn's exuberance of graceful melody was somewhat wanting in sublimity, and the whole character of Mendelssohn's compositions shows a greater affinity to the *salon* than to the church. [O. Wangemann: *Geschichte des Oratoriums*, Demmin, 1882.] PALMER.

ORATORY (*εὐκτήριον*, *oratorium*), literally a place where prayer is made, designated in the early church the smaller and often private chapels in distinction from the parochial churches. The Council of Braga (572) forbade the celebration of the mass in them. At a later time the word "chapel," probably derived from the *cappella* ("little cowl") of Martin of Tours, which was preserved at the Frankish court, took the place of oratory, being applied first to court oratories, and then to the Pope's private (Sistine) chapel, and other private or smaller churches. The term "oratory" was also used for the nave of the church where the people worshipped (Theodos. et Valentin., *Codex Theodos.*, IX. 45). It now usually designates a room distinct from the main church. The *Oratoire* in Paris is a Protestant church where Adolphe Monod preached. See Gatticus: *De oratoriis domesticis*, 2d ed., Rome, 1770; Josephus de Bonis: *De oratoriis publicis*; Fortunatus a Brixia: *De oratoriis domesticis*, — both published by Assemanni, Rome, 1766; art. "Bethaus," in Wetzer u. Welte's *Kirchen-Lexikon*.

ORATORY, Priests of the. See Neri.

ORDEAL, probably from the Anglo-Saxon *Ordæl* ("great judgment"), and allied to the German *Urtheil* ("judgment"), means a direct appeal to the judgment of God; and its use from the sixth to the thirteenth century denotes, in the history of European civilization, a transition state from the times when every man took the law in his own hand to the times when justice came to be administered by regular courts. Among the Germanic nations, decision of certain cases of strife by wager of battle or duel was a general custom; but as, in that way, justice could be only accidentally obtained, while one duel generally led to another, until whole families were covered with bloodshed, or destroyed, the custom was of course an abomination to the eyes of the Christian clergy. Unable, however, to substitute for this barbarity a regular procedure with witnesses and testimonies, the clergy themselves encouraged the appeals to the direct judgment of God; that is, the legal establishment of the ordeal. There were several kinds, — ordeal by fire or iron, which consisted in carrying red-hot iron in the hands, or walking upon it, and was much used in cases of adultery; ordeal by hot water, which consisted in thrusting the arm down into a vessel of boiling water, and fetching up some object from the bottom, and was much used in cases of theft; ordeal by cold water, which consisted in being thrown, with hands and feet tied together, into a stream of water, and was much used in cases of witchcraft; ordeal of the Eucharist, of the corsned, etc., mostly used for ecclesiastics. Gradually these ordeals were incorporated with the laws, — the Salic, Saxon, Lombardian, Visigothic, etc., — and became regular institutions in the social order; but though they were introduced by the clergy, and always administered under their superintendence, which could not but add to the social importance of the church, the clergy never became unanimous on the point. In the beginning of the ninth century, Agobard of Lyons absolutely condemned the ordeal. In the eleventh century the opposition became, if not more prononced, at least more wide-spread; and finally the Council of Trent altogether rejected it (*Sess.* 25, *De Reformatione*, *cap.* 19). In Protestant countries, however, — Prussia, Denmark, etc., — witches were still tried by ordeal in the seventeenth century.

If they floated on the surface, they were declared guilty, and burnt: if they sunk to the bottom and were drowned, they were declared innocent. The ordeal of the corsned, or morsel of execration, which consisted in swallowing a piece of bread and cheese with some fearful imprecations, lingered still longer in the form of a superstition. The last remnant of the ordeal still existing is the duel, which, however, is not countenanced by the law in any civilized country.

ORDERICUS VITALIS. See VITALIS.

ORDERS, Holy, a term applied, more particularly in the Roman-Catholic and Episcopal churches, to the office and functions of the ministry. Both these communions agree in holding three orders of the ministry, — bishops, presbyters (priests), and deacons. The Roman-Catholic Church also acknowledges the lesser orders, — subdeacons, acolyths, exorcists, and readers. Admission to holy orders is conditional upon the piety of the candidate, the passing of an examination, the attainment of a certain age, and episcopal ordination. The term "holy orders" is not in use among the majority of Protestant denominations for the ministry. See ORDINATION, etc.

ORDINARY (*ordinarius*), a term of canon law denoting the person who holds regular and immediate jurisdiction, as, for instance, the diocesan bishop, in contradistinction to persons who hold jurisdiction only as representatives of ordinaries, as, for instance, the vicar-general, the official, etc.

ORDINATION is, in a general sense, the solemn act by which men are set apart for the office of the ministry. The ordinance is differently understood in different branches of the Christian Church and different practices of administering it prevail.

I. SCRIPTURAL USAGE. — The rite of ordination goes back to the Old Testament, and was applied to the priests, Levites (Num. viii. 10), and kings; oil being used. The laying-on of hands was also a frequent practice attending solemn ordination to a high office, and the communication of a special spiritual endowment was connected with it. Moses adopted this practice when he set Joshua apart as his successor (Num. xxvii. 18; Deut. xxxiv. 9). In the New Testament the custom of laying on of hands was perpetuated in the transmission or invocation of a blessing (Gen. xlviii. 14; Mark x. 16). Just before his ascension, our Lord, in blessing his disciples, and breathing upon them the Holy Ghost, "lifted up his hands" (Luke xxiv. 50; John xx. 22). The first ordination in the Christian Church was the ordination of the seven deacons; in which case the apostles set them apart by prayer and the laying-on of hands; the choice, however, having been made beforehand by the congregation (Acts vi. 5, 6). The laying-on of hands is frequently referred to in the Acts as accompanying baptism, etc., and sometimes preceded the descent of the Holy Ghost (Acts viii. 17, 18), but sometimes, as in the case of Cornelius, followed it. Paul, who had before been set apart and called by Christ, submitted to the rite of laying on of hands by Ananias (Acts ix. 17), but also, with Barnabas, received the imposition of the hands of "certain prophets and teachers" as they set out from Antioch on their first missionary tour (Acts xiii. 1, 3). Four conclusions may be derived from the passages in the Acts: (1) A special efficacy was associated with the solemn rite of the laying-on of hands; (2) It was not confined to the apostles; (3) An inferior in public ecclesiastical office, or perhaps a layman (Ananias is called a "disciple"), might lay his hands upon a superior; (4) The rite of the laying-on of hands, with which a special efficacy or empowerment was associated, was not limited to one occasion.

Passing on to Paul's Epistles, it is discovered that the laying-on of hands was associated with the setting-apart of Christians to the special work of the ministry. Thus Timothy is enjoined to "lay hands suddenly on no man" (1 Tim. v. 22), and is reminded of his own solemn setting-apart "with the laying-on of the hands of the presbytery" (1 Tim. iv. 14). Two things seem to be clear from these statements in the New Testament: (1) The imposition of hands was practised and had efficacy in other cases than the setting-apart for the ministry; (2) The usual way of induction into the ministry was by a solemn service, of which the imposition of hands formed a part. A third deduction would concern the persons competent to set apart for the ministry, or ordain. This has formed a subject of dispute, and wide divergence of opinion, and leads us to the second division.

II. THE MEANING OF ORDINATION, AND THE PERSONS COMPETENT TO ORDAIN. 1. In the early church the rite of ordination seems to have been regarded as a formal induction into the functions and responsibilities of ministerial service, and as having more significance than a mere conferment of the authority of the church. The clergy were at first elected by the people; and Clement of Rome speaks of them as having been appointed by other distinguished men, with the approbation of the whole church (*1 Epistle ad Cor.*, c. 44). But the fact that the special ordination of the presbyters or the bishop was considered necessary seems to imply that a special efficacy was associated with the rite. Augustine, however, distinctly exclaims, "What else is the imposition of hands, then, than a prayer over the man?" (*quid aliud est manuum impositio quam oratio super hominem. — De bapt. c. Donat.*, 3, 16). With the growing importance of the episcopal office, and the sanctity associated with it and the clergy in general, the rite of ordination assumed the character of a sacramental act, in which a special grace was conferred, and which could only be performed by the bishop. In the middle ages it secured the dignity and position of a sacrament, and is so treated by Peter Lombardus and others. In the early church, forced ordinations were not uncommon; and their efficacy was rated very high. Gregory Nazianzen and others were ordained without any premonition, or their consent.

2. *The Greek and Roman-Catholic Churches* hold ordination as one of the seven sacraments by which baptized persons are consecrated, and made competent for the duties of the several orders of the priesthood (Wetzer and Welte: *Kirchen-Lexikon*, vii. 819). Like baptism, it confers an indelible character, and for that reason may not be repeated. This character, or chrism, is conferred irrespective of the person and life

of the ordinant and candidate. The Council of Trent (*Sess.* 23, *Can.* iv.-vi.) declares that the Holy Ghost is given in ordination; that the words of the ordinant, "Receive ye the Holy Ghost," have efficacy; and that a priest can never lose his priestly character and powers (become a layman). In one sense, as Martensen (*Dogmatik*) has said, ordination is the fundamental sacrament; for only those who have received it can pronounce absolution, and perform the eucharistic miracle (laymen being allowed, under certain circumstances, to administer the rite of baptism). Bishops alone are competent to administer the rite of ordination, and all bishops have the right to do so. This applies to the three higher orders of the clergy. Under certain circumstances, presbyters may ordain the lower orders. (See ORDERS, HOLY.) On the principle once a bishop always a bishop, the ordination of a bishop is valid in all cases. Witness the ordination of the first Jansenist bishop by the bishop of Babylon. (See EPISCOPACY.) But the Roman-Catholic Church, in spite of this general principle, denies the validity of the ordination of the Church of England, and holds that church to be a schismatical body.

3. *The Episcopal Church.* — In the Church of England and the Episcopal Church of the United States, ordination has not the significance of a sacrament; and the view of the English Reformers was not that the laying-on of hands as such conferred any grace. Bishops alone have the right to ordain; and the generally accredited view is, that ordination not performed by episcopal hands is invalid. Presbyterial ordination was acknowledged by the Reformers of the Elizabethan period, as in the cases of Cartwright, professor of divinity at Cambridge; and Whittingham, dean of Durham, etc. (See the subject ably discussed by Professor Fisher in the *New-Englander* for 1874, pp. 121–172.) Keble, in his edition of Hooker's *Works* (Introduction, p. xxxviii), says, "Nearly up to the time when Hooker wrote (1594), numbers had been admitted to the ministry of the church in England with no better than Presbyterian ordination." The custom now prevails universally, of re-ordaining clergymen from other Protestant denominations applying for orders, though it is dispensed with in the case of priests from the Roman-Catholic and Greek churches. Of the sixty-three ministers who in 1880 and 1881 passed from other Protestant denominations over to the Episcopal Church in the United States, all were re-ordained, while the two Roman-Catholic priests who made the same change were admitted as properly ordained.

4. *The Other Churches of the Reformation.* — There was some danger of the Reformers underestimating the significance and value of ordination, from the fact that they were called upon to give prominence to the principle that corruption and worldliness and inefficiency prevailed among priests and bishops in spite of their ordination. They laid emphasis upon the divine call or vocation through the Spirit. Hence Luther appealed to the credentials of Paul, and exclaimed, "He who is called, he is consecrated, and may preach Him who gave the call. That is our Lord's consecration, and that is the proper chrism." The Lutheran and Reformed churches have always acknowledged and practised ordination; but their confessions and theologians have justly laid stress upon the necessity of the divine call or vocation to the ministry. The Augsburg Confession says (art. 14), "No one may teach publicly in the church, or administer the sacraments, except he be rightly called (*rite vocatus*)." Ordination is regarded as the church's solemn approval and public attestation of this inward call. In the churches of the Reformed communion (Presbyterian, etc.) the rite is administered by presbyters, who combine in laying their hands upon the head of the candidate, and offering prayer, and thus setting him apart for the ministry. The rite as such confers no grace.

5. *The Moravians* confine the right to ordain to their bishops, but recognize the ordination of other Protestant bodies as valid.

6. *The Disciples of Christ, Quakers, and Plymouth Brethren.* — These bodies do not recognize any human rite of ordination. They hold all Christians to be equal, and, while they fully accept the doctrine of a divine and inward call to preach, refuse to grant any efficacy to the human ordinance of setting apart for ministerial functions.

For further information, see CLERGY, BISHOP, DEACON, etc. The literature of the seventeenth century bearing on this question was extensive (e.g., see GEORGE GILLESPIE), and cannot be given in this place. BELLARMIN: *De Ordine;* MARTÈNE: *De antqq. eccles. ritibus;* BINGHAM: *Eccles. Ant.;* STUBBS: *Episcopal Succession;* JACOB: *Ecclesiastical Polity of the New Testament,* London and New York, 1872; WORDSWORTH: *The Christian Ministry,* London, 1872; DICKINSON: *Defence of Presbyterian Ordination;* MILLER: *On the Christian Ministry,* 1807, etc.; *The Primitive and Apostolic Order of Christ,* 1840; WELLES: *Divine Right of Presbyterian Ordination;* Archdeacon REICHEL: *Ordination and Confession,* in *Quarterly Review,* October, 1877; CHARLES HODGE: *Discussions in Church Polity,* New York, 1878. See the art. "Ordination," in WETZER u. WELTE and SMITH and CHEETHAM, *Dict. of Antqq.,* and EPISCOPACY, in vol. i.

ORDINES, as denoting the ecclesiastical officers in contradistinction to the laity (*plebs*), occurs for the first time in the works of Tertullian (*De idol.,* 7; *De exhort. cost.,* 7; *De monog.,* 11), and is probably still older. In the beginning, however, no emphasis was laid either on the number, or on the distinction between *ordines majores* [priest, deacon, and subdeacon] and *minores* [chantor, psalmist, ostiary, reader, exorcist, and acolyte]. In his letter to Fabius, Cornelius of Rome speaks of *presbyteri, diaconi, subdiaconi, acolythi, exorcistæ, anagnosti,* and *pylori* (Euseb.: *Hist. Eccl.,* VI. 43), while the Apostolical Constitutions (*Lib.* VIII.) treat only of the ordination of bishops, presbyters, deacons, subdeacons, and anagnosts. In accordance with the wants of actual life, the ecclesiastical *ordines* developed somewhat different in the different countries, and the subject was not brought into systematic form until the time of the schoolmen. Petrus Lombardus fixes the number of *ordines* at seven, in harmony with the seven graces of the Holy Spirit, — *ostiarii* ("door-keepers"), *lectores* ("readers"), *exorcistæ* ("exorcists"), *acolythi* ("acolytes"), *subdiaconi* ("sub-deacons"), *diaconi* ("deacons"), and *sacerdotes* ("priests"). Each

of these offices Christ himself has filled at some period of his life; that of *ostiarius*, when he drove the money-dealers out of the temple; that of *lector*, when he expounded Scripture in the synagogue, etc. The episcopate is, according to Petrus Lombardus, not a peculiar *ordo*, but only a dignity and office, developed into four stages, — the patriarch, the archbishop, the metropolitan, and the bishop. By the Council of Trent the scholastic exposition was made a part of the confession of the Church of Rome, though several of the old offices have disappeared altogether. The canonists, however, reckon generally eight or nine *ordines*. HAUCK.

ORDO ROMANUS was the original name of those rules according to which the service of the Church of Rome was regulated. The oldest *ordo* existing is that ascribed to Gelasius, who died in 496. (See Mabillon: *Antiqui libri rituales*, in *Museum Italicum*, ii.) It was very extensively used in the ninth century. In the thirteenth century the name *Ordo Romanus* was replaced by that of *Ceremoniale Romanum* (Gregory X., 1272), and this latter was again replaced by those of *Pontificale Romanum* and *Ceremoniale Episcoporum* (Clement VIII., 1596). Collections of *Ordines Romani* were published by Georg Cassander, Cologne, 1559; Melchior Hittorp, Cologne, 1568; and G. Ferrarius, Rome, 1591.

ORGAN. The Greek word ὄργανον was originally used for any kind of musical instrument, but was afterwards confined to wind-instruments composed of pipes. The number of pipes was generally ten; and, in order to spare the human lungs, the pipes were sounded either from a wind-magazine, in the form of a leathern pouch, compressed by the arm (*tibia utricularia*), or by bellows, whose supply of wind was regulated by means of water (*organum hydraulicum*). The latter kind of instruments, to which the name was gradually restricted, was much used by the Greeks, the Romans, and in the Christian Orient, both at court and at private entertainments. Hence grave people objected to organ-playing as a frivolity, such as the Pagan Ammianus Marcellinus (14, 6, 18), and the Christian Sidonius Apollinaris (*Epistolæ*, liber i. ep. 2). Others, however, thought otherwise. A Frankish monk from the Merovingian time reckons it one of the great joys of future life, that there shall be perpetual organ-playing (Migne: *Patr. Lat.*, 88, p. 958); from which passage it may also be learnt, that, at that time, the organ was already used to accompany the hymn-singing of the service. It can consequently not have been something entirely new and altogether startling, when, in 757, King Pepin received an organ as a present from the Byzantine emperor, Constantine Copronymus, or when Charlemagne ordered the organ presented to him by Michael Rhangabe placed in the cathedral of Aix-la-Chapelle. But the art of organ-building was, nevertheless, highly admired; and it was mentioned in 826 as a noticeable fact, that a citizen of Venice had offered to build an organ for Louis the Pious. Later on, the art was much cultivated in the north; and Pope John VIII. (872–882) asked Bishop Anno of Freesing to send him an organ and an organ-player. The mediæval organs were, nevertheless, very clumsy, and required, in spite of the limited range, generally two performers at a time in order to be suitably handled. The pedal claviature was not invented until the beginning of the fifteenth century. In the Greek Church the organ never came into use. But after the eighth century it became more and more common in the Latin Church; not, however, without opposition from the side of the monks. (See Martene on *c.* 19 of the *Reg. S. Bened.*, in Migne: *Patr. Lat.*, 66, p. 475.) Its misuse, however, raised so great an opposition to it, that, but for the Emperor Ferdinand, it would probably have been abolished by the Council of Trent. The Reformed Church discarded it; and though the Church of Basel very early re-introduced it, it was in other places admitted only sparingly, and after long hesitation. The Lutheran Church continued its use, and produced its great, hitherto unsurpassed master, Johann Sebastian Bach. See O. Wangemann: *Geschichte der Orgel*, 2d ed., 1881; [Hopkins and Reinbault: *The Organ, its History and Construction*, 2d ed., 1870; also art. Psalmody]. HAUCK.

ORIEL, or **ORIOLE,** an architectural term, almost synonymous with bay or bow window, and denoting a smaller apartment, or a recess projecting from a larger room. It originated from the peculiar arrangement of the domestic oratory, which, rising through the whole height of the building, generally presented such a projection (*oratoriolum*) from the second story, in which the lord of the house and his family and guests were seated when participating in the service.

ORIFLAMME (*auriflamma*, "a flame of gold"), a flag of flame-colored silk embroidered with gold, and carried on the point of a lance. It was originally simply the standard of the Count of Vexin as the defender of the Church of St. Denis; but, when Louis VI. acquired the county of Vexin, the oriflamme became the standard of France. In times of peace it was preserved in the Cathedral of St. Denis, and it was solemnly consecrated whenever it was brought forth to lead in battle. After the battle of Rosbecque (1382), the original oriflamme seems to have been lost.

ORIGEN, a distinguished Christian theologian and teacher, of the early part of the third century. His name was probably derived from the name of the Egyptian divinity, *Or-Horus*. Eusebius gives him the surname *Adamantius*, which Jerome (*Ep. ad Paulam*) explains of his untiring industry; Photius (*Bibl.*, c. 118), of the irresistibleness of his logic.

I. Personal History. — Origen was probably b. in Alexandria, 185 or 186, of Christian parents; d. at Cæsarea or Tyre, about 254. He was probaaby baptized in youth, according to the custom in Egypt. At an early age he enjoyed the catechetical instructions of Pantænus and Clemens. In the persecution of 202, his father, Leonidas, was thrown into prison, and, after suffering the confiscation of his goods, was put to death. A rich Christian lady of Alexandria took Origen into her home. When he was about eighteen years old, he began, with the permission of Bishop Demetrius, to give catechetical instruction; the catechetical school of Alexandria being closed on account of the persecutions. His first scholars were the Pagan brothers Heraclas and Paulus. He soon turned his attention exclusively to the training of catechumens, and made and sold copies of old

authors. About this time he subjected himself to self-emasculation for the kingdom of heaven's sake, basing the act upon a literal interpretation of Matt. xix. 12. Eusebius, an ardent admirer of Origen, makes this statement, which is to be accepted. Sought out more and more by cultivated Pagans, trained to habits of philosophical thought, and feeling the need of systematic training for himself, he became a pupil of Ammonius Saccas, the distinguished forerunner of the Neo-Platonists. Here he was introduced into the study of Plato, the later Platonists and Pythagoreans, and the Stoics. At a later time he took up the study of Hebrew, but never attained proficiency in it. He seems to have gone to Rome, in the first years of Caracalla's reign, to study the Roman Church, and there heard Hippolytus (Jerome: *De vir. ill.* 61). Origen's reputation for scholarship secured for him an invitation from a Roman official in Arabia (*dux Arabiæ*) to become his teacher, which he accepted. Some troubles in Alexandria, probably Caracalla's bloody executions in that city in 215 or 216, in which the learned were specially singled out (Eusebius, VI. 19, 16), forced him to leave Egypt secretly. He went to Palestine, was cordially received by Bishop Alexander of Jerusalem and Theoctistus of Cæsarea, and gave, at their suggestion, public discourses in the church. Bishop Demetrius of Alexandria complained of this course as contrary to ecclesiastical custom, Origen not having received presbyterial ordination, and summoned Origen back to Alexandria, whither he returned, resuming his catechetical instructions. Soon after (about 218), he was invited to Antioch by Mammæa, the mother of Alexander Severus, later emperor, to give her instruction in the Christian religion. His friend and convert, Ambrosius, was his constant companion, spurred him up to literary labors, and furnished him with the necessary means. Seven ready writers, as many copyists, and several female caligraphists, were constantly at his disposal. The statement of Epiphanius (*Hær.*, 64, 3), that he began his literary labors with the *Hexapla*, is doubtful. To the Alexandrian period belong the five first books of his Commentary on John, a large part of his Genesis, the Expositions on Ps. i.–xxv., Lamentations, a youthful work on the Song of Songs, the two books on the resurrection, the *Stromata*, and the work on the fundamental doctrines (*De Principiis*).

About 230 he went to Greece, by way of Palestine, where Theoctistus and Alexander ordained him presbyter. This conduct aroused Demetrius again; and a synod summoned by him forbade Origen to teach in Alexandria, and another synod of bishops divested him of his presbyterial dignity, and communicated its decision to the foreign churches. The majority of these, including Rome, assented. Palestine, Phœnicia, Arabia, and Achaia were the only exceptions. Origen settled down at Cæsarea, continued his exegetical labors, and founded a theological school. Our information of it is derived from Origen's grateful pupil, Gregory Thaumaturgus. About 235 we find him in Cappadocia, where he had a warm friend in Firmilian, Bishop of Cæsarea in Cappadocia, and where he remained for two years concealed, on account of the persecutions. Returning from Cappadocia about 238, he spent some time at Athens, where he completed his Commentary on Ezekiel (Eusebius, VI. 32), and commenced the Commentary on the Song of Songs, which Jerome praises so highly. The doctrinal controversy over Beryl of Bostra called him to a synod in Arabia, at which he succeeded in convincing Beryl. Origen wrote letters to Philip Arabs (who was favorably disposed to Christianity) and his wife Severa, and in this period finished his work against Celsus. In the persecution of Decius he suffered torture, either at Cæsarea or Tyre. He died a natural death, and was buried at Tyre.

II. Writings. — The fertility of Origen's pen is attested by the exaggerated tradition that he wrote six thousand works (Epiphan.: *Hæres.*, 64, Rufinus).

1. *Critical and Exegetical Works.* — Origen's principal critical work was the *Hexapla* [a polyglot of the Old Testament, giving the original text in Hebrew and Greek characters, and the four Greek versions of the Septuagint, Aquila. Symmachus, and Theodotion. It was deposited in the Library of Cæsarea, and only a few fragments are preserved]. His exegetical works include *commentaries*, *scholia*, or short annotations on the Psalms and Galatians (lost), and *homilies*, of which nineteen (in Greek) are preserved on Jeremiah, one on the Witch of Endor and fragments, and thirty-nine on Luke, and two on the Song of Solomon in the Latin translation of Jerome, and nine on the Psalms, and nine on Judges in the translation of Rufinus. Besides these, we have the following, as they were taken down by copyists: nine on Isaiah, fourteen on Ezekiel (both in Jerome's translations), seventeen on Genesis, thirteen on Exodus, sixteen on Leviticus, twenty-eight on Numbers, twenty-six on Joshua, and two on Samuel (all in the translations of Rufinus). Origen often complains of the small attendance upon his homilies, the inattention and whispering of the hearers, etc. He appreciated the dangers of rhetoric, and sought to instruct and edify; but the allegorical treatment often predominates. Of his numerous commentaries (τόμοι) on the Old Testament, only fragments of those on Genesis, Exodus, the Psalms, and the Song of Solomon, are preserved in the translation of Rufinus. Of the commentaries on the New Testament there are preserved important fragments in Greek and Latin, on Matthew, John, and the whole of Romans, in the translation of Rufinus. Only small portions of the other commentaries have come down to us. In the important Commentary on John, he takes constant notice of the Gnostic exegesis of the Valentinian, Heracleon.

2. *Philosophical and Theological Works.* — Here belong, first of all, the ten books of the *Stromata* (στρωματεῖς), in which Origen compared the doctrines of Christianity with the teachings of the philosophers, confirming the former by the latter. Only small fragments are preserved. The so-called *Philosophoumena* of Origen belong to Hippolytus (see Hippolytus). The work on the fundamental doctrines (περὶ ἀρχῶν) is preserved in the translation of Rufinus. The more literal translation of Jerome is lost, except a few sentences. Its four books treat, (1) of God, the Logos; (2) of the earth, the identity of the God

of the Old and New Testaments, the incarnation, etc.; (3) human freedom, temptation, universal restoration, etc.; (4) the Word of God, its divinity and exposition. Of his two books on the *Resurrection*, only fragments are preserved in the *Apology* of Pamphilius and in Photius.

3. Origen also wrote an ascetic work on martyrdom (*εἰς μαρτύριον προτρεπτικός*), a work on prayer, and a number of letters, a hundred of which Eusebius collected. Only two are preserved.

4. The great *apologetic* work of the Greek Church is the treatise against Celsus, in eight books, — a work of Origen's mature years, written in the reign of Philip Arabs. Exactly who this Celsus was Origen is not sure, — whether an Epicurean of the reign of Nero, or another of the reign of Hadrian. He inclines to the latter view. [Most historians (Mosheim, Gieseler, Baur, Friedländer) assign Celsus to 150 or later; others (Tillemont, Neander, Zeller), to about 160 or 170; Keim, to 178. As the place of composition, Keim suggests Rome; others, Alexandria.] The book which he refutes is the *λόγος ἀληθής*. This Celsus stood under the influence of the eclectic Platonism of his day, and brings satire to bear on Christianity, whose doctrines seem to him to be irrational. The Platonism of Celsus seems to preclude his identification with a person of the same name, at whose suggestion Lucian of Samosata wrote his *Alexander*; but Keim has brought forward plausible considerations in its favor. The Celsus of Origen regards the Christian Church as a secret society. The Christians do not follow reason, but blind faith, and despise learning and culture. Origen replies, that the Christians were right in following the truth which had been attested by miracles and prophecy, and that faith is a universal principle of daily life. He then refutes Celsus's objections that the Jews rejected Christ, believed him to have been the offspring of an adulterous connection, and to have learned magical arts in Egypt, and that Christ died in ignominy on the cross. Origen brings out the atoning significance of the crucifixion, uses the prophecies in proof of his positions, and urges the originality of the person of Christ. In Book II. Celsus brings forward the absurdity of the incarnation of God, and the incompatibility of vicarious redemption with the justice and love of God. Origen replies by showing that the incarnation differed very widely from the myths which Celsus had referred to, in having a definite and benevolent purpose, and quotes heathen teachers to confirm the propriety of the claim, which the gospel made, to convert and change the lives of the vicious and sinful, which had drawn from Celsus a sneer. In Book III. Celsus combats special Christian doctrines as being inferior to the teaching of philosophy, and Christianity inferior to Paganism. He adduces especially Plato and his spiritualism. Origen replied by magnifying the gospel, just because it was designed to reach down and help the masses, as well as to delight the cultured. In Book IV. Origen proves that it is the Christians who have a spiritual worship, a spiritual conception of God, and lead virtuous lives. The great apologist wrote his work to meet the doubts of weak Christians. It is full of profound and suggestive thoughts; but the general impression is somewhat impaired by the author's plan of replying to each special objection in detail.

III. Theological System. — Following the direction which Justin Martyr, and especially Clement of Alexandria, had pursued, Origen sought to create, with the aid of the philosophy of his day, a science of Christian doctrine whose systematic structure should be equal to the systems of the philosophers. In doing this, he held very positively to the fundamental doctrines of Christianity as they had been handed down and defined in opposition to the heretics, especially the Gnostic heretics. But he found truths in the philosophical systems, and tried to show that they were borrowed from the Bible, predicating, however, a general revelation of the Logos. The study of philosophy has a propædeutic value; but the real source of Christian knowledge is the Bible, which is all inspired. Faith is sufficient for salvation and sanctification, without culture; but it is not mere assent, but a communion of the heart with God, which shows itself in corresponding acts of righteousness. It is the indispensable condition of salvation and true knowledge. In the interpretation of Scripture, Origen found three senses, — the somatic, psychic, and pneumatic, corresponding to the three parts of man's nature, — body, soul, and spirit. The somatic or literal sense is adapted to the mass of Christians, and is to be accepted, except where it suggests thoughts unworthy of God, and contrary to reason. The psychic sense attaches not merely to distinctly ethical passages, but also to historical and other portions of the Word. The pneumatic, allegorical, or mystical sense includes the higher speculative ideas which may be drawn from Scripture. Origen revelled in its application.

Under the influence of Philo, and especially Justin, and Clement of Alexandria, who followed Philo, Origen started with the conception of God as an unchangeable and spiritual Being, who is the Creator of all things and the Author of all that is good. He was always active, and has revealed himself from eternity through the Logos, the perfect image of himself, who bears as necessary a relation to his own existence as the light bears to the sun and the will to the mind. The Logos is Son, but of the same essence with God (*ἀπόρροια ὁμοούσιος — Fragm. in Ep. ad Hebr.*), but still another according to his nature and person (*ἕτερος κατ' οὐσίαν καὶ ὑπόστασιν*), and occupies a subordinate relation. He is the mediator between the increate and created beings. His first product is the Holy Ghost. From eternity he created a limited number of finite spirits, whose freedom of will included the possibility of evil, or departure from God. The world was created out of nothing, and all dualism is distinctly denied. Matter is not essentially evil. Man is a fallen and sinful creature, bound in the chains of carnal affections. The world is the scene of a terrific struggle of spirits, but also a school of education, in which those who have fallen lowest, including Satan and the demons, are endowed with the power of free will, and may be restored. This cosmic process is essentially nothing more than an emancipation of the soul, and its return to God. The earth was made the scene of divine revelation, which has culminated in the incarnation of the Logos and the activity of the Holy Spirit. The Logos

was in the world from the beginning, and entered the hearts of those who were willing to receive him, especially the prophets. The motive of the incarnation was man's redemption. The death of Christ is referred to as a ransom paid to Satan, an offering made to God, etc.

Origen teaches the ultimate restoration (*ἀποκατάστασις*) of all, the Devil not being an exception. [Gregory of Nyssa, who held the same view, quotes Origen.]

LIT. — Origen's works were edited, at first in Latin, by MERLIN (Paris, 1512), ERASMUS and BEAT. RHENAN. (Basel, 1536), GENEBRARDUS (Paris, 1574, 2 vols.), and in Greek by SPENCER, with notes (Canterbury, 1658 and 1677). HUETIUS: *Exegetica sive quæs. ex Comm. Or. in Sacr. Script. græce rep. potuit, gr. et lat.*, Rothomagi, 2 vols., also Paris, 1679, Col., 1685; complete edition of his works in Greek and Latin by DE LA RUE, 4 vols., Paris, 1733–59, also 1783; MIGNE: *Gr. Patrology*, vols. 11–17; REDEPENNING: *Orig. de Principiis*, Leipzig, 1836; [W. SELWYN: *Origenis contra Celsum libri I.–IV.*, London, 1877]. — Biographical matter is found in EUSEBIUS, EPIPHANIUS (*Hæres.* 64), and JEROME (Cat. 53), etc.; HUETIUS: *Origeniana* (life, teachings, and works), in his edition of the *Exegetica*, and also in De la Rue; THOMASIUS: *Origenes, ein Beitrag zur alten Dogmengesch.*, Nürnberg, 1837; REDEPENNING: *Origenes, eine Darstellung s. Lebens u. s. Lehre*, 2 vols., Bonn, 1841, 1846; the church histories of SCHRÖCKH, [NEANDER, SCHAFF]; the histories of philosophy of RITTER and UEBERWEG; DORNER: *Person of Christ;* MÖLLER: *Kosmologie in d. griech. Kirche*, pp. 536 sqq.). Works on the Celsus Controversy. — MOSHEIM: *Uebersetzung mit Anmerkungen*, Hamburg, 1745; FENGER: *De Celso, christian. advers., Epicuræo*, Havn., 1828; PHILIPPI: *De Celsi philosophandi genere*, Berol., 1836; JACHMANN: *De Celso*, etc., 1836; EHRENFEUCHTER: *De Celso*, Göttingen, 1848, 1849; BAUR: *Das Christenthum u. d. christl. Kirche d. drei ersten Jahrh.*, 2d ed., Tübingen, 1860; KEIM: *Celsus' wahres Wort . . . wiederhergestellt, übersetzt*, etc., Zürich, 1873; *Rom u. d. Christenthum*, pp. 391–415, Berlin, 1881. [Translation of some of Origen's writings by Crombie, in the Ante-Nicene Library, Edinburgh, 1869–1872, 2 vols.] W. MÖLLER.

ORIGENISTIC CONTROVERSIES. Origen's influence extended far beyond the confines of his school, in the narrower sense, over the Greek Church, whose intellectual activity was developed on the ground he had levelled, and, in fact, over the entire Church. But, although he had many followers, there was suspicion in some quarters, while he was yet alive, of his orthodoxy. Methodius, at the threshold of the fourth century, was not alone in his attacks. Pamphilus, on the other hand, defended him. The prominent Fathers of the fourth century likewise assumed this attitude. Athanasius claimed him for his side (*De decr. Nic. Syn.* 27, etc.); the Arians, on the other, appealed to his authority (*Socrates, H. E.*, IV. 26). Eusebius of Cæsarea eulogized his memory; and the three Cappadocian Fathers, Basil, Gregory Nazianzen, and Gregory of Nyssa, revered and honored him. Basil and Gregory Nazianzen collected passages from Origen's writings in a work, *Philocalia*. Latin Fathers like Hilary, Eusebius of Vercelli, Victorinus of Pettau, and Ambrose, began to make his theological views known in the West, as Jerome testifies. At the same time, however, we find a strong feeling developing itself among some of the monks against him. Epiphanius became a violent assailant of his theology, and placed Origen among the very worst heretics (*Hæres.* 64). The feeling was different amongst a small circle of scholars in Palestine in the last years of the fourth century. Rufinus in 378 prepared a cell for himself on Mount Olivet; and in 386 his friend Jerome arrived in Palestine from Rome. The latter was a most zealous collector of Origen's works, and began to make them known in the West through translations. To equal Origen in scholarship was his high ambition. The attacks of Aterbius and Vigilantius made him cautious; and the influence of Epiphanius (who arrived in Palestine in 394, and preached against Origen) completely changed his views. John, bishop of Jerusalem, admired Origen, and Rufinus sympathized with him. Epiphanius succeeded in inducing Jerome and the monks at Bethlehem to withdraw from communion with the bishop. Theophilus, bishop of Alexandria, was called in as mediator, and even Rome was involved; but the question was put aside for the time. In the mean time Rufinus returned to Rome, and spoke out against those who depreciated Origen, and affirmed his own orthodoxy in regard to the Trinity and the resurrection, as well as that of John of Jerusalem. In his *De adulteratione librorum Origenis* he asserted that the works of Origen had been falsified by heretics, and in the Preface to his translation of Origen's work on the fundamental doctrines (*περὶ ἀρχῶν*), written in 398 or 399, appeals to Jerome's former veneration for the Alexandrian teacher. Jerome at once made a literal translation of the same work, and denied, as far as was possible, his former regard for Origen (*Ep.* 40, 41). An unfortunate controversy, which Augustine deplored, between the two friends Rufinus and Jerome, and Anastasius of Rome (wholly unacquainted with Origen's works), summoned the former to Rome to answer for himself.

Affairs had taken a turn adverse to the memory of Origen in Alexandria. Bishop Theophilus (385–412) in 399 opposed the Anthropomorphites among the monks of Egypt, who, in opposition to Origen, ascribed a body and a human form to God. But the monks went to Alexandria, and terrified Theophilus to such an extent, that he assented to a condemnation of Origen's writings. Acts condemning Origen were passed by a synod of Alexandria in 400, and by one assembled in the Nitrian Desert, where Origen was held in much reverence. Violent in his zeal, Theophilus secured the passage of a similar act at Jerusalem. Anastasius of Rome signified his assent; Jerome praised the heroism of Theophilus; and Epiphanius rejoiced at the defeat of Amalek. The friends of Origen, among whom Evagrius Ponticus was prominent, were not silenced by these harsh measures. But works began to appear refuting Origen's views. He was even accused of Pelagianism. The church historians Socrates and Sozomen declare with much heat against him.

In Justinian's reign the convent of St. Sabas in Palestine became the rallying-point for the followers of Origen. Sabas himself is reported, however, before his death (about 531) to have request

ed the emperor to proceed against them. Bishop Ephraem of Antioch condemned Origen in a synod. Pelagius and Mennas, patriarch of Constantinople, influenced Justinian to write the famous letter *Ad Mennam* (Mansi, IX. 487–534), which adduces ten heretical articles from Origen's writings. Mennas was called upon to secure a synodal condemnation of the Alexandrian teacher. In the mean time the controversy continued in Palestine. The Origenists were divided into two parties,—the Protoktists (so called in allusion to the doctrine of the pre-existence of Christ's soul) or Tetradites, and the Isochrists (so called with reference to the doctrine of the restoration of all souls, and their attainment to an absolute equality with Christ). The latter were the more powerful, and secured the promotion of Macarius to the bishopric of Jerusalem (546). But the former, combining with the orthodox party, deposed Macarius, and put Eustachius in his place (548). He opposed the Origenists, as did also the abbot Konon at Jerusalem. A letter of Justinian to the fifth œcumenical council (553) secured the condemnation of the Origenistic heresies.

The doctrines to which exception was more especially taken in Origen's system were the subordination of the Logos, the definition of the resurrection body as a spiritual body, the pre-existence of the soul, especially Christ's soul, and the universal *apokatastasis*, including the Devil. See, besides the works mentioned under ORIGEN, WALCH: *Histor. d. Ketzereien* (vii. 362–760); HEFELE: *Conciliengesch.*; [and the *Hist. of Doct.* of HAGENBACH and SHEDD]. W. MÖLLER.

ORIGINAL ANTIBURGHERS, BURGHERS, AND SECEDERS. See SECEDERS.

ORIGINAL SIN. See SIN.

ORLEANS, Maid of. See JOAN OF ARC.

ORME, William, a Scotch divine, b. at Falkirk, Scotland, 1787; d. 1830. Removing to Edinburgh, he was apprenticed to a wheelwright, but became a student of theology in 1805, Congregational minister of Perth, 1807, and, removing to London, was appointed pastor at Camberwell, and foreign secretary to the London Missionary Society. He wrote *An Historical Sketch of the Translation and Circulation of the Scriptures from the Earliest Period to the Present Time*, Perth, 1815; *Memoirs of John Owen, D.D.*, London, 1820, 2d ed., 1842; *Life of William Kiffin*, 1823; *Life of Richard Baxter*, prefixed to his *Works*, 1830; and especially *Bibliotheca Biblica: A Select List of Books on Sacred Literature, with Notices, Biographical, Critical, and Bibliographical*, Edinburgh, 1824, 491 pp. The last work is often quoted by Allibone and others.

ORMUZD and AHRIMAN. In the Zoroastrian writings, Ormuzd denotes the highest god, the absolute god, involving both the principle of good and that of evil. But, in the later-developed dualism of the Parsee religion, Ormuzd sank down to be the representative of only one of these principles, — that of the good; and Ahriman was placed in direct opposition to him as the representative of evil. See ZOROASTER.

OROSIUS, Paulus, a Spaniard by birth, probably a native of Tarragona, and presbyter of Braccara in Lusitania; flourished in the fifth century. In 415 he visited Augustine, and presented to him his *Commonitorium de errore Priscillianistarum et Origenistarum*, to which Augustine answered with his *Contra Priscillianistas et Origenistas ad Orosium*. Furnished with a letter of recommendation from Augustine to Jerome, he went to Palestine, and was present at the synod of Jerusalem in 415, of which he has given a report. He was, however, accused of Pelagianism by the Eastern bishops, and had to defend himself by his *Apologeticus de arbitrii libertate*. After his return to Spain, he wrote his principal work, *Historiarum libri VII., adversus paganos*, also called *De cladibus et miseriis mundi*, or *De totius mundi calamitatibus*, or *Hormesta* (*Ormesta*, a word of unknown derivation). It forms a kind of complement to the great apologetical work of Augustine, purporting to defend Christianity, by means of historical evidence, against the accusation of being the cause of all the miseries and calamities of the time. It is based on the chronicle of Eusebius-Jerome, and on the works of Livy, Eutropius, Justinus, Tacitus, Suetonius, etc.; but it uses its sources with great arbitrariness. In the middle ages, however, it was much read. Manuscripts of it are very frequent, and so are the earlier editions. The best ed. is that by C. ZANGEMEISTER, in *Corpus Script. Eccles. Latin*, Vienna, 1882. [King Alfred made an Anglo-Saxon translation of the *L. Historiarum*, of which there are editions with English versions, by DAINES BARRINGTON, London, 1773; BENJAMIN THORPE, 1854 (in Bohn's *Antiq. Lib.*), and JOSEPH BOSWORTH, 1856.] HERZOG.

ORTHODOXY and HETERODOXY. These terms, which do not occur in the Bible, are derived from the Greek words ὀρθος ("right") and δόξα ("opinion," or "doctrine"), and ἕτερος ("other") and δόξα ("opinion"). The contrast which they express is based upon the supposition that the truth is known: all holding it are orthodox; all departing from it, heterodox. Applied to religion, and within the limits of the Christian Church, it is evident that those who hold to the Scriptures, and accept the doctrines therein set forth, are orthodox. The difficulty, however, of discovering and determining the exact teaching of the Scriptures, involves an uncertainty in the application of the terms. Infallibility of judgment in ascertaining this teaching is necessary to the unerring declaration of what heterodoxy is. That which seems to one portion of the Christian Church heterodox may be held by another portion to be scriptural. The Greek Church glories in the self-applied title of the "Holy Orthodox Apostolic" Church, and regards certain doctrines held by the remainder of Christendom as heterodox. The Roman-Catholic communion regards the Protestant churches heterodox in many points; as, for example, their denial of transubstantiation, the immaculate conception, and the infallibility of the Pope. In the United States the term frequently applies to divergent views on the doctrine of the Trinity. Thus it has been common to speak of the orthodox and heterodox (Unitarian) Congregational churches, and of the orthodox and heterodox (Hicksite) Friends. The term "orthodox" as it is generally used among Protestants is applied to that summary of doctrine which has been and still is regarded as the generally accepted belief of the churches of the Reformation. Used in this wider sense, the term "orthodoxy" may become a shackle to the Church which fears the odium connected

with the accusation of heterodoxy, and has become a standard and concealed designation of intolerance and bigotry on the part of those hostile to Christianity, and others.

A close approach to the meaning of the term "orthodoxy" is given in Gal. ii. 14, where Paul speaks of those who "walked not *uprightly* (ὀρθοποδεῖν) according to the truth of the gospel;" and 1 Tim. vi. 3: "if any man teach *otherwise*" (ἑτεροδιδασκαλεῖ), etc. There was a heterodoxy of life, as well as of teaching, in the times of the apostles. Ignatius was the first Christian writer to use the terms "heterodox teachers" (*Ad Smyr.*, c. 6), and "heterodoxy" (*Ad Magn.*, c. 8). It was not, however, till a definite rule of faith became current in the Church that the terms secured a strict ecclesiastical signification; and all were called heterodox who were excluded from the communion of the Church. In the image-controversy of the eighth and ninth centuries, the Oriental Church laid special stress upon its antiquity and orthodoxy, and in 842 established the Festival of Orthodoxy, which is now celebrated on Feb. 19. John of Damascus called his system of theology *The Exposition of the Orthodox Faith* (ἔκθεσις τῆς ὀρθοδόξου πίστεως). Euthymius Zigabenus followed with the *Theological Armor of the Orthodox Faith* (πανοπλία δογματικὴ τῆς ὀρθοδόξου πίστεως); and Nicetas Acominatos, with the *Treasury of Orthodoxy* (θησαυρὸς ὀρθοδοξίας).

In the seventeenth century the term "orthodoxy" was again frequently used, and was appropriated among the Protestants by the strict school of Lutherans who deprecated all compromise in the spirit of Melanchthon. But this orthodoxy soon degenerated into stagnation and formalism, which prepared the way for rationalism. It was a dead orthodoxy. The danger has been, and is, of forgetting that orthodoxy in the department of religion, in intellectuals, may be divorced from orthodoxy of life and conduct; in other words, may exist without a living faith. The tendency of the Christian Church to-day is to emphasize the essential doctrines of Christianity and personal devotion to Christ as the Saviour of the world, and to be careful in the use of the term "heterodox" for fear of offending against the law of brotherly love.

The general subject is treated further in the arts. FUNDAMENTAL DOCTRINES, HERESY, etc. See MARHEINEKE: *Ueber d. Ursprung u. d. Entwicklung d. Orthodoxie u. Heterodoxie in d. 3 ersten Jahrhunderten*, in DAUB u. CREUTZER'S *Studien*, 1807; DONALDSON: *Christian Orthodoxy*, London, 1857, and the literature under FUNDAMENTAL DOCTRINES.

ORTHODOXY, Festival of. See above.

ORTON, Job, a distinguished Independent clergyman; b. at Shrewsbury, Sept. 4, 1717; d. at Kidderminster, July 19, 1783. In 1734 he entered Dr. Doddridge's academy at Northampton, and in 1739 became a teacher in the same institution. Two years later (1741) he became pastor in Shrewsbury of the Presbyterian and Independent congregations, which had united on him. He retired to Kidderminster in 1766, having resigned his pulpit on account of ill health. Mr. Orton was an indefatigable literary worker. His principal writings are, *Religious Exercises recommended*, 1769; *Discourses to the Aged*, 1771; *XXXVI. Discourses on Practical Subjects*, 2 vols., London, 1776; *Letters to a Young Clergyman*, 1791; and *A Short and Plain Exposition of the Old Testament, with Devotional and Practical Reflections for the Use of Families subjoined to each Chapter*, edited by Robert Gentleman, Worcester, 1788–91, 6 vols., 2d ed., 1822. Mr. Orton also edited the *Works of Dr. Doddridge*, to which he prefixed a *Life*, Leeds, 1802, 10 vols.

OSCULTATORY, a representation, painted or carved, of Christ or the Virgin, which the priest kissed during the celebration of mass, and then passed to the people for the same purpose. The ceremony was probably a reminiscence of the kiss of peace with which, in ancient times, the Christians used to salute each other when meeting at the *agapæ*. See KISS OF PEACE.

OSGOOD, David, D.D., a distinguished and fearless Congregational preacher, the son of a farmer; b. at Andover, Mass., Oct. 14, 1747; d. at Medford, Dec. 12, 1822. Graduating at Harvard in 1771, he studied theology under Rev. Mr. Emerson of Hollis, and became pastor at Medford, where he continued for nearly fifty years, becoming one of the most distinguished preachers of the day. He was an unbending Federalist; and his political sermon in 1794, on Genet's appeal to the people against the government, attracted much attention, and rapidly passed through several editions. His election sermon of 1809 was the most celebrated of his discourses. He was as thorough a Calvinist in theology as he was a Federalist in politics. A volume of his sermons appeared in Boston, 1824. See SPRAGUE'S *Annals*.

OSGOOD, Samuel, D.D., LL.D., clergyman and man of letters, belonging to an old Puritan family; born in Charlestown, Mass., Aug. 30, 1812; d. in New-York City, April 14, 1880. Graduating at Harvard College in 1832, he studied theology at the Harvard Divinity School. Channing and Ware were then exercising their extensive influence, and Mr. Osgood entered the Unitarian ministry in 1835. In 1838 he was ordained pastor of the Unitarian Church, Nashua, N.H.; in 1841 became pastor in Providence, R.I., and, 1849, of the Church of the Messiah (34th Street and Park Avenue), New-York City. In 1869 he changed his theological views, and, after a year of travel in Europe, entered the ministry of the Episcopal Church (1870), and became rector of the Church of St. John Evangelist. In a conversation with a distinguished friend, he stated that the passage recording the baptismal formula had exerted more influence than any other in bringing about his change of views. He received the degree of doctor of divinity from Harvard, 1857, and that of doctor of laws from Hobart College, 1860. Dr. Osgood was regarded as one of the first men of letters in New-York City, and was especially known for the deep interest he took in the New-York Historical Society and other public literary institutions. Among his writings are, *Studies of Christian Biography*, New York, 1851; *God with Men*, New York, 1854; *Milestones in our Life-Journey*, New York, 1855; *Student Life*, New York, 1860; *American Leaves*, New York, 1870. He was also a frequent contributor to the *North-American Review* and other periodicals.

OSIANDER, Andreas, b. at Gunzenhausen in Brandenburg, Dec. 19, 1498; d. in Königsberg

Oct. 17, 1552; was educated in the schools of Leipzig and Altenburg; studied in the university of Ingoldstadt; was ordained a priest in 1520 at Nuremberg, and appointed teacher in Hebrew there, and preacher to the Church of St. Laurence. He was a man of great courage and impetuosity; and, having embraced the Reformation, he contributed more than any one else to its establishment in Nuremberg. In 1524 he addressed to the town-council *Ein gut Unterricht und getreuer Ratschlag*, in 1525 he married; and in 1532 he drew up, together with Brenz, the constitution of the Lutheran churches of Nuremberg and Brandenburg. But his energy was very much mixed up with self-will and arrogance; and even in Nuremberg his relations to his colleagues were not pleasant. On the establishment of the Interim, he left the city (1548), and entered the service of Duke Albrecht of Prussia, who appointed him pastor and *professor primarius* at the theological faculty of Königsberg. There he caused one of the most odious controversies of the period of the Reformation. It began with his introductory address, *De lege et evangelio* (April 5, 1549), which was vehemently attacked by Matthias Lauterwald, and it broke out in full blaze at his disputation concerning justification by faith (Oct. 24, 1550), at which Martin Chemnitz and Melchior Isinder were his opponents. Osiander held very peculiar views on this point. Fundamentally he agreed with Luther, and was as antagonistic to Calvinism as to Romanism. But he was a mystic, and interpreted the doctrine of justification by faith as not the imputation but the infusion of the essential righteousness or divine nature of Christ. His views may be best learned from his *An filius dei fuerit incarnandus*, etc. (1550), and *Von dem einigen Mittler Jesu Christo*, etc. (1551). Mörlin, who first tried to reconcile the opposing parties, soon became his most decided adversary; and Osiander used his influence with the duke to prevent the publication of his opponents' works. The controversy spread beyond Prussia. An address by Melanchthon received a rude answer from Osiander; and the latter prepared himself for warfare on a grand scale, when he suddenly died. The duke commanded peace; but Mörlin was banished, and the Osiandrists kept the field. His life has been written by Wilken (Stralsund, 1844) and W. Möller (Elberfeld, 1870). W. MÖLLER.

OSIANDER is the name of a family of celebrated theologians descending from the famous Königsberg controversialist. — I. **Lukas Osiander,** son of Andreas Osiander; b. at Nuremberg, Dec. 15, 1534; d. at Stuttgart, Sept. 17, 1604; studied at Königsberg and Tübingen, and was appointed court-preacher in Stuttgart in 1567, and prelate of Adlerberg in 1596. He published *Biblia Latina*, a paraphrase of the Bible, 1573–86, 7 vols., translated into German by D. Förster, 1600; *Institutio christianæ religionis*, 1576; *Epitomes historiæ ecclesiasticæ*, 1592–1604, often reprinted; sermons, etc. — II. **Andreas Osiander,** son of I.; b. May 26, 1562, at Blaubeuren; d. April 21, 1617, at Tübingen, where he was professor of theology, and chancellor of the university. His *Communikantenbüchlein* (1587) was often reprinted. Several of his polemical writings, *Papa non papa* (1599), also attracted much attention. — III. **Lukas Osiander,** son of I.; b. May 6, 1571, in Stuttgart; d. Aug. 10, 1638, at Tübingen, where he succeeded his brother as professor and chancellor. He was an ardent champion of correct Lutheran orthodoxy, and wrote *Enchiridia controversiarum cum Calvinianis* (1603), *Anabaptistis* (1605), *Schwenkfeldianis* (1607), *Pontificiis* (1607). His *Theologisches Bedenken* (1623) against Arnd, whom he was utterly incapable of understanding, attracted most attention. WAGENMANN.

OSLER, Edward, a devout physician; b. at Falmouth, Eng., January, 1798; d. at Truro, March 7, 1863; was resident surgeon of the Swansea Infirmary, 1819–25; was then, at London and Bath, in the employ of the S. P. C. K.; and finally lived in Cornwall, where he edited the *Royal Cornwall Gazette*, 1841–63. He was an M.R.C.S., and Fellow of the Linnæan Society. He published *The Voyage, a Poem*, 1830; *Life of Lord Exmouth*, 1837; and *Church and King*, 1837, containing seventy hymns of his own. He also contributed largely to W. J. Hall's *Psalms and Hymns*, known as *The Mitre Hymn-Book*, 1836. Some of his compositions have great merit, and have been largely used within and without the Church of England. F. M. BIRD.

OSMOND, St., b. in Normandy; d. Dec. 3, 1099; came to England with William the Conqueror, and was by him made bishop of Salisbury in 1078. His *Liber Ordinalis*, or *Liber Consuetudinarium Ecclesiæ*, concerning the forms and ceremonies of divine worship, continued in use down to the time of Henry VIII. He was canonized by Calixtus III. in 1458.

OSSAT, Arnold d', b. in the diocese of Auch, 1536; d. in Rome, 1604; studied at Bourges; practised as an advocate in Paris; was in 1574 appointed French ambassador in Rome; and was in 1599 made a cardinal by Clement VIII. His letters from Rome to the French court contain the most curious illustrations of the Papal policy during the sixteenth century. The best edition of them is that by Amelot de la Houssaye, Paris, 1697, 2 vols. C. SCHMIDT.

OSTERWALD, Jean Frédéric, b. at Neuchatel in 1663; d. there April 14, 1747. He studied at Orleans, Paris, and Geneva, and was in 1686 appointed deacon in his native city, and pastor in 1699. He labored, with great success, for giving religious life a more practical character; and several of his treatises and discourses were translated into foreign languages, — *A Treatise concerning the Causes of the Present Corruption of Christians*, 1700, English trans. in Watson's *Tracts* (6); *The Grounds and Principles of the Christian Religion*, 1702, trans. by George Stanhope, Lond., 1704; *The Arguments of the Books and Chapters of the Old and New Testaments*, 1722, trans. by John Chamberlayne; *Lectures on the Exercise of the Sacred Ministry*, in an enlarged translation by Thomas Stevens, Lond., 1781. A. SCHWEIZER.

OSTIARY, OSTIARIUS, or **JANITOR,** was the lowest of the officers of the ancient church, and served as door-keeper during service, restraining strangers from entering, showing the members their seats, etc. The office probably originated in the Western Church in the course of the third century. It is not mentioned by Tertullian and Cyprian, but in Cornelius' letter to Fabius (Eusebius: *Hist. Eccl.*, 6, 43). In the Eastern Church the office was originally performed by the deacons

and sub-deacons: afterwards, however, θυρωροί or πυλωροί occur. HAUCK.

OSWALD, St., King of Northumbria, b. about 605; d. in the battle of the Maserfeld, fighting against Penda, the great representative of Paganism in Britain, Aug. 5, 642. He was the son of the warlike Æthelfrith; but in his youth, having been compelled to flee, he found refuge in the monastery of Iona, and was by the monks instructed in Christianity. On recovering his kingdom, he set about establishing Christianity in Britain, and labored zealously. He accompanied Aidan (see art.) in his early missionary journeys. Oswald is the centre of a mass of legends and myths. Miracles are said to have been wrought by his relics. Before his death, he gave ample evidence of his piety, and subsequently he was canonized. His day is Aug. 5. See ZINGERLE: *D. Oswaldlegende*, Stuttg., 1856; GREEN: *Short History of the English People;* BUTLER: *Lives of the Saints.*

OTFRIED OF WEISSENBURG, who flourished in the ninth century, was educated in the cloistral school of Fulda, under Rhabanus Maurus; entered afterwards the monastery of Weissenburg in the diocese of Mayence, and made a poetical version of the gospel narrative in fifteen thousand verses. His aim was to supersede the Pagan songs still living among the people; and his version, rhymed, and arranged in strophes, was, no doubt, destined to be sung to the harp. The idiom he used was a Frankish dialect mixed up with Alemannic elements. The work was first published by Flacius, Basel, 1531. Critical editions have been published by Kelle (Ratisbon, 1856) and Piper (Paderborn, 1878). There are German translations by Rapp (Stuttgart, 1858) and Kelle (Prague, 1870). See GRANDIDIER: *Sur la vie et les ouvrages d'Otfrid*, Strassburg, 1778.

OTHMAR, St., the first real abbot of St. Gall. Before his time, the head of the institution founded by St. Gall was simply called *custor*, or *pastor Sancti Galli;* but in 720 Pepin conferred the title of abbot on Othmar. At the same time, the rule of St. Benedict was adopted instead of that of Columban. The reign of Othmar was very successful: but he had to exert himself in order to defend the independence of his monastery against the claims of the bishop of Constance and the abbot of Reichenau; and he died as a prisoner in Stein (an island in the Rhine), Nov. 19, 759. His life was written by Gozbert, Walafried Strabo, and Ysa. See PERTZ: *Mon. Germ. Hist.*, ii.

OTHO OF BAMBERG, the Apostle of Pomerania, b. in Suabia about 1060; d. at Bamberg, June 30, 1139. He first labored as a teacher in Poland, where he gained the confidence of Duke Ladislaus; but he afterwards entered the service of Henry IV., who in 1101 made him chancellor, and in 1102 bishop of Bamberg. At the instance of Duke Boleslaus of Poland, the son of Ladislaus, he went in 1124 to Pomerania to preach Christianity among the Pagan Slavs inhabiting the country. He came in great splendor, carrying with him magnificent presents, and was received almost with humbleness by the Pomeranian duke and duchess, who were Christians. After staying in the country for about a year, and founding congregations in all its principal cities, — Stettin, Julin, Cammin, etc., — he appointed his chaplain, Adalbert, bishop of Julin, and returned home. In 1127 he again visited the country, and in 1189 he was canonized by Clement III. The sources of his life are found in JAFFÉ: *Bibliotheca Rerum Germ.*, Berlin, 1869, vol. v.; *Monumenta Bambergensia*, containing his biography by Ebo and the Dialogue of Herhard. See GEORG HAAG: *Quelle, etc., des O. v. B.*, Stettin, 1874; and the vivid description of him in KAHNIS: *Gang der Kirche in Lebensbildern*, Leipzig, 1881. A. KOLBE.

OTHO OF FREISING, b. after 1111; d. Sept. 21, 1158. He was a grandson of Henry IV., a half-brother of Conrad III., and the uncle of Friedrich I. After studying in Paris, he entered the Cistercian monastery of Morimund in 1133, and was in 1137 appointed bishop of Freising; which position he held till his death, taking an active part in all the political and religious movements of his time. It is, however, as an historian, and not as a theologian or politician, that he has gained fame. His *De duabus civitatibus*, or *De mutatione rerum*, was written between 1143 and 1146. In its first six books, down to 1106, it follows closely the *Chronicon universale* of Ekkehard: the seventh book (1106–46) is the only one which has any strictly historical interest. The work is, indeed, a philosophy of history, rather than a history. On the basis of Augustine and Orosius, the author will show and explain the contrast between the miseries of this world and the glory of the kingdom of heaven. The eighth book is a description of the latter. At the instance of his nephew he commenced his *Gesta Friderici*, a work of great historical interest; but he died before he had finished it. It was continued to 1160 by Ragewin. The best edition is that by Wilman, in *Monumenta Germaniæ*, also published separately in 2 vols., Hanover, 1867. See WATTENBACH: *Deutsche Geschichtsquellen*, Berlin, 1878 (4th ed.), ii., 206–217, and 412. JULIUS WEIZSÄCKER.

O'TOOLE, Laurence, St., b. in Leinster, Ireland, 1134; d. at Augum, France, Nov. 14, 1180. After being abbot of the monastery of Glendalough, he was consecrated Archbishop of Dublin, 1162, the first one consecrated in Ireland. He was not only a devoted prelate, but a patriot, foremost in effort to ward off from his country the threatened English invasion. He was canonized by Pope Honorius III. in 1225. See TODD: *Ancient Irish Church;* DE VINNE: *Irish Primitive Church*, New York, 1870.

OTTERBEIN, Philip William, the father of the Church of the United Brethren in Christ, was b. June 4, 1726, at Dillenburg, Germany; d. at Baltimore, Nov. 17, 1813. In 1752 he emigrated to America, accompanying Rev. Michael Schlatter, a clergyman of the German Reformed Church, and was settled over the German Reformed Church in Lancaster, Penn., till 1758, then labored successively in Tulpehocken, Frederick, Md. (1760–65), and York, Penn. (1765–74), after which he organized and had charge of the Evangelical Reformed Church of Baltimore. At Lancaster he experienced what he regarded as a change of heart. He instituted prayer-meetings, trained laymen as leaders, held evangelistic services in the open air, and was in close fellowship with ministers of other denominations, especially Böhm, a Mennonite, and Asbury and Wright,

Methodists. In 1784 he assisted Dr. Coke in ordaining Asbury bishop. On Sept. 25, 1800, in conjunction with Böhm, he convened a conference of thirteen ministers near Frederick City, which resulted in the organization of the Church of the United Brethren in Christ. Dr. Harbaugh brings forward evidence to show that Otterbein never left the German Reformed communion, and only desired to secure a re-organization of the methods in vogue within the church. Otterbein University, at Westerville, O., under the control of the United Brethren, preserves the name of this godly man. See HARBAUGH: *Fathers of the German Reformed Church*, DRURY: *Life of Otterbein*, Dayton, O., 1884; and art. UNITED BRETHREN.

OUDIN, Casimir, b. at Mézières, in the Ardennes, 1638; d. at Leyden in 1717. He entered the order of the Premonstratensians in 1656, and attracted attention, in 1678, by the ingenious manner in which he, in the absence of the abbot and prior, received and complimented Louis XIV. on his visit to the monastery of Boucilly. Charged with the examination of the archives of the Premonstratensian monasteries, he visited the Netherlands, Lorraine, Burgundy, Alsace, etc., and settled in 1683 in Paris, where in 1686 he published his *Supplementum de scriptoribus*. The adverse criticism of Cave induced him to recast the whole work; and in 1722 his *Commentarius de scriptoribus ecclesiæ antiquis*, 3 vols. fol., which is considered a valuable work, appeared at Leipzig. Meanwhile he had left Paris in 1690, embraced the Reformation, and settled at Leyden, where he was appointed librarian at the university. C. SCHMIDT.

OUEN, St. (*Audœnus*), b. at Sancy, in the department of Aisne, 609; d. Aug. 24, 689; was the chancellor of Dagobert I., and founded in 634 the abbey of Rebai, but entered afterwards the service of the Church, and was in 640 appointed archbishop of Rouen. He wrote a *Vita Eligii*, which is of great interest for the history of the seventh century. It is found in D'ACHERY: *Spicilegium*, V., and in *Acta Sanct. Belgii*, III. There are several French translations of it.

OUR LADY OF MERCY, Sisters of. See MERCY, SISTERS OF.

OUSELEY, Gideon, b. at Dunmore, Galway, Ireland, 1762; d. at Dublin, May 14, 1839. He was converted in 1789 by some Wesleyan soldiers, and at once began to preach with great vigor. His career was exceptionally successful. See ARTHUR: *Life of Rev. Gideon Ouseley*, London, 1876.

OVERBERG, Bernhard, b. at Höckel, in the principality of Osnabrück, May 1, 1754; d. at Münster, Nov. 9, 1826. He was educated in the Franciscan gymnasium at Rheine-on-the-Ems, and studied theology in Münster, where he was ordained a priest in 1780, and appointed teacher in the episcopal seminary in 1783. In 1789 he entered the house of the Princess Galitzin as her confessor, and in 1809 he was made director of the episcopal seminary. His influence on all educational affairs of the bishopric of Münster, especially on the normal school and the education of teachers, was very great and very beneficent. He published *Christkatholisches Handbuch*, 1804 (7th ed., 1854); *Katechismus der christkathol. Lehre*, 1804 (24th ed., 1831); *Haussegen*, 1807, etc. His life was written by REINERMANN, Münster, 1829, and C. F. KRABBE, Münster, 1831 (2d ed., 1834). See also JOSEF GALLAUD. *Amalie von Galitzin*, Cologne, 1880.

OWEN, John, D.D., b. at Stadham, or Stadhampton, in the county of Oxford, 1616; d. at Ealing, Middlesex, Aug. 24, 1683. His father was a clergyman of Welsh extraction, tracing a descent from Gwegan ap Ithel, Prince of Glamorgan, who, according to Welsh genealogies, was a descendant of Caractus, the illustrious Briton. The father sent his son John to Oxford when only twelve years of age, such was the youthful precocity and early academic study of those days. From that era Owen's life may be divided into five periods.

I. FROM HIS ENTERING THE UNIVERSITY TO HIS CONVERSION. — He made great progress in learning, but, according to his own account, thought of nothing beyond personal distinction. In 1632 he took the degree of bachelor, in 1635 the degree of master of arts, and in 1637 left Oxford, at which time he seems to have been under religious convictions. Laud was then powerful in the university, and endeavored there to carry out his High-Church plans, which by no means commended themselves to Owen's judgment. At the risk of losing worldly prospects, he refused to submit to the Laudian discipline; and, being both in spiritual and temporal difficulties, he sunk into a state of deep melancholy. Before he left college he entered into holy orders, and became chaplain to Lord Lovelace, one of the Royalist party. From him Owen separated, on account of his own sympathy with the Patriots, as the Parliamentarians were called. Going up to London, he attended worship at Aldermanbury Church, hoping to hear the famous Edmund Calamy; but a stranger occupied the pulpit, and his sermon on the words, "Why are ye fearful, O ye of little faith?" led to Owen's spiritual decision of character.

II. FROM HIS CONVERSION TO HIS BECOMING AN INDEPENDENT. — Owen, soon after the incident at Aldermanbury, published a decidedly Calvinistic book, entitled *Display of Arminianism*, by which he publicly identified himself with the Anti-High-Church party, and presently was presented to the living of Fordham, Essex, by the Presbyterian committee for removing scandalous ministers. There he preached with much success, and shortly after his induction married a lady named Rooke. As a Presbyterian clergyman he preached before Parliament in 1646, and, rising in reputation, was promoted to the important incumbency of Coggeshall, near Fordham. He now adopted the principles of Independency; and while parish pastor, and preaching from the parish pulpit, he "gathered" an Independent Church, the members of which met together by themselves on terms of spiritual fellowship, as was the practice in many places at that period.

III. FROM HIS BECOMING AN INDEPENDENT UNTIL HE WAS DEAN OF CHRIST CHURCH, OXFORD. — During his residence at Coggeshall he further engaged in the Calvinistic controversy, and wrote his *Salus Electorum, Sanguis Jesu*. He also preached and published sermons to the Parliamentarians at Colchester and Rumford, entitled *A Memorial of the Deliverance of Essex County and Committee*. Thoroughly identified with the Parlia-

mentarians, he was invited to preach before Parliament on the day after King Charles's execution, when he acquitted himself with great prudence; and, without any reference to the preceding tragedy, he inculcated religious lessons suitable to all parties. Soon afterwards he met with Cromwell, who said, "Sir, you are a person I must be acquainted with;" to which Owen replied, "That will be much more to my advantage than yours." Cromwell requested he would accompany him in his expedition to Ireland, with which request Owen rather reluctantly complied. He preached before Parliament previous to his embarkation, and again on his return. Being attached to the great general in a clerical capacity, he accompanied him to Scotland, and occupied Presbyterian pulpits there, whilst the conflict was going on between Parliament and the Scotch Loyalists, — a conflict which was decided by the victory of Dunbar. Owen returned to Coggleshall in 1651; and then the House of Commons voted that he should be appointed dean of Christ Church, Oxford, in the room of Dr. Reynolds, the Presbyterian.

IV. From his being made Dean to his Removal from that Office. — Though Owen was an Independent, he had seen no inconsistency in holding a parish benefice, and now he felt no scruple in accepting a high university preferment. His career at Oxford was very remarkable. The university had fallen into great disorder during the civil wars, and the new dean acted as a vigorous and successful reformer. It has been the fashion to represent Oxford as full of ignorance, fanaticism, and confusion; but the history of that period in reference to universities needs to be rewritten. The heads of houses during Owen's administration were men of eminent learning: they promoted education, as well as religion; and many distinguished persons in Church and State passed through a successful training at that era. Oxford has no reason to be ashamed of its annals under the Commonwealth. Certainly Owen was one of its most distinguished ornaments; and, so far from being a vulgar fanatic, he is acknowledged, even by Anthony Wood, to have been a Christian gentleman. It is curious to find, that, at the time, he was accused of dressing in too sumptuous a style. Owen was made vice-chancellor in 1652, and preached before Parliament the next year, at the thanksgiving for a naval victory over the Dutch. In 1653 he attended a meeting of divines in London, to devise, if possible, a scheme of ecclesiastical union, which failed, like other similar attempts. After the dissolution of the Long Parliament, the university chose Owen as its representative in the House of Commons, — an office which he accepted, probably regarding his position at Oxford as civil, rather than ecclesiastical. The same year (1652) we find him one of the commissioners for ejecting and settling ministers, and in 1654 one of the Tryers, as they were called; i.e., a body of Independents, Presbyterians, and Baptists, thirty-eight in number, authorized to inquire into the fitness of incumbents for the posts they held. Owen behaved with wisdom and moderation, and saved the celebrated Dr. Pococke, Arabic professor, from harsh and unrighteous treatment. When a conspiracy against Cromwell's government broke out in the West (1655), the vice-chancellor exerted himself to preserve the public peace, and raised a troop of sixty horse. More consistently with his character as a divine and a scholar, he the same year attended a conference at Whitehall, touching the treatment of Jews in this country. Next year he preached at Westminster Abbey a well-known sermon, entitled *God's Work in founding Zion, and his People's Duty thereupon.* Owen was unfriendly to Cromwell's assumption of the crown, and he took no part in the grand installation of the lord-protector. A meeting of Independents, by Cromwell's permission, was held at the Savoy in 1658, when a declaration of faith was drawn up, to which Owen wrote a preface. Whilst the Savoy meetings were going on, Cromwell died, and his death made a great change in Owen's fortunes. Richard succeeded Oliver. The dean preached before the first Parliament of the new protector. Political troubles ensued. Owen was mixed up with consultations at Wallingford House, which ended in the fall of Richard, and the recalling of the Long Parliament. Owen preached before the members for the last time in May, 1659; and in March, 1660, the House of Commons discharged him from his deanery, and replaced Reynolds.

V. From his losing the Deanery to his Death. — He retired to Stadham; and, though he had been so conspicuous a person during the Commonwealth, he does not seem to have suffered much at the Restoration beyond the loss of his offices. Once, in going to London, his carriage was stopped by two informers, and a mob collected; but a magistrate interfered, and the men were reprimanded for acting illegally. He had an interview with Lord Clarendon, in which that influential minister of Charles II. treated him with respect, and expressed approbation of his services as a Protestant controversialist, saying that he had more merit than any Protestant of the period. Owen had nothing to do with the Savoy Conference, in which Richard Baxter took so active a part; nor did he engage in any of the endeavors to procure comprehension. In that respect he did not sympathize with his Presbyterian brethren. He remonstrated with the Congregationalists of New England respecting their intolerant proceedings, and declined the offered presidency of Harvard College. We find him presenting an address to Charles II. on his Declaration of Indulgence; also he was engaged in interviews with his Majesty and the Duke of York, who treated him with much courtesy. Owen was on friendly terms with many distinguished people, and numbered some of them as members of a church in London over which he was pastor, — a church which, after the death of Joseph Caryl, was united to the flock of which the latter had been pastor. The two congregations together formed, perhaps, the most numerous, certainly the most influential, Independent fellowship at that period. Mrs. Owen died in 1676, and the following year Owen married a second time, a wealthy lady, who possessed an estate at Ealing, near London, where her husband settled for the rest of his life. Just before his death he wrote to Charles Fleetwood, saying, "I am going to Him whom my soul has loved, or, rather, who has loved me with an everlasting love, — which is the whole ground of my consolation. I am leaving

the ship of the Church in a storm; but, while the great Pilot is in it, the loss of a poor underrower will be inconsiderable."

There are two editions of Dr. Owen's works, the latest edited by Dr. Goold of Edinburgh [reedited by Rev. Charles W. Quick, and published in Philadelphia, 1865–69, 17 vols., with Index]; but an earlier one (1826), by Thomas Russell, is enriched by a valuable Memoir from the pen of William Orme,—the best life of Owen extant. As to Owen's theological opinions on important subjects, they will be found in the following works. *The Divine Original of the Scriptures*, published in 1659, takes up the subject of Christian evidence, chiefly with respect to what is internal,—namely, the life and efficacy of divine truth. His book *On the Holy Spirit* (1674) takes up the subject of inspiration. The doctrines of the Trinity, and of the eternal generation of the Son of God, are handled in the same work on the Holy Spirit, and in the *Vindiciæ Evangelicæ* (1655). The person of Christ is the subject of the *Christologia* (1679). The atonement, in connection with divine decrees, is the subject of Owen's *Salus Electorum, Sanguis Jesu*, published in 1648. In 1677 Owen published a treatise on *Justification by Faith*. The doctrine of the *Saints' Perseverance* appears in a work under that title (1654). His notions of church government and religious liberty are expressed in his *Eshcol* (1647), *Christ's Kingdom, or the Magistrate's Power* (1652), *A Discovery of the True Nature of Schism* (1657), *The Power of the Magistrate about Religion* (1659), *Indulgence and Toleration considered* (1667), *Inquiry into Evangelical Churches* (1681). His Antipapal writings are, *The Church of Rome no Safe Guide* (1679), *Union among Protestants* (1680), *An Account of the Protestant Religion* (1683).

Owen's works are generally valued more for their matter than their method, more for their substance than their style. Many of his discussions are wearisome, and the diction is generally crabbed and uninviting. He was a high Calvinist, but his arguments in support of truths believed by all evangelical Christians are very powerful. His devotional works are more acceptable than the controversial, and it is very refreshing to read his *Meditations on the Glory of Christ*. As he was dying, that book passed through the press; and when told of this by Mr. Payne, a nonconformist minister, he said, "I am glad to hear it; but, O brother Payne! the long-wished-for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing, in this world." His piety equalled his erudition. JOHN STOUGHTON.

OWEN, John Jason, D.D., LL.D., an American scholar; b. at Colebrook, Conn., Aug. 13, 1803; graduated at Middlebury College, 1829, and Andover Seminary; entered the Presbyterian ministry, 1832; became in 1848 vice-president and professor of Greek and Latin in the New-York Free Academy, since 1866 the College of the City of New York; d. in New-York City, April 18, 1869. Besides editions of classic authors, he published *Acts of the Apostles in Greek, with lexicon*, New York, 1850, and a *Commentary on the Gospels*, 1857 sqq., 3 vols., new edition, 1873-75.

OWEN, Robert, socialist and philanthropist; b. at Newtown, Montgomeryshire, North Wales, March 14, 1771; d. at Newtown, Nov. 19, 1858. The son of poor parents, he procured a situation in London at the age of fourteen, and subsequently had charge of the Chorlton Mills, near Manchester, and the cotton-spinning manufactory at New Lanark, Scotland, belonging to David Dale, whose daughter Mr. Owen married in 1801. His benevolent schemes secured a radical change in the morals of the operatives of New Lanark, and accomplished the education of their children. The reputation of his success spread rapidly, and attracted the attention of many philanthropists and distinguished men. In 1813 Mr. Owen published *New View of Society, or Essays on the Formation of Human Character* (London), in which he developed a theory of modified communism. In 1823 he visited the United States, where he purchased a tract of land on the Wabash in Indiana, and founded New Harmony. This communistic enterprise was a complete failure. Returning to England in 1827, Mr. Owen founded societies at Orbiston, Lanarkshire, and Tytherley, Hampshire, in which the principle of co-operation was put in practice. The founder's ample means enabled him to make these experiments on a liberal scale, but both these communities were likewise utter failures. In 1828 he visited Mexico at the invitation of the government, with the view of establishing a communistic society; but returned to Europe without accomplishing any thing. He continued to advocate his peculiar views to the day of his death. In 1829 he held a debate with Dr. Alexander Campbell at Cincinnati on the evidences of Christianity (he himself being an unbeliever), which was famous. In the latter years of his life (and probably under the influence of his son, Robert Dale Owen) he was a believer in Spiritualism, having become convinced of the immortality of the soul. Mr. Owen was a man of remarkable energy and decided ability, but visionary. His attempts to realize his communistic theory of a society based upon the annihilation of the social distinctions of birth, ability, and capital, were abortive. He and his followers, called "Owenists," became in 1827 active in the establishment of the labor leagues, in which the Chartist movement largely had its origin. Among Mr. Owen's writings are, *Discourses on a New System of Society, with an Account of the Society at New Lanark*, Pittsburg, 1825; *The Debate on the Evidences of Christianity . . . between Mr. Owen and Dr. Campbell*, Bethany, 1829, 2 vols.; *The Revolution in the Mind and Practice of the Human Race*, London, 1849, etc. See PACKARD: *Life of R. Owen*, Philadelphia, 1866, 2d ed., 1868; A. J. BOOTH: *R. Owen, the Founder of Socialism in England*, 1869; SARGANT: *R. Owen and his Social Philosophy*.

OWEN, Robert Dale, a prominent advocate of Spiritualism; writer and politician; the son of the preceding; was b. in Glasgow, Scotland, Nov. 7, 1801; d. June 24, 1877. He came to the United States in 1823 with his father, assisting him in his efforts to found a colony at New Harmony, Ind., and after a visit to Europe returned to the United States, and became a citizen. In 1828 he began, with Miss Frances Wright, the publication of the *Free Enquirer*, a weekly paper devoted to the promulgation of socialistic ideas and the denial of the supernatural origin of Chris-

tianity. It was discontinued after an existence of three years. He sat in the Indiana Legislature three terms (1835–38), and represented his district in Congress two terms (1843–47). In 1853 he was sent as *chargé d'affaires* to Naples, and represented the United States there till 1858. In 1860 he discussed the subject of divorce, in the columns of the *New-York Tribune*, with Horace Greeley, the pamphlet edition of the discussion having a circulation of sixty thousand copies. He was an ardent advocate of the emancipation of the slaves. In 1872 he received the degree of LL.D. from the University of Indiana. Mr. Owen was one of the most prominent Spiritualists of his generation. He held strongly to the spirit-world and the communication between its denizens and the inhabitants of this world. His views are lucidly set forth in the art. "Spiritualism" in Johnson's *Cyclopædia*. He there says, "The chief motives inducing spirits to communicate with men seem to be a benevolent desire to convince us that there *is* a world to come . . . but far more frequently the diviner impulse of human affection, seeking the good of the loved ones it has left behind, and at times called forth, perhaps, by their cries." Among his numerous publications are, *Moral Physiology*, New York, 1831; *Footfalls on the Boundary of Another World* (on Spiritualism), Philadelphia, 1860; *The Wrong of Slavery*, etc., Philadelphia, 1864; *The Debatable Land between this World and the Next* (on Spiritualistic phenomena), New York, 1872. See his autobiography, *Threading my Way*, New York, 1874.

OXFORD, the capital of Oxfordshire, Eng., population about 31,500, is situated on the Isis, among charming surroundings, and contains a great number of magnificent buildings, and collections of highest scientific and artistic merit.

The University. — Though not founded by Alfred the Great, it is a very old institution, and achieved very early a great fame. It probably originated from independent colleges founded in the place. The earliest charter recognizing it as a single organization dates from Henry III. (thirteenth century): the actual statutes date from 1629. At present the university comprises 21 colleges, some of which are very richly endowed, and 5 halls; and, according to the *Oxford Calendar* of 1882, there were 10,452 members on the books. The University Library is the Bodleian, containing about 400,000 volumes and about 30,000 manuscripts. The university of Oxford has been closely identified with the religious life of England; but, from the Restoration down to a recent period (1854), dissenters were debarred from the honors of the university. Now, however, all persons can receive its degrees, since subscription to the Thirty-nine Articles is no longer required. Wiclif was professor in Oxford. There Ridley and Latimer (1553) and Cranmer (1556) — all of whom were graduated at Cambridge — were burnt. In 1606 James I. prohibited Roman Catholics from "presenting to any ecclesiastical benefice, or nominating to any free school, hospital, or donative." In the civil war the university of Oxford sided with the Stuarts, and melted down its plate to help on this side. Laud was chancellor, and Charles I. held court there. Consequently, the parliamentary party were indignant; and, when they took the city (1646), ejected all those who favored the king. Chief among these was Dr. Fell, dean of Christ Church, and vice-chancellor. To him succeeded Reynolds the Presbyterian, and then John Owen the Independent (1652), until 1660, when Reynolds was restored. In 1651 Cromwell was elected chancellor. During the Commonwealth, instruction was given as usual, although there was, of course, some confusion; and among the students were John Locke, Robert South, Philip Henry, Dr. Whitby, and Matthew Poole. Walton's *Polyglot* was carried through the press during this period (1654–58), and in it Oxford scholars took a principal part. With the Restoration (1660) a great change took place. The university became as pronouncedly loyal to the monarchy as it had been immediately before loyal to the Commonwealth, and those who had been ejected were restored. It was insulted by that tyrannical monarch James II., because it refused to countenance his Roman-Catholic and high-handed schemes. Yet, under Queen Anne, strong Jacobite sentiments prevailed in the university. Later on, in the eighteenth century, Oxford became the starting-point for the most remarkable religious movement in the annals of England, — Methodism; for John Wesley was student and fellow there, and "father" of the famous Holy Club, and there also Whitefield studied. In the nineteenth century Oxford has also been a religious centre. It will be necessary only to name Dr. Pusey, John Henry Newman, and John Keble, to call to mind the Tractarian movement which stirred England so profoundly forty years ago. A leader in quite a different school of religious thought is Jowett, master of Balliol, who heads in a scholarly way the Broad-church party. Oxford has been successively the nursery of the Reformation, of Puritanism, Anglo-Catholicism, Ritualism, and Broad-churchism. (See arts. on the persons and parties referred to.)

Councils. — Several councils or synods have been held in Oxford. Two have especial interest; one on Nov. 18, 1382, before which Wiclif was summoned to answer for his attack upon the doctrine of transubstantiation. The council passed no condemnatory sentence, yet by royal order he was debarred from lecturing in the university. The second synod to be mentioned was presided over by Thomas Arundel, and was held in 1408. It passed thirteen decrees against the Lollards, the followers of Wiclif; of which 3, 6, and 7 may be thus summarized: Every preacher must adapt his discourse to the class immediately addressed, so that he may to the clergy speak of the faults of the clergy, and to the laity of the faults of the laity, but not *vice versa*. No book of Wiclif's may be read anywhere, unless it has been previously approved. The Bible must no longer appear in an English translation, and the Wiclifite translation must no longer be used.

Bishopric. — The see of Oxford was established by Henry VIII. in 1542; and the cathedral was first at the abbey of Oseney, but since 1546 has been Christ Church, Oxford. The episcopal stipend is £5,000. Among the eminent bishops of Oxford may be mentioned Henry Compton (1674), John Fell (1676), Thomas Secker (1737), and Samuel Wilberforce (1845); about whom see arts. For a history of the see, consult E. MARSHALL: *Oxford*, London, 1882.

LIT. — *Illustrated History of the University of Oxford, its Colleges, Halls, and Public Buildings*, London (Ackermann), 1814, 2 vols.; HUBER: *The English Universities* (abridged trans. from the German by F. W. Newman), London, 1843, 2 vols.; GOLDWIN SMITH: *A Plea for the Abolition of Tests in the University of Oxford*, London, 1863, and *The Re-organization of the University of Oxford*, 1868; and the annual *University Calendars*.

OXFORD TRACTS. See TRACTARIANISM.

OXLEE, John, b. at Gisborough, Sept. 25, 1779; d. at Molesworth, Jan. 30, 1854. He was rector of Scrawton, Yorkshire, 1816–26, and of Molesworth, Hants, 1836, till his death. He is said to have mastered without a teacher a hundred and twenty languages and dialects. He wrote many works, of which the most important is *The Christian Doctrine of the Trinity and Incarnation*, London, 1815–50, 3 vols., a very learned work.

OZANAM, Antoine Frédéric, b. at Milan, April 23, 1813; d. at Marseilles, Sept. 8, 1853. Studied in Lyons and Paris, and was in 1841 appointed professor of foreign literature at the Sorbonne. He was a man of piety, learning, and great literary powers. His great aim was to write a counterpart of Gibbon's *Decline and Fall of the Roman Empire*, and to vindicate the Roman-Catholic Church in the form of a history of the Christian civilization; but he succeeded in realizing it only in a fragmentary manner: *Dante et la philosophie catholique au 13me siècle*, 1839; *Histoire de la civilisation au 5me siècle*, 1845 (translated by Ashley C. Glyn, London, 1868, 2 vols.); *Études germaniques*, 1847–49; *Les Poëtes Franciscains*, and *Mélanges*. A collected edition of his works in 11 vols. appeared in Paris, 1862–75. His life was written by Karker (Paderborn, 1867), Kathleen O'Meara (Edinburgh, 1876), and Hardy (Mayence, 1878).

P.

PACCA, Bartolommeo, b. at Benevento, Dec. 15, 1756; d. in Rome, April 19, 1844. The Roman curia answered the Congress of Ems by sending Pacca as nuncio to Cologne in 1786. Though he was not recognized, even not received, by the prince-bishops, he carried every thing before him with a high hand, until the advance of the French armies in 1794 compelled him to leave Germany. He filled another equally successful nunciature at Lisbon, 1795–1800; and on his return to Rome he was made a cardinal. His success led him to adopt the maxim, — never to give in, never to abandon a hair's breadth of his original claim, never to compromise; and he followed it till his death. He became one of the leaders of the *Zelanti;* and it was he who in 1809 drew up, and induced Pius VII. to sign, the bull of excommunication against Napoleon I. He was seized, and imprisoned in the Piedmontese fortress, Fenestrella, but was released in 1813, and took, after the restoration, an active part in the revocation of the Jesuits, the re-establishment of the Inquisition, etc. Though in the conclaves of 1823, 1829, and 1831 he failed to obtain a majority, he continued to exercise a great influence on the papal government. He wrote *Mem. storiche d. Ministero e de' due Viaggi in Francia,* etc., 1828, 5th ed., 1831; *Memorie storiche sul soggiorno del C. B. P. in Germania,* 1832; *Notizie sul Portogallo,* 1832, 3d ed., 1845; *Relazione del Viaggio di Pio VII. a Genova, 1815,* 1833; of which writings there exist both French and German translations. [See *Historical Memoirs of Cardinal Pacca, Prime-Minister of Pius VII.* Translated from the Italian by Sir GEORGE HEAD, London, 1850, 2 vols.] BENRATH.

PACE, Richard, English ecclesiastic, diplomatist, and man of letters; b. at or near Winchester, Hampshire, about 1482; d. at Stepney, near London, 1532. His studies were principally conducted at Padua; and although, on his return, he entered Queen's College, Oxford, he very soon left it for the service of Cardinal Bainbridge, whom he accompanied to Rome end of 1509. In May, 1510, he became prebendary of Southwell; on May 20, 1514, archdeacon of Dorset; in October, 1519, dean of St. Paul's; and in the summer of 1522, dean of Exeter. Meanwhile he had attracted the notice of Henry VIII. and Wolsey. The former sent him as ambassador to Vienna and Venice: the latter sent him to Rome to promote his (Wolsey's) election to the Papacy. The mission was unsuccessful, and Wolsey accused him of lack of zeal in his service. Being then in diplomatic service in Europe for two years, Wolsey, out of spite, sent him no directions and no money. Pace's distress made him temporarily insane. On his recovery, Wolsey accused him of treason; and for two years he was imprisoned in the Tower of London. He resigned his preferments in 1527, and lived thenceforth in retirement. Pace was a skilful diplomatist and a man of learning. He enjoyed the friendship of Erasmus, Colet, and More. He had the courage to publish a book against Henry VIII.'s marriage with Catharine of Aragon (1527); but his most important work is *De fructu qui ex doctrina percipitur,* Basel, 1517.

PACHOMIUS, b. in the Egyptian province of the Thebais about 292; d. in Tabennæ, an island in the Nile, in 348; a younger contemporary of St. Anthony; was the real founder of monastic life. As long as the ascetic instinct inherent in Christianity remained in a healthy condition, it found its satisfaction within the life of the congregation. But by degrees, as the church became more and more familiarized with the surrounding world, the ascetic instinct, under the influence of the dualism of the Neo-Platonizing, Alexandrian theology, and seduced by the example of the monks of the Serapis worship, fell into extravagances; and the ascetics fled into the deserts, and became hermits. Pachomius was also swayed by this tendency; and in his twentieth year he settled in the desert to fight for the prize of asceticism under the training of Palemon, one of the most austere pupils of St. Anthony. But the movement had already reached such a speed and such a compass, that it could not go on any farther without some kind of organization; and to have effected this is the great merit of Pachomius. Something had already been done before his time. As the desert became peopled by anchorets, the *laura* arose; that is, a number of novices in asceticism built their cells around the cell of some hero in asceticism, in order to follow his example, and to receive his training; and thus the first trace of organization originated. Pachomius made the next step, transforming the *laura* into a monastery. In the Island of Tabennæ he founded the first *cœnobium* (κοινόβιον); that is, a house in which the anchorets, who had hitherto lived separately, each pursuing his own scheme of asceticism, came to live together, with common practices and exercises, according to certain fixed rules, and under the guidance or government of a director. The success of Pachomius' undertaking was enormous. Palladius states that in his time the monastery of Tabennæ contained no less than fourteen hundred monks. Of the original rules of Pachomius, nothing certain is known. The *Regula S. Pachomii,* containing a hundred and ninety-four articles, and printed by Holstenius, in his *Codex Regularum,* i. pp. 26–36, and a shorter regulative, containing fourteen articles, and printed by Gazäus as an appendix to his edition of Cassianus' *De Cœnobiorum Instit.,* may contain fragments of the original rules; but their authenticity cannot be established. They present many curious features: thus, the monks are divided into twenty-four classes, named after the letters of the alphabet, the simple souls ranking in the first classes, the smart fellows in the last; but in this respect they agree very well with the writings generally ascribed by antiquity to Pachomius, — *Monita ad Monachos, Verba Mystica, Letters,* etc., printed by Holstenius, l.c., most of

which are entirely unintelligible. See, besides the above-mentioned writers, *Acta Sanct.*, May 14; GENNADIUS: *De viris illus.*, cap. 7. MANGOLD.

PACHYMERES, Georgius, b. at Nicæa about 1242; d. in Constantinople, probably about 1310; held high offices at the Byzantine court during the reigns of Michæl Palæologus and Andronicus the Elder; took part with great energy in the negotiations for a union between the Greek and the Latin churches; and wrote a history, in thirteen books, of the two reigns during which he lived. He also wrote some treatises on Aristotle, on the procession of the Holy Spirit, etc.; but only his historical work has any interest.

PACIANUS, Bishop of Barcelona; d. about 390; is spoken of by Jerome in his *De viris ill.*, 106 and 132, and in his *Contra Rufin.*, 1, 24. Of his works, distinguished by the neatness of their style, but without any originality of ideas, are still extant, three letters, *Contra Novatianos*, and two minor treatises, *Parœnesis ad pœnitentiam* and *Sermo de baptismo*, which are found in *Bib. Max. Lug.*, iv., and MIGNE: *Patr. Lat.*, xiii. See *Act. Sanct.*, March 9.

PACIFICATION, Edicts of, is the name generally given to those edicts which from time to time the French kings issued in order to "pacify" the Huguenots. The first of the kind was that issued by Charles IX. in 1562, which guaranteed the Reformed religion toleration within certain limits: the last was the famous Edict of Nantes. See NANTES.

PADUA (*Patavium*), a city of Northern Italy; stands on the Bacchiglione, an affluent of the Brenta, twenty miles west of Venice, and has about sixty-six thousand inhabitants. At the beginning of the Christian era it was the largest and most important city of Northern Italy; and very early it became the seat of a bishop, according to legend, even in the times of the apostles. Afterwards the see belonged under the metropolitan of Venetia. But during the Lombard rule the city was more than once compelled to accept an Arian bishop, and the Catholic bishop then moved his residence to Chioggia. The first cathedral of the city was built in the beginning of the fourth century by Paul, the fifteenth occupant of the episcopal chair. The present cathedral was begun in 1524, but not completed until 1754. The most magnificent church of the city is that of St. Anthony, begun in 1232, and finished in the fourteenth century. In 1797 the French carried away from that church treasures valued by some at 20,116,010 francs, by others at 38,305,446 francs; six candelabra of pure silver, weighing 5,399, ounces; fifty-two lamps belonging to the chapel of the saint, — one of pure gold, weighing 361 ounces, the others of gold and silver, etc. Yet the greatest and most costly treasures of the church were saved by bribing the French commissioners. See BERNARDO GONZATI: *La Basilica di S. Antonio di Padova*, Padua, 1852, 2 vols. The University of Padua was founded in the twelfth century, and was for centuries the most famous school of law and medicine in Europe: it had at times twelve thousand students. Its theological faculty was founded in the middle of the fourteenth century by the Bishop Francesco Carrara. At present the university has sixty-five professors, and about eleven hundred students.

PÆDOBAPTISM (*παῖς, παιδός*, "a child," and *βαπτισμός*, "baptism"), the baptism of little children, commonly called BAPTISM OF INFANTS (see art.).

PÆDOBAPTIST, a term applied to all who believe in infant baptism, as distinguished from Baptists, who reject it.

PAGANISM, from the Latin *paganus*, a "villager," a peasant, or one who worships false gods, a heathen. The latter sense the word assumed in the course of the fourth century, when Christianity became the reigning religion of the Roman Empire, and could look down upon the old mythology as a superstition left lurking only in some distant, far-off places: it occurs for the first time in an edict of Valentinian (364–375) from the year 368 (*Cod. Theod.*, xvi., ii. 18). It must not be understood, however, that at that time Christianity was generally adopted throughout the empire. On the contrary, though in the minority, Paganism was still a power in the State; and it was often found difficult, not to say impossible, to enforce the repressive laws which from time to time were issued. There was in this respect a considerable difference between the East and the West. In the East, Paganism had no political significance. However firm its hold might be on the individual conscience, it was not bound up with the whole national life in such a degree as it was in Italy and Rome. Consequently, laws which could be fully enforced in the East without causing any dangerous commotion had to be managed with great caution, or left entirely unheeded, in the West.

In the East the final overthrow of Paganism was inaugurated by the laws of Theodosius I. (378–395). One, of 381, punished relapse into Paganism with forfeiture of the right to make a will; another, of 385, forbade the inspection of entrails, or the exercise of magical rites, under penalty of death; a third, of 391, ordered all sacrifice to idols to cease, and all temples to be closed. In 425 an edict of Theodosius II. (402–450) forbade Pagans to practise at the bar, to hold a military command, to own Christian slaves, etc. Nevertheless, Optatus, prefect of Constantinople in 404, was a Pagan; and his was by no means the only instance of a Pagan holding a high position in the government. The schools remained in the hands of the Pagan philosophers for a century more: the last of them, that of Athens, was closed in 529 by Justinian I. (527–565). In the West, Gratian (367–383) removed the statue of Victory from the curia, and refused the title and the insignia of *Pontifex Maximus*. The decisive measures, however, against Paganism were enacted by Honorius (395–423). He forbade the Pagan worship in 399, and ordered in 408 that the altars and the idols should be destroyed, and the temples appropriated to some secular use. Nevertheless, Theodoric the Great (493–526) found it necessary, at his visit to Rome in 500, to issue an edict threatening with death any one who should sacrifice to the idols. Gregory of Tours (539-593) tells us, that in Gaul the statue of Berecynthe was still carried around the vineyard in spring (*De gloria confessorum*, 2); and a capitulary of Charlemagne, dating from 789 (Baluz, *Capitularia*, I., 19), forbade the lighting tapers before trees and springs. In the very bosom of the Christian

Church, Paganism was still found in some places in the eighth century.

PAGE, Harlan, eminent American philanthropist; b. at Coventry, Conn., July 28, 1791; d. in New York, Sept. 23, 1834. From 1825 to his death he was New-York agent of the general depository of the American Tract Society. He was a most devoted Christian, and employed every agency to do good. See his *Memoir* by W. A. Hallock, New York, 1835 (published by the American Tract Society).

PAGI, Antoine, b. at Roques in Provence, 1624; d. at Aix, 1699; entered the order of the Cordeliers, 1641; was four times elected provincial; distinguished himself as a preacher; and published *Critica historico-chronologica in Annales Baronii*, Paris, 1689–1705, 4 vols. fol. In the execution of that work he was helped by his nephew, François Pagi, 1654–1721, who was also a Cordelier, and who wrote *Pontificum Romanorum Gesta*, Antwerp, 1717–27, 4 vols., in a strongly marked ultramontane spirit.

PAGODA, the name given to a certain kind of temple in India, and to a Chinese tower-like building for secular purposes, consisting of several stories, usually nine, one upon the other, each of a single room, and surrounded by a gallery. The Indian pagoda is really a group of buildings, among them being the residences of the priests, of which the pagoda proper is one, the whole surrounded by several series of walls. The most costly specimens are in Burmah, and the chief one is at Rangoon.

PAINE, Robert, D.D., a bishop of the Methodist-Episcopal Church south; was b. in Person County, N.C., Nov. 12, 1799; and d. at Aberdeen, Miss., Oct. 19, 1882, being at the time of his death the senior bishop of the church. His father, James Paine, a highly respectable farmer, moved in 1814 to Giles County, Tenn., where he reared a large family. Young Robert made the best possible use of his early educational advantages, which, though limited, were good for that early day and for that thinly settled section. He professed religion Oct. 9, 1817, at a camp-meeting in Giles County, and soon afterwards joined the church. One month later he was licensed to preach, and was immediately employed by the presiding elder to serve as junior preacher with Rev. Miles Harper on the Nashville circuit. In October, 1818, he was "admitted on trial" into the Tennessee Conference, and in due course of time was received into full connection. He continued in the pastoral work until 1830, when he was elected president of La Grange College, Alabama. He remained here sixteen years, doing a great work for the South and South-west at a time when such work was much needed. He was a member of every General Conference from 1824 to 1846, when he was elected to the episcopacy. He was chairman of the committee of nine which reported the plan of separation, on the basis of which the Methodist-Episcopal Church was divided in 1844. In all the assemblies of the church, from an early day, he was a prominent and influential member. Physically he was remarkably robust and active. As a preacher he was always able and instructive, and at times powerful and eloquent. His voice was musical and of great force. He had a naturally strong mind, trained to systematic study; was an able debater, and as a platform speaker he had few superiors. As a presiding officer he exhibited more than ordinary executive ability. His *Life and Times of Bishop McKendree*, Nashville, 1874, 2 vols., is regarded by many as the most valuable contribution to Methodist biography that has yet been made to the literature of that church. W. F. TILLETT.

PAINE, Thomas, political and deistic writer; b. at Thetford, Norfolk, Eng., Jan. 29, 1737; d. in Columbia Street, New-York City, June 8, 1809. His father was a Friend, who had been expelled from the society for marrying a Church-of-England woman. He received an indifferent education; left school at thirteen, and until sixteen worked at his father's trade of stay-making, then was for a while a sailor or marine. He settled at Sandwich in 1759 as a master stay-maker. From 1763 to 1774, with the exception of one year, he was exciseman. In 1772 he wrote a small pamphlet, *The case of the officers of excise, with remarks on the qualifications of officers and on the numerous evils arising to the revenue from the insufficiency of the present salaries.* It was very able, and excited the ill will of the upper officials, so that in 1774 he was dismissed the service on charge of smuggling, occasioned by his keeping a tobacco-shop. By the advice of Benjamin Franklin, whom he met in London, he came to America (1774), where he immediately entered upon a journalistic and political career of great prominence and usefulness. He had, earlier in that year, separated from his second wife for an unknown cause. In America he was succcessively editor of the *Philadelphia Magazine* (January, 1775), secretary to the congressional Committee of Foreign Affairs (1777), but obliged to resign in 1779 (because, in the heat of a controversy in the *Philadelphia Packet* with Silas Deane, he divulged State secrets), and in November, 1779, clerk to the General Assembly of Pennsylvania. In 1781 he negotiated a loan of ten million livres from France, and brought six million more as a present. In October, 1785, he himself received three thousand dollars from Congress in testimony of his services during the Revolution, and, from the State of New York, a house and farm of three hundred acres in New Rochelle. From 1787 to 1802 he was in Europe, most of the time in France, where he was enthusiastically received as the author of *The Rights of Man*, naturalized, and elected to the National Assembly. He had the courage to vote against the execution of Louis XVI., and thus incurred the anger of Robespierre, who threw him into prison, January, 1794; and there he remained until Nov. 4, 1794, when, on the solicitation of James Monroe, he was released. He related that his door in the Luxembourg was once marked, in sign that he was to be executed; but his door opened outward, and so, when it was closed, the mark was of course hidden, and he escaped. On his return to the United States he was warmly welcomed, especially by Jefferson and his party. He was buried on his farm at New Rochelle. A monument to him was set up (1839) near the spot, although his remains had been taken to England in 1819 by William Cobbett. On Jan. 29, 1875, there was dedicated in Boston the Paine Memorial Building.

If Paine's writings had been only political, he would be entitled to honor as a bold and vigorous friend of human liberty. To him is to be traced the common saying, "These are the times which try men's souls," which is an opening sentence of the first number of *The Crisis* (December, 1776). His pamphlet, *Common Sense* (January, 1776), was one of the memorable writings of the day, and helped the cause of Independence. But it is as the author of *The Age of Reason*, an uncompromising, ignorant, and audacious attack on the Bible, that he is most widely known, indeed notorious. The first part of this work was handed by him, while on his way to prison in the Luxembourg, to his friend Joel Barlow, and appeared, London and Paris, March, 1794; the second part, composed while in prison, December, 1795; the third was left in manuscript.[1] "His ignorance," says Leslie Stephen, "was vast, and his language brutal; but he had the gift of a true demagogue,—the power of wielding a fine vigorous English, a fit vehicle for fanatical passion." Paine was not an atheist, but a deist. In his will he speaks of his "reposing confidence in my Creator-God and in no other being; for I know no other, nor believe in any other." He voiced current doubt, and is still formidable; because, although he attacks a gross misconception of Christianity, he does it in such a manner as to turn his reader, in many cases, away from any serious consideration of the claim of Christianity. He was blind to the moral and spiritual truths of the Bible, and is therefore an incompetent critic, whose pretensions in this line are really ludicrous. His *Age of Reason* is still circulated and read. The Replies written at the time are not. Of these Replies the most famous is Bishop Watson's (1796).

The personal character of Paine has been very severely judged. Nothing too bad about him could be said by those who hated him for his opinions, and even his friends are compelled to admit that there was foundation for the damaging charges. Comparison of the contemporary biographies, both of friends and foes, seems to show these facts: Paine was through life a harsh, unfeeling, vain, and disagreeable man. He was wanting in a sense of honor, and therefore could not be trusted. But it was not until after his return from France, when he was sixty-five years old, very much broken by his long sufferings and the strain of the great excitement in which he had lived for years, and for the first time in his life above want, that he developed those traits which rendered him in his last days such a miserable object. The charges of matrimonial infidelity and of seduction are probably unfounded; but that he was in his old age penurious, uncleanly, drunken, unscrupulous, may be accepted as true. He did a great service for the United States in her hour of peril. But alas! he has done irreparable injury ever since in turning many away from God and the religion of Jesus Christ.

His complete *Works* have been several times published, e.g., Boston, 1856, 3 vols.; New York, 1860, London, 1861; his *Age of Reason* repeatedly, e.g., New York, 1876; and his *Theological Works* (complete), New York, 1860, 1 vol. His *Life* has been written by Francis Oldys (pseudonyme for George Chalmers), London, 1791, 5th ed., 1792, continued by William Cobbett, 1796 (abusive); James Cheetham, New York, 1809 (written by one who knew him in his last days; this is the source of all the damaging stories about Paine: Cheetham meant to be fair, yet was prejudiced); Thomas Clio Rickman, London, 1814 (apologetic, but honest, a good corrective of Cheetham's exaggerations. Rickman speaks with propriety and moderation, was friendly to Paine, but is compelled to give him, on the whole, a bad character); W. T. Sherwin, London, 1819 (apologetic); J. S. Harford, Bristol, 1820; G. Vale, New York, 1841 (apologetic); Charles Blanchard, New York, 1860 (a thoroughgoing defence of Paine, written in a careless style, and interlarded with irrelevant and questionable matter; it is prefixed to the edition of Paine's *Theological Works* mentioned above). See also G. J. Holyoake: *Essay on the Character and Services of Paine*, New York, 1876; cf. Leslie Stephen: *History of English Thought*, London and New York, 2d ed., 1881, 2 vols.; vol. i. pp. 458–464, vol. ii. 260–264; McMaster: *History of the People of the United States*, N.Y., vol. i. 1883, pp. 150–154. SAMUEL M. JACKSON.

[1] The so-named third part is only an extract. It bears the separate title, *Examination of the Passages in the New Testament quoted from the Old, and called Prophecies of the Coming of Jesus Christ* (N.Y., 1807). In some respects it is the most powerful portion of the entire work. He pretends to expose the evangelists' so-called irrelevant quotations.

PAINTING, Christian. The first law which governed the early Christian sculptors and painters was to present Christ as the source and centre of their life, and so to represent him as that all other figures in their compositions should appear like rays emanating from him. With respect to the contents and spirit of representation, it may be said, that, during the entire period of early Christian art, both sculpture and painting were, for the most part, limited to symbolical expression. In the beginning, symbolical representations were alone permitted. Soon, however, the art impulse partially broke away from these fetters; yet still art remained a sort of *biblia pauperum*, and served chiefly as a mere reminder of the themes of sacred history. Even at a later period, when works of art were employed in multitudes for church decoration, it manifested a great partiality for scenes from the Apocalypse, representations of Christ enthroned as Judge and King of the world, the grouping of single figures in decidedly symbolical relationship.

As early as the fourth century we find a portrait-like representation of sacred personages accompanying these forms of artistic symbolism. It was even credited that veritable portraits of Christ, the Madonna, and the apostles, existed in paintings from the hand of St. Luke, and in sculpture from that of Nicodemus, in the napkin of St. Veronica, yea, even in the so-called ἀχειροποίητοις ("likenesses of celestial origin").

In the first third of the early Christian period, from the third to the second half of the fifth century, from which numerous works of art in the so-called cemeteries (Catacombs of Rome, Naples, Syracuse, etc.) have been preserved, painting maintained unchanged the ancient plastic method of representation. Principal monuments, besides the paintings in the cemeteries, the mosaics of St. Costanza and St. Maria Maggiore in Rome,

St. Giovanni in Fonte, and St. Nazario e Celso at Ravenna. In the second third till the eighth century, art sought more and more to adapt the antique forms to the idealistic, transcendental spirit of Christianity. Principal monuments, the mosaics of St. Pudentiana and SS. Cosma e Damiano in Rome, of St. Appolinare Nuovo, St. Appolinare in Classe, and St. Vitale, at Ravenna, and some miniatures.

After the eighth century, painting, and, in fact, the entire art of early Christianity, lapsed into a continually deepening decline, till the eleventh century. Examples are seen in the mosaics of St. Prassede, St. Marco, and others in Rome, miniatures of various manuscripts, and the *Iconostase* of Greek and Russian churches.

With the new life which awoke, after the beginning of the eleventh century, in Western Christendom, with the restoration of Church and State in the new mediæval forms, hierarchical and feudalistic, architecture reached not only the climax of its own development, but also asserted a decided preponderance over sculpture and painting. One spirit and one life prevailed in all three of the sister-arts. The newly awakened art impulse developed itself in Italy much later than in the North, especially in Germany. Not until the twelfth century did the earliest movement take place in Italy; and the following century had been ushered in before the first endeavors were made by single artists of lesser rank to blend the Byzantine style with the ancient Italian, and by this means to infuse new life into the old Christian types.

The Romanesque style of painting first reached completeness in Giovanni Cimabue of Florence (d. after 1300) and in Duccio di Buoninsigna of Sienna (flourished about 1282). On this wise there grew up in competition with each other two separate schools of painting, — that of Florence, and that of Sienna; the Florentine, of a severer type, approaching nearer to the early Christian (Byzantine), the Siennese characterized more by tenderness and sentiment, more independent, and likewise more graceful in the rendering of form.

Closely in the footsteps of this pioneer followed the renowned Giotto di Bondone of Florence (1276–1336), known under the title of "the Father of Italian painting," but in fact only the founder of the Gothic style of painting. He was a genius of first rank, an artist of creative productiveness, a bold reformer who first broke through the traditions of art, and servile adherence to the early Christian types. The best pupils of Giotto were Taddeo Gaddi, and his son Angelo Gaddi, Giottino, Orcagna, Spinello Aretino, Antonio Veneziano, and others.

In Germany the beginnings of the Romanesque style are represented in the miniatures of the eleventh century. The manuscripts from the treasures of the cathedral of Bamberg (now in Munich) evidence the desire which was already felt to breathe more life into the old Christian types, and to develop the ancient Christian symbolism through the imaginative element. An improved rendering of the human form is manifest in the twelfth century in the chief monuments of the Romanesque period, especially in the famous altar of Verdun (of the year 1180, now in the monastery of Neuburg, near Vienna), in the mural paintings of the grand hall of the monastery of Branweiler, near Cologne, and the ceiling of the central aisle of St. Michael at Hildesheim.

Far more numerous and important are the works still preserved from the period of the Gothic style, in which the peculiar spirit of mediævalism first attained to complete artistic expression.

The development of glass-painting must especially be noted, — probably a German invention, dating at the end of the tenth century, — examples of which are seen in the windows of St. Cunibert at Cologne, in the choir of Cologne Cathedral, in the Church of St. Catharine at Oppenheim, and in Strassburg Cathedral.

In easel pictures, which previously appear to have been very little painted, there is manifest no higher artistic endeavor until the middle of the fourteenth century. After this, however, three separate schools started forth, each on its own path: (1) The Bohemian, or school of Prague, founded by Charles IV; (2) The Nuremberg school, the chief representative monuments of which are several altar-shrines in the Frauenkirche in St. Lawrence and St. Sebald in Nuremberg; (3) The school of Cologne, by far the most important, whose chief representatives were Master Wilhelm (about 1360) and Master Stephan (about 1430), the latter the founder of the famous cathedral at Cologne.

In the beginning of the fifteenth century broke forth, in opposition to the spirit of mediævalism, a decided endeavor after greater truth of expression in art, — an endeavor in light, color, drawing, and composition, to bring the spiritual import of representation into harmony with the laws and principles of nature. This naturalistic development first manifested itself in Italy in the Florentine school. Fra Giovanni Angelico da Fiesole (1387–1455), although in other respects wholly dominated by the spirit of mediævalism, was, nevertheless, the first who sought to penetrate into the psychological meaning of the human countenance. Over against him, already decidedly emancipated from mediævalism, stands Tommaso di St. Giovanni da Castel, called Masaccio (1401–28), one of the greatest masters of the fifteenth century. With Fra Angelico are associated the names of Benozzo Gozzoli and Gentile da Fabriano; with Masaccio, those of Fra Filippo Lippi, his son Filippino, Domenico Ghirlandajo, and Bastiano Mainardi. Other Florentine artists, for example, Antonio Pallajuolo and Andrea del Verocchio, who were also sculptors, strove by anatomical studies to transfer plastic forms to painting, in a more vigorous modelling of the human figure; while Luca Signorelli of Cortona (1440–1521), by the nobleness and artistic truth of his compositions, presents a strong contrast with the deeper sentiment of the Umbrian school. The Umbrian school, which had its chief theatre in the vicinity of Assisi, is an antithesis of the Florentine; and its chief master was Pietro Perugino (1446–1526), the teacher of Raphael. Closely allied to its spirit was Raphael's father, Giovanni Santi (d. 1494), and Francesco Francia (d. 1517), the friend of Raphael, and one of the first masters of the fifteenth century.

The remaining schools of Italy follow the Flor-

entine. The principal one of these was the Venetian, whose chief master in the fifteenth century was Giovanni Bellini (about 1430–1516), the teacher of the genial Giorgione and the great Titian. The schools of Upper Italy devoted themselves to the study of the antique. Chief among them was the school of Padua and Mantua, whose founder was Francesco Squarcione, and whose head was the renowned Andrea Mantegna (1431–1506).

Italian painting in the sixteenth century, as represented in its various schools, reached its highest point of development, and its completest capacity for the expression of Christian thought. This most fruitful period of Christian painting is represented by five great masters. At their head stands Leonardo da Vinci (1452–1519). A master in all five of the fine arts (he was a poet of repute and an excellent musician), he united in himself all the technical and spiritual achievements of the fifteenth century. He is the founder of the modern Milanese school; and prominent among his pupils are Cesare da Sesto, Andrea Salaino, Francesco Melzi, and, especially, Luini. He exercised likewise an important influence upon Gaudenzio Ferrari, Gianantonio Razzi (called Il Todoma), and upon Fra Bartolomeo (1469–1517), a friend and enthusiastic follower of Savonarola.

The Venetian school of the sixteenth century sought to realize by means of color the noble results to which Leonardo had attained. In the quality of color this school achieved a supremacy over all others. It chief master was Titian of Cadore, near Venice (1477–1576); and he concentrates all its excellences in himself as in a focal point. With him labored the distinguished pupils of Giorgione, — Fra Sebastiano del Piombo (who afterward went over to Michel Angelo), Jacopo Palma (called Palma Vecchio), and Pordenone. Among Titian's own pupils the most distinguished was Jacopo Robusti, called Tintoretto (1512–94), almost the equal of his master in color, but his inferior in depth and spirituality.

In the renowned Paul Veronese (1538–88) we have a master of color of the highest rank, albeit his paintings betray a lack of spiritual power, notwithstanding all their technical excellences.

The principal seat of the Lombard school in the sixteenth century was Parma, and the greatest achievements in *chiaroscuro* were witnessed here. Its chief master was Correggio (1494–1534), the painter of celestial blessedness, whose Madonnas and angels, although of surpassing loveliness, are nevertheless chargeable with those faults which grew out of his partiality for *chiaroscuro*, and his one-sided intellectual development.

The Florentine school, and, later, almost the entire painting of Italy after the beginning of the sixteenth century, were ruled by Michel Angelo Buonarotti of Florence (1475–1564). He was a pupil of Domenico Ghirlandajo, and one of the greatest artists of all time, the worthy rival of Raphael, a spirit of Titanic power, almost as great in sculpture and architecture as in painting. He may be styled the painter of the idea of Christian sublimity, of divine energy and omnipotence. His renowned Sibyls and Prophets in the Sistine Chapel of the Vatican are brooding, not so much over thoughts of warning and teaching mankind, as over deeds which shall convulse the world; and his equally famed but less successful Last Judgment, also in the Sistine Chapel, appears like the final act in the drama of the world, the act of all acts, in which all history is reflected. In his steps followed, only, however, at a distance, Danielle Volterra, Marcello Venusti, and Andrea del Sarto (1488–1530).

The greatest of the five great masters is Raphael, b. at Urbino in 1483, and d. in Rome in 1520. About the year 1500 he entered the school of Perugino, but afterward (after 1504) working in Florence; and, having been called to Rome by Julius II. in 1508, he founded the Roman school, in which were soon gathered the most distinguished talents. The great excellence of Raphael's style consists in the fact that he understood how to avoid the one-sidedness of his distinguished contemporaries. It was given to him to give a worthy representation of the ideal Madonna, which had been with his predecessors a dream impossible of realization. Of this the Sistine Madonna is the best example. His best pupils were Giulio Romano (1492–1546), Gaudenzio Ferrari, Giovanni da Udine, and others.

In the Netherlands a new impulse was given to Christian painting by Hubert van Eyck (d. 1426), the inventor, or rather improver, of oil-painting, and his younger brother and pupil, John van Eyck (d. 1441). Their principal pupils were Pieter Christus, Rogier van der Weyden, and particularly Hans Memling (flourished about 1479), the greatest master which the German countries produced in the fifteenth century. The influence thus begun made itself felt in Holland, where a similar school was founded, whose chief masters were Lucas van Leyden (1494–1533) and his contemporary Jan Mostaert. At the beginning of the sixteenth century a number of artists followed the style of the Van Eycks. The most distinguished of these was Quintin Massys, the smith of Antwerp (d. 1529).

Quite similar was the career of German art during this period. The Gothic style had a long supremacy; but about the middle of the fifteenth century all the German schools had, with greater or less success, entered upon the new path, and become followers of the Italian. The chief masters of the fifteenth century are, in the school of Cologne, the painter (unknown by name) of the Death of the Virgin, — his principal work, — and Johann von Mehlem, who flourished somewhat later (about 1520); in the school of Westphalia, the master of Liesborn monastery; in the school of Ulm and Augsburg, the excellent Martin Schön (about 1480), the somewhat younger Bartholomäus Zeitblom and his successor, Martin Schaffner of Ulm, and Hans Holbein, father of the renowned Holbein the younger, of Augsburg; in the school of Nuremberg, Michael Wohlgemuth (1434–1519). The Nuremberg school produced the greatest master of German art, the only one who in spiritual depth and artistic genius approached the five great masters of Italy, — Albrecht Dürer (1471–1528). His principal work, the famous Four Apostles, in Munich, is the first one animated by the spirit of the evangelical church, having its origin in a real enthusiasm for evangelical truth.

Mention must also be made of the Saxon school, whose head was the well-known Lucas Cranach

(1472–1553), the friend of Luther, whose best pupils were his sons John, and Lucas Cranach the younger.

The only artist who can be compared with the great master of Nuremberg is Hans Holbein the younger (1497–1554). In his larger compositions, for example, in the mural paintings of the Assembly Hall of German merchants in London, he approaches the capabilities of the German Raphael. The Darmstadt Madonna, of which the one at Dresden is an excellent copy, and his well-known Dance of Death, a series of woodcuts, are his most characteristic works.

In the second half of the sixteenth century the painting of Germany and the Netherlands lost its independence by servile imitation of Italian masters. In Italy, likewise, we find a sudden decline, which clearly evidences that art had passed its zenith. A second race of pupils became mere imitators, even exaggerating the one-sidedness of Titian, Correggio, and Michel Angelo. The best examples of these so-called "mannerists" were Fr. Salviati and Giorgio Vasari, the renowned historian of painting.

In opposition to this confusion, at the end of the century arose the Bolognese school of the Caraccio, whose advent marks for Italy the commencement of the fourth period of modern painting. Ludovico Caracci (1555–1619) and his two nephews and pupils, Agostino and Annibale Caracci (1560–1609), the latter the most gifted, established a sort of eclectic system, whose purpose it was to imitate the chief distinguishing qualities of the five great masters of painting. Their best pupils were Domenichino (1581–1641), Guercino (1590–1666), Franc. Albani (1578–1660), and especially Guido Reni (1575–1642), the most distinguished of all.

A second school of Italian painting in the beginning of the seventeenth century arrayed itself in opposition to the idealism of the great masters, and developed a one-sided realism and naturalism. The principal representative of this was Mic. Angelo Amerighi da Caravaggio (1559–1609), whose pupils — the two Frenchmen, Moyse Valentin and Simon Vonet, and the eminent Spanish master, Gius. Ribera, called Spagnoletto — transplanted their influence to France and Spain. Notwithstanding eminent talents were developed in Italy in both these directions, their chief representatives hold rank inferior to that of the masters of Spain and Netherlands in the seventeenth century; and in the eighteenth century Italian painting reached its lowest level of decadence.

It was in Spain that the new revival of catholicism in art found, in the seventeenth century, its strongest support. The five great masters who represent the completest development of painting in Spain were almost all from the school of Seville. They were: 1. Gius. de Ribera, already mentioned (1588–1656), the founder of the school of Valencia; 2. Francisco Zurbaran (1598–1662); 3. Diego Velasquez da Silva (1599–1660), one of the most eminent of portrait-painters; 4. Alonzo Cano (1601–67), founder of the school of Granada; and 5. Bartolome Estéban Murillo of Seville (1618–82), a pupil of Ribera, the greatest of all, in whose paintings the peculiar excellences of Spanish art have the most brilliant illustration. The Madonna ideal of Murillo is quite different from the Italian and the German, and is distinguished above all for the quality of religious ecstasy. In contrast with his religious paintings, Murillo developed great talent in humorous representations of street scenes among the Spanish peasantry. This flourishing period of Spanish painting was of short duration; and in the last quarter of the seventeenth century the schools of Spain degenerated into mere factories of art, such as Luca Giordano of Italy introduced.

The painting of the Netherlands maintained a certain elevation of rank for a somewhat longer period. Two distinct schools were developed out of national divisions. One had its seat in Brabant (Belgium), which, after the conflicts of the sixteenth century, returned in general adherence to Catholicism, and loyalty to monarchical institutions. The other flourished in Holland, where the freedom of Protestant faith and a moderate popular government had acquired a firm foothold. The head of the school of Brabant in historical painting, as in all other branches of art, was the distinguished Peter Paul Rubens (1577–1640), a star of the first magnitude. His best pupils were Jac. Jordaens, Caspar de Crayer, and, above all, Anton van Dyck (1599–1641).

In the Dutch school, as in the Flemish, the most decided realism prevails. Its older masters, Theod. de Keyser, Franz Hals, Barth. van der Helst, and others, were almost exclusively portrait-painters. A far higher development was, however, reached in the famous Rembrandt van Ryn (1606–67), a master of the highest rank in color and *chiaroscuro*, in which latter quality even Correggio is his inferior. His most distinguished pupils and successors were Gerbrandt van den Eeckhout, Solomon Koning, and Ferdinand Bol.

France and Germany can claim no position of importance during this period in a brief review of Christian painting. In Germany the Thirty-Years' War had nearly uprooted all elements of culture; and when, in the eighteenth century, the country began to recover from these devastations, masters of only subordinate rank — for example, Balth. Denner, Dietrich, and Raphael Mengs (1728–79) — appeared upon the stage.

In France the older and better masters, like Nic. Poussin, Eustache Lesueur, and others, strove in vain to make head against the theatrical style represented by Charles Lebrun, the favorite of Louis XIV.

Since the diffusion over Europe of that immoral and irreligious spirit which preceded and followed the French Revolution, Christian painting has naturally experienced a marked decline. But in Germany, France, and Belgium, individual schools have again grown up, the excellences of which, in the appreciation of the grand and the beautiful, cannot be denied. In Germany, Munich and Düsseldorf must be especially mentioned as the principal seats of revived painting, in which sacred themes occupy a not insignificant place, and these treated both in a Catholic and a Protestant spirit. As representatives of the former may be mentioned Cornelius, Overbeck, Fürich, H. Hess, Schraudolph, and others; of the latter, Lessing, Hübner, Bendemann, Deger, von Gebhardt, and others.

On the whole, however, modern religious paint-

ing, as might be expected from the religious conditions of the present time, seems partly a mere endeavor to revive a greatness and power which has perished, and partly a blind effort to reach a new goal, which is still enshrouded in darkness.

LIT. — The best modern works on the history of painting are G. VASARI: *Lives of the Most Famous Painters, Sculptors*, etc., Eng. trans. Lond., 1850–52, 5 vols.; RUSKIN: *Modern Painters*, Lond., 1843–60, 5 vols.; F. KUGLER: *Handbuch der Geschichte der Malerei seit Constantin d. Gr., 4. Aufl. von Lübke bearbeitet*, Berlin, 1872; CH. BLANC: *Histoire des peintres des toutes les écoles depuis la renaissance jusqu'à nos jours*, Paris, 1851 sqq.; CROWE and CAVALCASELLE: *History of Italian Painting, and History of Painting in the Netherlands*, Lond., 1872; W. LÜBKE: *Gesch. d. italienischen Malerei vom 4 bis 16 Jahrhundert, 8. Aufl.*, Stuttgart, 1880; A. WOLTMANN: *Geschichte der Malerei*, Leipzig, 1878, Eng. trans., Lond., N.Y., 1881. H. ULRICI. J. LEONARD CORNING.

PAJON, Claude, b. at Romorantin in Lower Blésois, 1626; d. at Carré, near Orléans, Sept. 27, 1685. He studied theology at Saumur, under Amyraut, Placeus, and Capellus, and was in 1650 appointed minister of Machenoir, and in 1666 professor of theology at Saumur. But the sensation which his peculiar views produced led him to resign his professorships, and settle as minister in Orléans, where he spent the rest of his life. He is the father of the so-called *Pajonism*, a peculiar development of the doctrinal system of the French-Reformed Church. Camero introduced at Saumur the views that the will is completely governed by the intellect, and that the origin of sin is due to an obscuration of the intellect; and from these premises he inferred that the grace which works conversion is not a *motus brutus*, not a blind force of nature, but a moral agency. Amyraut developed these views further by distinguishing between an objective and a subjective grace, between the external means of grace, which are free to all, and the internal working of the Holy Spirit, which explains why some are converted, and others not. But this subjective grace Pajon rejected, declaring that the sum total of external circumstances is in any given case sufficient to explain the conversion or non-conversion of an individual; since God governs the world through the objective connection between cause and effect, without any concurring, direct interference of Providence. A literary exposition of his ideas he never gave. His *Examen du livre qui porte pour titre Préjugez légitimes contre les Calvinistes* (1673) is simply a refutation of Nicoli's attack on the Reformed Church; and his *Remarques sur l'Avertissement pastoral* (1685), a refutation of the attack of the Roman-Catholic clergy in France on the Huguenots. He simply propounded them from the cathedra and in the pulpit; but he found many and enthusiastic disciples, — Papin, Lenfant, Allix, Du Vidal, and others, — and caused great commotion. As after 1660 the king would not allow the National Synod to assemble, and the National Synod was the only competent court in cases of heresy, the provincial synods took the matter in their hands, and the pupils of Pajon were everywhere excluded from the offices of the church. See JURIEU: *Traité de la nature et de la grâce*, etc. (Utrecht, 1687), which was very ably answered by Papin, in his *Essais de théol. sur la providence et la grâce*, etc., Francfort, 1687; MELCHOIR LEYDECKER: *Veritas evangelica triumphans;* FRIEDRIECH SPANHEIM; *Controversiarum elenchus;* VALENTIN LÖSCHER: *Exercit. theol. de Claud Pajon.*, Leipzig, 1692. A. SCHWEIZER.

PALAFOX DE MENDOZA, Juan de, b. in 1600; d. in 1659; was made bishop of Puebla de los Angelos in Mexico in 1639, and bishop of Osma in Spain in 1653. He wrote a book, *Virtute del l'Indio*, to effect another policy with respect to the natives of Spanish America; but the Jesuits compelled him to give up the cause, and return to Europe. He also wrote a history of the conquest of China by the Tartars, a history of the siege of Fontarabia, and a number of mystical and devotional books. A collected edition of his works appeared in Madrid, 1762, 15 vols. fol. His life was written by Gonzalès de Résende, Madrid, 1666, French translation, Paris, 1690.

PALAMAS, Gregorius, the leader of the Hesychasts; was a native of Asia, and a favorite of the emperor, John Cantacuzenus, but gave up his career at the court, and became a monk of Mount Athos. As he was the principal defender of the ideas of the uncreated light, the mystical absorption by contemplation, etc., the attacks of Barlaam, Acindynus, and Nicephorus Gregoros, are principally directed against him. In 1349 he was made archbishop of Thessalonica by the emperor, and consecrated by the patriarch Isidorus; but the city refused to admit him within its walls, and he retired to the Island of Lemnos. He was present at the synod of Constantinople in 1351; but of his later life nothing is known. He was a very prolific writer, and left more than sixty works, most of which, however, still remain in manuscript. Printed are *Prosopopœia*, and two orations in *Bib. Patr. Lugd.*, XXVI.; two Greek treatises against the Latin Church, London, 1624; *Refutationes inscriptionum Johannes Becci*, Rome, 1630; *Encomium S. Petri Athonitæ*, in *Acta Sanctorum*, Jan. ii.; JAMBI, in ALLATIUS: *Græcia orthod.*, i. GASS.

PALEARIO, Aonio (Della Paglia, Antonio Degli Pagliaricci), b. at Veroli in 1500; burnt in Rome July 3, 1570; one of the most prominent humanists of his age. He studied in Rome, 1520–27, and settled in 1530 as a teacher at Siena, where in 1536 he published his great didactic poem, — *De immortalitate animarum.* In 1542 he was summoned before the Inquisition, the materials for the accusation having been derived from his newly published *Della pienezza, sufficienza e satisfactione della passione di Christo;* but he defended himself so brilliantly, that he was acquitted. In Siena he also wrote his *Actio in Pontifices Romanos et eorum asseclas*, of which in 1566 he sent two copies to Germany, but which was not published until 1606, at Leipzig. In 1546 he was appointed professor at Lucca; but not feeling safe there, on account of the paramount influence of the Roman curia, he removed in 1555 to Milan. But he did not escape his fate. In 1567 the inquisitor of Milan, Fra Angelo, accused him of heresy, and sent him to Rome, where, after two years' imprisonment, he was convicted, and condemned to death Oct. 15, 1569. For some

unknown reason, however, the verdict was not executed until July the following year. Collected editions of his works were published at Lyons, 1552, Bremen, 1619, Amsterdam, 1696, and Jena, 1728. See GURLITT: *Leben des A. P.* Hamburg, 1805; Mrs. YOUNG: *The Life and Times of A. P.*, London, 1860, 2 vols.; JULES BONNET: *Aonio Paleario*, Paris, 1862; to him was formerly attributed *The Benefit of Christ's Death*, Eng. trans., Boston, 1860. BENRATH.

PALESTINE. *Pelesheth* (פְּלֶשֶׁת, "land of wanderers"), meaning Philistia, occurs eight times in the Old Testament, and in King James's Version is rendered three times Palestina, once Palestine, three times Philistia, and once the Philistines. The Greek Παλαιστίνη, originating probably in Egypt, occurs for the first time in Herodotus [i. 105, ii. 104, iii. 5, vii. 89], who means by it only Philistia, though in one passage he appears to have carried its northern boundary as far up as Beirût. In the later Greek and Roman period the name was applied, as we apply it, to the whole country occupied by the Israelites on both sides of the Jordan. Josephus uses the word in both of these senses. In *Ant.* I. 6, 2, Philistia only is meant; in *Ant.* VIII. 10, 3, it is the whole country on both sides of the river. The oldest name of the country was the Land of Canaan (Gen. xi. 31), or simply Canaan, "Lowland," meaning only the country west of the Jordan, in contrast with the higher lands east of the river, the western territory being all that was originally promised to Abraham. Other scriptural names are Judæa, the Land of Israel, the Land of Promise, and the Holy Land (Zech. ii. 12), which last has been for centuries the most popular name. The country was preconfigured to its history. Its situation and its boundaries indicated at once opportunity and isolation. It lay between great kingdoms: Egypt on one side, Chaldæa, Assyria, and Babylon on the other. The Mediterranean washes it on the west, with scarcely one good harbor indenting the coast. A desert on the south separates it from Egypt. The same desert sweeps around between it and the Euphrates. On the north a gigantic gateway opens out between the ranges of Lebanon and Anti-Lebanon. The boundaries cannot be determined exactly: approximately they are as follows, — on the west the Mediterranean; on the north a line beginning near the *Promontorium Album*, in lat. 33° 10′, trending northward, till, near the southern base of Hermon, it strikes lat. 33° 16′, and then runs straight on to the desert; on the east the Arabian Desert; and on the south the parallel of lat. 31°, a little south of Beersheba (31° 15′), curving to take in Kadesh. Within the boundaries thus roughly indicated there are about twelve thousand square miles, divided by the Jordan into two nearly equal portions. The length of this territory is about a hundred and fifty miles; the average breadth east of the Jordan about forty miles, west of the Jordan a little more than forty miles.

The country is made up of four parallel strips of territory running north and south, lowland and highland alternating. Along the Mediterranean coast is a strip of lowland: in the Phœnician section of it about twenty miles long and from four to six miles broad; in the Sharon section of it, south of Carmel, more than thirty miles long and about ten miles broad; and in the Philistine section of it, forty miles long and from ten to twenty miles broad. This strip of lowland is interrupted by the ridge of Carmel, which branches off from the mountains of Samaria, runs north-westward for twelve miles, rises at one point to the height of eighteen hundred and ten feet above the sea, and thrusts out into the sea a promontory five hundred feet high. On all this coast the only bay of any importance is that of Acre, just north of Carmel. Next to this is the highland strip, some twenty-five or thirty miles in breadth, which springs from the roots of Lebanon, swells into the hills of Galilee, is interrupted by the plain of Esdraelon, as the lowland strip just referred to is interrupted by the ridge of Carmel, swells again into the hills of Samaria, reaches its greatest average height in Judæa, and then falls off into the desert south of Beersheba. This broad, high, central strip of West Jordanic territory has been likened to a ship's long-boat turned downside up. Among the highest points in Galilee are Safed (probably the "city set on a hill" of Matt. v. 14), 2,775 feet above the sea, and Jebel Jermûk, near by, which is nearly 4,000 feet high. In Samaria the highest points are Ebal, 3,077, Gerizim, 2,849, and Tell 'Asûr (supposed to be the ancient Baal-hazor of 2 Sam. xiii. 23), nearly 3,400 feet above the sea. In Judæa the highest point in Jerusalem is 2,593, Olivet 2,693, Hebron 3,040, and Beersheba, 788 feet above the sea. The Jordan Valley, at some points quite narrow, and at others from five to ten or twelve miles broad, is one of the wonders of the world. The Jordan itself ("Descender"), from 1,080 feet above the sea at the foot of Hermon, falls in twelve miles to seven feet above the sea-level at Lake Hûleh, at ten miles and a half farther down enters the Sea of Galilee, 682.5 feet below the Mediterranean, and sixty-five miles farther down empties into the Dead Sea, 1,292 feet below the Mediterranean. Thus, between Hermon and the Sea of Galilee the descent is more than sixty feet to the mile, and between the Sea of Galilee and the Dead Sea about nine feet to the mile. The fourth strip east of the Jordan is mostly high table-land, some of it 3,000 feet high, sinking away eastward into the Arabian Desert.

Of the four lakes of Palestine, the northernmost is Phiala, five miles east of Banias, nearly round, about a mile in diameter, and of unknown depth, occupying apparently the crater of an extinct volcano. It is about 3,300 feet above the Mediterranean, is not, as was anciently supposed, one of the sources of the Jordan, has, indeed, neither inlet nor outlet, and abounds in frogs and leeches. Lake Hûleh ("Waters of Merom," Josh. xi. 7), the Semechonitis of Josephus (*Ant.* V. 5, 1), some twelve miles south of Banias, in the midst of an extensive papyrus marsh, seven feet above the sea-level, is triangular in shape, with its apex pointing southward, four miles long, nearly four miles across its northern end, and fifteen feet deep. Some ten miles and a half farther down is Gennesaret, twelve miles and a half in length, eight miles in its greatest breadth (at Magdala), 165 feet deep, and 682.5 feet below the Mediterranean. This lake is remarkable for the abun

dance of its fish, the suddenness and violence of its storms, and the hot-springs along the shore. The Dead Sea, sixty-five miles farther south, is about forty-six miles long, with an average breadth of ten miles, 1,292 feet below the Mediterranean when the sea is at the fullest after the winter rains, and over 1,300 feet deep at the deepest point; the southern part, covering what used to be thought the Valley of Siddim, being very shallow. The extraordinary depression of the Dead Sea was never suspected till in March, 1837, it was detected and measured by Moore and Beke, experimenting by means of boiling water. They made the depression, however, only about 500 feet. Scott and Symonds, in 1840–41, made it 1,231 feet; Lynch, in 1848, made it 1,316; and Conder, in 1874, made it 1,292 feet. No fish live in the Dead Sea, the water being extremely salt and bitter, containing twenty-six per cent of solid matter. The impression generally received of the scenery is that of grandeur and desolation. But some travellers have been much impressed, also, by the singular beauty of this silent sea.

Many of the so-called rivers of Palestine are merely winter torrents, which run dry in summer. Of perennial streams, some sixteen in all, the most important is the Jordan. Its three sources are at Hasbeiya, at Banias, and at Tell el-Kady (the ancient Dan): the first of which contributes about one-seventh; the second, two-sevenths; and the third, four-sevenths of the water. Between Banias (about ten miles south of Hasbeiya) and the Dead Sea, the distance is a hundred and four miles. The Jordan has four tributaries, — two from the east, and two from the west. The eastern tributaries are the Yarmuk (ancient Hieromax), which drains the Haurân, and the Zerka (ancient Jabbok), which is fed by the mountains of Gilead. The western tributaries are the Jalûd, near Bethshean, and the Fâr'ah, where Ænon (John iii. 23) has been looked for. Three permanent streams empty into the Dead Sea from the east: the northernmost of these, about ten miles down, is the Zerka M'aîn, in whose valley are the hot sulphur-springs of Callirrhoe, a little way north of Machærus, where John the Baptist was imprisoned and murdered. Halfway down is Arnon, which divided Moab from the Amorites. At the south-eastern corner is el-Ahsy, which Robinson identifies with Zered (Deut. ii. 13), the ancient dividing-line between Edom and Môab. Eight perennial streams flow into the Mediterranean. The northernmost of these is the Mefshûk of Upper Galilee. South of this is the Namein (ancient Belus), near Acre, celebrated for the accidental discovery of the art of making glass. Next is the Mukûtta (the Kishon, "that ancient river," Judg. v. 21), which drains the large and fertile plain of Esdraelon. The plain of Sharon sends five perennial streams into the Mediterranean. These are the Zerka (crocodile river), north of Cæsarea; the Mefjir, south of Cæsarea; the Iskanderûneh, the Fâlik, and the 'Auja (possibly the Me-jarkon of Josh. xix. 46) near Jaffa.

The fountains of Palestine constitute one of its most characteristic features. Many scriptural names of places, like Endor, Engannim, and Engedi, indicate the near neighborhood of fountains. They abound especially among the more hilly portions of Galilee, Samaria, and Judæa. Dr. Robinson counted thirty, some of them large and copious, in a circuit of eight or ten miles around Jerusalem, not including those of the city itself. It is a mistake to suppose that the country is not, on the whole, well watered. As Moses said of it (Deut. viii. 7), it is "a land of brooks of water, of fountains, and depths that spring out of valleys and hills." The largest of all the fountains is the one at Tell el-Kady, the chief source of the Jordan, which is about a hundred and fifty feet in diameter, bursting from the ground with great force. Another large and famous fountain is that of Elisha, near ancient Jericho.

The geology of the country has been studied by Seetzen (1805), by Poole (1836), by Russegger (1836–38), by Anderson (1848), by Lartet (1864), and, more recently, by Conder and others, but not yet exhaustively. The prevailing formation is that of hard crystalline limestone overlaid with chalk, which in the centre of the country, and in parts of Galilee, is, in turn, overlaid with nummulitic limestone of the tertiary period. The limestone hills are full of grottos and caverns. The Nubian sandstone shows itself on the east side of the Dead Sea, but is not found west of the Jordan. In the Lejah district, east of the Jordan, is a rough, basaltic area of about five hundred square miles. Lava deposits are found also in the plateaus and plains west and southwest of Gennesaret. Coal has been found in Lebanon; also coal, copper, and tin, near Sidon. The deep chasm of the Jordan Valley must have been caused by some great convulsion of nature, antedating the historic period. The Dead Sea is no doubt much older than the time of Abraham, and the Cities of the Plain are not at all likely to have stood on ground now covered by the water. Hot-springs are numerous. Earthquakes are frequent and severe. In 1837 Safed and Tiberias were destroyed by a shock.

The present climate of Palestine is said by Conder to be "trying and unhealthy," but by reason of human neglect, rather than by reason of any great climatic change. The Jordan Valley is especially tropical and dangerous. The hottest month of the year is August. The best months for tourists are April and May. The dews are heavy. There are only two seasons, summer and winter; the former, from April to November, rainless, or nearly so; the latter, the rainy season, from November to April. But between the middle of December and the middle of February there is usually an intermission, separating "the former and the latter rain." The average annual rainfall at Jerusalem is sixty inches; while on our Atlantic seaboard it is forty-five, and in California, whose climate somewhat resembles that of Palestine, it is only twenty. At Jerusalem, from June, 1851, to January, 1855, according to Dr. Barclay's register, the mean temperature was 66.5°, the highest 92°, and the lowest 28°. In some years the mean has been 62°, and the highest 86°. At Khan Minieh, in 1876, Dr. Merrill encountered a sirocco heat of 130° in the sun. Hermon, 9,200 feet high, looking down upon the whole of Palestine, is never entirely clear of snow, though late in autumn only slender threads of it are left, as the Arabs say, "like the straggling locks on an old man's head." In the winter, on the plains, ice seldom makes, and the

ground is seldom frozen. With abundant rains, which may generally be counted upon, Palestine might again be fertile as it was of old. But trees should be planted, cisterns built, and hills terraced. The products of the soil still range from pease, beans, wheat, and barley, to grapes, figs, olives, apricots, lemons, oranges, and dates. Melons are abundant. Dr. Thomson praises the apples of Askelon, which he identifies with the "apples" of Solomon's Song. Dr. Tristram thinks that the apple-tree of Solomon was the apricot.

The flora of Palestine, unlike that of Egypt, is richly varied. Not less than a thousand species of plants have been reported, and probably another thousand might be added; but only a very small portion of these are noticed in the Bible. No tourist ever forgets the impression made upon him by the flowers of Palestine. For mile on mile, in the proper season, the ground is radiant with all the colors of the rainbow. Everywhere one sees the scarlet anemone, thought by some to be our Lord's "lily of the field." The ranunculus and the pheasant's-eye (*Adonis palestina*) are also very brilliant. The narcissus, the crocus, and the mallow are all candidates for the honor of being considered "the rose of Sharon." Of shrubs, the most abundant and beautiful is the oleander. The whole country was once well timbered; and still there are groves, and even forests, of pine and of oak beyond the Jordan. On the west side of the river, all the way up from Beersheba to Lebanon, there are very few trees except on Tabor and Carmel. Since the time of the Crusaders the pine-forest then standing between Jerusalem and Bethlehem has disappeared. Repeated wars and conquests, and dreary centuries of bad government, have gradually reduced the country to its present naked, burnt, and desolate aspect. Even the cedars of Lebanon are steadily disappearing. The tree now most common is the oak, of which there are three species. Most abundant of all is the prickly evergreen oak (*Quercus pseudo-coccifera*). The other two species are deciduous. The "oaks of Mamre" were not oaks, but terebinths, the most famous specimen of which is the so-called "Abraham's Oak," near Hebron, twenty-three feet in circumference. The sycamore is common, as also the ash, elder, hawthorn, willow, tamarisk, and poplar. The pods of the locust are supposed by some to have been the "husks" eaten by the prodigal (Luke xv. 16), or at least craved by him. The papyrus, now wholly extinct in Egypt, is found in two places: at Lake Hûleh and at Khan Minieh. The "reed shaken with the wind" (Matt. xi. 7), *Arundo donax*, grows in great cane-brakes in many parts of Palestine, especially on the west side of the Dead Sea. Our Saviour's "crown of thorns" (Matt. xxvii. 29) was probably plaited from the zizyphus, a kind of lotus, with a small white blossom and a yellow berry, found in the Kedron Valley, but growing to a much larger size in the low, warm plains. In the Jordan Valley are found the acacia ("shittim-wood" of Exod. xxxvi. 20) and the false balm-of-Gilead, a thorny shrub, whose berry yields an oil highly prized by the Arabs. The real balm-of-Gilead, once cultivated in the Plains of Jericho, has disappeared.

The country is rich also in its fauna. Dr. Tristram reports eighty species of mammals. Of wild animals, the lion and the "unicorn," or wild bull (Num. xxiii. 22), are extinct; and all the larger kinds are rare, for want of sheltering woods. The behemoth of Job (xl. 15), probably the hippopotamus, is no longer seen. But still there are wolves, bears, leopards, jackals, hyenas, wild boars, antelopes, gazelles, foxes, porcupines, rabbits, rats, mice, and wildcats. The dogs are nearly all of one breed (the shepherd), are outcasts and scavengers, and, like jackals, make night hideous by their howlings. Of strictly domesticated animals, the horse is much less used than the ass, the mule, and the camel; which last are more economical. The buffalo, said to have been introduced by the Persians, has in some sections taken the place of the ox; and the neat-cattle of the country in general are neither so numerous nor so well cared for as in ancient times. Sheep and goats are abundant, but swine are seldom seen. Of birds, the most common are eagles, vultures, falcons, hawks, owls, storks, pelicans, ravens, doves, pigeons, partridges, quails, sparrows, and nightingales. Large birds of prey are particularly numerous. Brilliancy of plumage is another striking feature. But singing-birds are few, the bulbul and nightingale being the most common. Dr. Tristram collected three hundred and twenty-two species of birds, and thinks that at least thirty other species might be added to the list. A small but fine collection, made in the Jordan Valley, and on the east side of the river, for the American Palestine Exploration Society, belongs now to the museum of the Union Theological Seminary in New-York City.

Fish are often referred to in Scripture, but no species are named. Gennesaret is still remarkable for its dense shoals of fish, frequently covering an acre or more of the surface. Dr. Tristram obtained fourteen species, and thinks there may be three times that number of species in the lake. The bream and sheat-fish, among the most abundant of all, are identical with the common species of the Nile. The coracinus of Josephus (J. W. iii. 10, 8) has at last been found. The "great fish" of Jon. i. 17, was not a "whale," as the κῆτος of Matt. xii. 40 is unwarrantably rendered in our version, but may have been a specimen of the great white shark (*Canis carcharias*), still found in the Mediterranean, and sometimes twenty-five or thirty feet long.

Reptiles abound in Palestine. Serpents are very numerous, most of them harmless, and many of them brilliantly colored. Some are venomous. Of lizards there is an immense variety. Frogs are numerous, but are all of one species; and only one species of the toad is known. The crocodile (the "leviathan" of Job xli.) may still be found in the marshes of the Zerka.

Insects are abundant, especially locusts, grasshoppers, crickets, and cockroaches, also fleas, lice, and mosquitoes, the bee, the wasp, and the hornet.

The immediate predecessors of the Hebrews in Palestine were the Canaanites, of Hamitic blood. But these were preceded by an aboriginal, prehistoric population, supposed to have been Semitic. This prehistoric population had probably occupied the country on both sides of the Jordan, but in the time of Abraham we find

them mostly on the east side of the river. Chedorlaomer, king of Elam, the contemporary of Abraham, is described in Gen. xiv. as smiting these four tribes, — the *Rephaim* in Bashan, south of them the *Zuzim*, still farther south the *Emim*, and, farthest south of all, the *Horim* in Edom. On the west side of the Jordan, in the neighborhood of Hebron (Num. xiii. 28), were the *Anakim*, who were driven out by Joshua (Josh. xi. 21, 22), only a remnant remaining in Philistia. The *Avim* of Deut. ii. 23, assumed to be identical with the *Avites* of Josh. xiii. 3, also probably belonged to this same aboriginal Semitic population. The earliest historic occupants of Palestine, as we have said, were Hamites, descended from Canaan, the fourth and youngest son of Ham. The date of their immigration cannot be determined. Their conquest of the aboriginal Semitic tribes was evidently not yet completed when Abraham crossed the Jordan. In the original grant of territory to Abraham (Gen. xv. 19–21), ten tribes are named, the first two of which, the Kenites and Kenizzites, were on the south, towards Egypt; and the third, the Kadmonites, were on the east side of the river. Usually six tribes are named, as in Exod. iii. 8 and in Josh. ix. 1; but seven is the number in Josh. xxiv. 11, where the Girgashites, usually omitted, are named as if on the west side of the Jordan. These seven were the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites. In the time of Moses and Joshua, the Ammon-Moab people were on the east side of the river, but had been crowded down by the Amorites, who held the whole territory from Mount Hermon to the Arnon. Reuben, Gad, and Half-Manasseh took this East-Jordan territory: the other nine tribes and a half took the West-Jordan territory. The Hebrew commonwealth reached the zenith of its prosperity and power under David and Solomon. Visible decay began about 975 B.C., with the secession of the ten tribes. Assyria crushed the northern kingdom of Israel about 720 B.C., and Babylon crushed the southern kingdom of Judah about 587 B.C. Since then the country has been almost constantly under foreign domination, with hardly more than the shadow of independence at any time. Persians, Greeks, and Romans succeeded one another in the mastery, the heroic Maccabæan period lasting only about a hundred years. Under the Romans, in the time of Christ, there were four provinces, — Galilee, Samaria, and Judæa on the west side of the river, and Peræa on the east side. Since 637 A.D., when Palestine was conquered by the Saracens, it has, with little interruption, been under Mohammedan rule. The Seljukian Turks seized the country in 1073, and by their barbarous treatment of Christian pilgrims provoked the Crusades. The Latin kingdom, with its nine successive sovereigns, established in 1099, held Jerusalem till 1187, and staid in Acre till 1291. In 1517 the Ottomans came in, and made the country a part of the Turkish Empire. It was snatched from the Sultan by Mohammed Ali in 1832; but Europe intervened, and in 1841 it was given back again to Turkey. It now belongs to the pashalic of Damascus, which includes the three sub-pashalics of Beirût, Akka, and Jerusalem. As no proper census is ever taken, the population can only be guessed at. For the whole area of ancient Palestine, Dr. Socin, in Bædeker's *Handbook*, allows an aggregate of six hundred and fifty thousand souls, — only about a tenth part of what the country should be made to support. The Jews, who number about twenty thousand, are comparatively recent comers, found only in the sacred places of Jerusalem, Hebron, Tiberias, and Safed. Jerusalem has a population of twenty-five thousand, of whom ten thousand are Jews. The Samaritans at Nablous number only about a hundred and fifty. The bulk of the people are a mixed race, descendants of the ancient Syrians and their Arab-conquerors. East of the Jordan are three important tribes dwelling permanently within recognized limits. These are, north of the Arnon, the Adwân; south of the Arnon, the Beni Sakhr; and in the Jordan Valley, the Ghawarineh. Besides these are four tribes of Bedaween Aeneseh (the Wuld 'Ali, the Heseneh, the Ruwalâ, and the Bisher), who left Arabia about 120 A.D., and are always in motion, coming northward every summer, and going southward every winter. The Turkish Government has but little control of them. Dr. Merrill's *East of the Jordan* gives us admirable pictures of Arab life in Eastern Palestine.

Pilgrimages to the Holy Land began with Helena, the mother of Constantine, in 326 A.D., and have continued ever since. What was then known of the country may be found in the *Onomasticon* of Eusebius and Jerome. During the middle ages the principal topographers of Palestine were superstitious, ignorant, and careless monks, whose identifications of sacred places were largely of the legendary and childish sort. The eighteenth century contributed something towards a better knowledge of the Holy Land. Reland's learned work (1714) is still a classic. Richard Pococke was in Palestine in 1738. Korte, the German bookseller, was the first (in 1741) to question the genuineness of the traditional site of the holy sepulchre. The natural history of the country was ably treated in a posthumous work of Hasselquist, edited (1757) by Linnæus. The nineteenth century opened a new epoch in the history of biblical geography. Seetzen was in the field from 1805 to 1807, Burckhardt in 1810, Irby and Mangles in 1817–1818. But no one man has ever done so much for the geography of the Holy Land as Dr. Edward Robinson. Not only was he thoroughly prepared for his task by fifteen years of special study, but he had a passion and a genius for exact and certain knowledge. During two brief journeys, in 1838 and in 1852, accompanied and aided by Dr. Eli Smith, one of the best Arabic scholars then living, he fairly swept the whole field clean of ecclesiastical traditions. He was the first to adopt and adhere persistently to the rule of looking for ancient Hebrew names under the disguise of modern Arabic names. The number of ancient places first visited or identified by him in 1838 was a hundred and sixteen. The number of identifications added in 1852 was forty-nine. And very few of these identifications have been set aside. Next in rank, with respect to the amount and quality of service rendered, is Dr. William M. Thomson, for more than forty years an American

missionary in Syria and Palestine, whose book, in two volumes, appeared in 1858, and in a new edition, in three volumes, in 1880–83. In 1848 the Lower Jordan and the Dead Sea were for the first time thoroughly explored and surveyed by Lieuts. Lynch and Dale of the United-States Navy. In 1859 Johann Gottfried Wetzstein, Prussian consul at Damascus, explored the northern section of the country east of the Jordan. In 1866 Hûleh and the Upper Jordan were explored by John Macgreggor of Scotland, and in the same year the Lake of Galilee was surveyed by Capt. Wilson of the English Royal Engineers. This last piece of work was done under the direction of the Palestine Exploration Fund, a society organized in 1865 for the purpose of making an exhaustive exploration and accurate survey of the Holy Land. From 1867 to 1870 Capt. Warren, under the direction of the same society, was making excavations in and around Jerusalem. In 1870 the American Palestine Exploration Society was organized to work on the east side of the Jordan. The triangulation of Western Palestine was begun in the autumn of 1871 by Capt. Stewart, whose health soon broke down, and was finished in 1877 by Lieuts. Conder and Kitchener. They have done a great work. Of 622 biblical sites in Western Palestine, they claim to have identified 172 out of the 434 in all, which they regard as now identified with reasonable certainty. Their large map, in twenty-six sheets, is on the scale of an inch to the mile. It was published in 1880. Seven quarto volumes go with it, — three volumes of Memoirs, one volume of Name Lists, one of Special Papers, one on the Jerusalem Work, and one on the Flora and Fauna of Western Palestine. The reduced map (on the scale of three-eighths of an inch to the mile) is in four forms, — the Modern, the Old-Testament Ancient, the New-Testament Ancient, and the Water-Basins. In 1873 the American Society sent out its first expedition under command of Lieut. Steever of the United-States army, who triangulated some five hundred square miles of the territory over against Jericho. The archæologist of the expedition was Professor John A. Paine, who took squeezes and casts of important inscriptions (including those of Hamath), identified Mount Pisgah, and made a collection of East-Jordan plants. The second expedition, in 1875, was under command of Col. James C. Lane, and had Dr. Selah Merrill for its archæologist. A rapid reconnoissance survey of the whole trans-Jordanic territory was made, about a hundred photographs of ruins and scenery were taken, several places of interest and importance (such as Succoth, Mahanaim, Ramoth-Gilead, and Tishbi) were identified, and in all about 230 names appeared for the first time on Meyer's map (not published). Dr. Merrill reckons about 240 biblical names east of the Jordan, besides fourteen mentioned in the Maccabees. Nearly 100 of these he thinks have been identified. At this point the work of triangulation was surrendered to the English Society, which entered the field in 1881, surveyed about five hundred square miles, and was then compelled by the unsettled condition of the country to withdraw, it is hoped only for a time. The American Society published four *Statements* (1871, 1873, 1875, 1877), and holds in reserve Dr. Merrill's *Notes* upon the Meyer map. Dr. Merrill's *East of the Jordan* (1881) is a valuable contribution to the literature of the subject. He is now (1883) American consul in Jerusalem. In 1877 a German society was organized, and is doing good work. It publishes a monthly periodical.

LIT. — The literature of the subject is vast. Tobler, in his *Bibliotheca Geographica Palestinæ* (1867, with supplements in 1869 and 1875), enumerates more than a thousand writers. To mention only a few of the most important and useful: the *Onomasticon* of Eusebius (cir. 330), translated into Latin, with additions by Jerome (388), edited by Larsow and Parthey (Berlin, 1862); *Descriptiones Terræ Sanctæ*, by writers of the eighth, ninth, twelfth, and fifteenth centuries, edited by Tobler (Leipzig, 1874); *Early Travels in Palestine*, edited by Wright (London, 1848); the *Historica Theologica, et Moralis Terræ Sanctæ Elucidatio*, of Quaresimus (Antwerp, 1639), valuable for the traditions; MAUNDRELL: *Journey from Aleppo to Jerusalem at Easter*, 1697 (Oxford, 1703); RELAND'S *Palestina Illustrata* (Utrecht, 1714); HASSELQUIST: *Voyages and Travels in the Levant in the Years 1749–52*, edited by Linnæus, 1757 (London, 1766); BURCKHARDT: *Travels in Syria and the Holy Land* (London, 1822); *Travels in Egypt and Nubia, Syria and Asia Minor, during the Years 1817, 1818*, by Irby and Mangles, printed, but not published (London, 1822); ROBINSON: *Biblical Researches* (Boston, London, and Berlin, 1841, 3 vols.), *Later Researches* (1856), and *Physical Geography of the Holy Land* (published posthumously, 1865); WILLIAMS: *Holy City* (1845, 2 vols., 2d ed., 1849), defending the traditional sites; WILSON: *The Lands of the Bible* (Edinb., 1847, 2 vols.); LYNCH: *Expedition to the Dead Sea and the Jordan* (1849); STANLEY: *Sinai and Palestine* (1857, 2d ed., posthumous, 1883), highly picturesque and graphic; BARCLAY: *The City of the Great King* (1858), valuable for the meteorology; THOMSON: *The Land and the Book* (1858, 2 vols., 2d ed., 1880–85, 3 vols.); TOBLER: *Bethlehem* (1849), *Jerusalem* (1854), *Nazareth* (1868); PORTER: *Damascus* (1855), *Giant Cities of Bashan* (1865), *Handbook of Syria and Palestine* (revised edition, 1875); RITTER: *Geography of Palestine*, translated by Gage (1866, 4 vols.); TRISTRAM: *The Land of Israel* (1865), *Natural History of the Bible* (1867), *Land of Moab* (1873); MACGREGGOR: *Rob Roy on the Jordan* (1870); NUTT: *Samaritan Targum and History* (1874); CONDER: *Tent-Work in Palestine* (1878, 2 vols. 2d ed. 1885); BARTLETT: *From Egypt to Palestine* (1879); SCHAFF: *Through Bible Lands* (1880); MERRILL: *East of the Jordan* (1881), *Galilee in the Time of Christ* (1881). The best maps yet published are those of Van de Velde (1866), of Kiepert (1875), and of the English Exploration Fund (1880–83). The best atlases are those of Menke (1868) and of Clark (1868). ROSWELL D. HITCHCOCK.

PALESTRINA, Giovanni Pierluigi, the founder of the modern style of church-music; b. at Palestrina, in the Roman Campagna, 1524; d. in Rome, Feb. 2, 1592. He studied under Claude Goudimel, and made by his first compositions — three masses dedicated to Julius III. — so favorable an impression, that he was made musical director of the Julian chapel. He held similar positions at

various chapels and churches in Rome until his death; and by his compositions, which are very numerous, — masses, motets, hymns, etc., but of which only one-half has been published, — he produced a complete revolution in the history of church-music. As his masterpiece, is generally mentioned *Missa Papæ Marcelli*. His life was written by Baini, Rome, 1828.

PALEY, William, a distinguished English theologian; was b. July, 1743, at Peterborough, where his father was a canon in the cathedral; d. May 25, 1805, in Bishop-Wearmouth. As a boy he exhibited the power of close and clear reasoning which afterwards made him distinguished. Entering Christ College, Cambridge, in 1759, he left it after taking his degree, in 1763, to become teacher, and subsequently assistant preacher, in Greenwich. In 1765 he received the prize from Cambridge for the best Latin dissertation, his theme being a comparison of the Stoic and Epicurean philosophies; and in 1766 he was elected fellow of Christ College. He lectured at Cambridge with success till 1775, when he accepted the living of Musgrove, Westmoreland, with which he combined several others. In 1780 he was appointed prebendary of Carlisle, 1782 archdeacon, and in 1785 chancellor of the diocese. During this period he spent much time in the elaboration of his lectures. In 1794 he published his *Evidences of Christianity*, which had a cordial reception, and secured for him immediate promotion in the church. He was appointed canon of St. Paul's in 1795, made doctor of theology by Cambridge, and subdean of Lincoln, and soon after offered the rectory of Bishop-Wearmouth, where he spent the remainder of his life.

The most important of Paley's writings are the *Principles of Moral and Political Philosophy*, 1785, 2 vols., for the copyright of which he received a thousand pounds, [and which went through fifteen editions in the author's lifetime]; *Horæ Paulinæ*, 1790; *A View of the Evidences of Christianity*, 1794, 3 vols.; *Natural Theology, or Evidences of the Existence and the Attributes of the Deity, collected from the Appearances of Nature*, 1802. His smaller writings and sermons were published after his death under the title *Sermons and Tracts*. The *Principles of Moral and Political Philosophy* (German translation by Garve) was introduced as a text-book into Cambridge in 1786, where it was retained for many years. It represents the standpoint of empiricism, and called forth replies from Gisborne, Pearson, and others. As late as 1859, Dr. Whately edited an edition with notes.

The *Evidences of Christianity* was Paley's most important work, if we judge by its influence upon English theology. Until very recently it was the principal theological text-book of Cambridge, and in 1849 the examination upon it was extended to three hours. The author pursues the historical method. Bolingbroke and other deists had affirmed that the truth of Christianity ought to be proved by historical arguments. Paley and Lardner took the hint. In working out his plan, Paley seeks to establish the two propositions, that "there is clear proof that the apostles and their successors underwent the greatest hardships rather than give up the gospel, and cease to obey its precepts," and "other miracles than those of the gospel are not satisfactorily attested." To these evidences he appends "auxiliary" arguments drawn from the "morality of the gospel," "originality of Christ's character," etc., and a consideration of some popular objections. Paley's *Evidences* does not touch upon the pantheistic objections to Christianity current at the present day, and is consequently not fully adapted to our present wants. The author has no claim to originality, as the substance of his arguments had been given before in Lardner's *Credibility*, and the *Criterion of Miracles* by Bishop Douglas. A German translation appeared at Leipsic, 1797.

The *Horæ Paulinæ* (German translation by H. P. C. Henke) is an able presentation of the "undesigned coincidences" between the Epistles of Paul and the Acts. The *Natural Theology* (German translation by Hauff, Stuttgart, 1837) is a clear popular presentation of the teleological argument for God's existence.

Able as Paley was as an apologete for Christianity, we miss in his writings a deep conviction of sin, and the recognition of the central significance of the doctrines of the atonement and justification. See MEADLEY: *Memoirs of W. Paley*, Edinburgh, 1810; [and *Lives* by CHALMERS (in an edition of the author's works, 1821); EDMUND PALEY, 1825]. FR. LÜHRS.

PALIMPSEST. See BIBLE TEXT, p. 268.

PALISSY, Bernard, better known as Palissy the Potter, a Huguenot artisan of humble origin, who by force of natural abilities, indomitable perseverance, and rare integrity of character, has won for himself an enviable place in history. He was born about 1510, at Chapelle-Biron, on the confines of the old French provinces of Périgord and Agénois, in the modern department of Lotet-Garonne. Little is known of his youth, except that he enjoyed few opportunities for obtaining an education. When he reached manhood, he set out on his travels through France, seeking to gain a living as a painter on glass, and at the same time to satisfy the cravings of a singularly inquisitive mind. At length, about 1539, he settled at Saintes, in the present department of Charente-Inférieure, where he shortly afterward married. From this time forward, his life became a desperate struggle at once to solve the secrets of nature and to ward off the poverty entailed upon him by his devotion to his chosen pursuit. The demand for colored glass had much diminished; and the images of saints which Palissy had formerly painted seemed likely to be banished from the homes of the people in consequence of the progress of the Reformed doctrines. But the artistic instinct of Palissy saw in pottery, could he but succeed in covering it with a suitable enamel, a material upon which he could realize some of the conceptions of his mind. For fully fifteen years did he pursue his search. He had begun with scarcely any knowledge of the properties of the clay with which he had to deal; but his repeated failures were less exasperating than the scorn he experienced abroad as a visionary, or possibly even worse, a secret counterfeiter of the king's money; while at home he was reproached by his wife for the scanty means he contributed to the common hoard. Meantime, before his success was assured, Palissy had imbibed (1546) the truths of the gospel, first preached in their purity by some obscure monks whom

the intolerant legislation of Francis I. soon put to death. From a convert, Palissy soon became a lay-preacher; and, though he never was ordained as a minister, his exhortations led to the formation of the Protestant church of Saintes. He has himself left us an affecting description of the wonderful change produced in the course of a few years upon the morals of the people of the city and its neighborhood by the work, of which his simple reading and expounding of the Bible was the humble origin. Toward the close of the reign of Henry II. the remarkable abilities of the Huguenot potter of Saintes at last obtained recognition. Constable Anne de Montmorency became his patron, and somewhat relieved his poverty by furnishing him the means of building suitable ovens for baking his novel productions. But even the safeguard given him by the constable did not prevent Palissy from being thrown into prison as a heretic, when in 1562, during the course of the first "religious war," Saintes was the scene of a violent re-actionary movement. At the request of Montmorency, Catharine de' Medici issued an order for the potter's release, and from that time forward became his protector. In 1572 he owed his safety, during the massacre of St. Bartholomew's Day, to the queen-mother's commands. At that time, or shortly before, Palissy with his sons was employed by Catharine (through whose influence he had received the formal title of "*inventeur des rustiques figulines du roi*") in decorating the gardens of the Palace of the Tuileries, then in process of construction. It was impossible, however, for so outspoken a Protestant to live in Paris unharmed during the troublous years of the close of the reign of Henry III. In 1588 Palissy was again in prison because of his faith. It was on this occasion that he is said to have been visited in the Bastille by the weak king, who in vain begged him to recant, at the same time informing him, that, should he refuse, he would be compelled to leave him to his fate. The fearless answer of the humble potter, as given by Agrippa d'Aubigné in his *Confession de Sancy*, has become famous in history: "Sire, you have several times told me that you pitied me; but it is I that pity you, who have uttered the words, 'I am compelled.' That was not spoken as a king. These girls my companions, and I, who have a portion in the kingdom of heaven, will teach you this royal language, that neither the Guises, nor all your people, nor you, will know how to compel a potter to bow the knee to images." There is no sufficient reason for doubting the substantial correctness of the reply, as it has been transmitted to us, although the form may be somewhat affected by the style of the epigrammatic writer to whom we are indebted for its preservation. It is certain that Palissy remained in the Bastille, together with other prisoners for the faith, until after the death of the king, and himself died there, of want and bad treatment, in 1590, at the age of about eighty years. The transcendent merits of the Huguenot potter as an artist have long been acknowledged; and his productions, many of which occupy places of honor in the museums of the Louvre, of Cluny, and elsewhere, are greatly sought after. It is only within our own times that the skilful artisan has been accorded high rank as a sound thinker on political economy and as a writer of the French language inferior to few other men in the sixteenth century. Lamartine, no incompetent judge in such matters, says of him, "It is impossible not to proclaim this poor workman in clay one of the greatest writers of the French tongue. Montaigne does not excel him in freedom, Jean Jacques Rousseau in vigor, La Fontaine in grace, Bossuet in lyric energy." It may be mentioned as an historical curiosity, that a Roman-Catholic committee erected a statue to Palissy at Saintes in 1868, and in its proceedings on the occasion made light of the Protestantism of a man with whom religious convictions always held the highest position. The secretary of that committee naturally attempted to prove Palissy's reply to Henry III. to be apocryphal. Monographs on Palissy's life and works abound in the French language. For contemporary references to him, see LESTOILE: *Journal de Henri III.*, and AGRIPPA D'AUBIGNÉ: *Confession catholique de Sancy*. The *Bulletin* of the French Protestant Historical Society contains numerous instructive articles. O. DOUEN contributes a thorough sketch to LICHTENBERGER: *Encyclopédie des Sciences religieuses*. See also HENRY MORLEY: *Life of Bernard Palissy*, N.Y., 1852, 2 vols. HENRY M. BAIRD.

PALL, from the Latin *pallium*, "cover," "mantle," is used in several ways, — as the name of the white linen cloth which is spread over the altar-table during the celebration of mass, and which represents the winding-sheet of the Lord; as the name of the black velvet cloth which is spread over the coffin while it is borne to the tomb, etc. See PALLIUM.

PALLADIUS, the opponent of Epiphanius and Jerome in the Origenistic controversy; b. in Galatia about 368; went, when he was twenty years old, to Egypt, to make himself acquainted with the great fathers of monasticism. Though the hermits whom he first approached, in the vicinity of Alexandria, were so severe that he did not feel strong enough to join them, he lived for a long time among the hermits of the Nitrian Mountains, the Skitic Desert, and the Thebais. From Egypt he went to Palestine, where he spent three years among the monks of Mount Olivet, and became acquainted with Rufinus. In 400 he was consecrated bishop of Helenopolis in Bithynia by John Chrysostom, at that time patriarch of Constantinople. As an ardent adherent of Chrysostom, he became in 403 entangled in the Origenistic controversy. The reports are obscure and confused concerning this point. It is certain, however, that he went to Rome, probably in order to invoke the aid of Honorius in behalf of the exiled Chrysostom. On his return to the East he was seized, and banished to Syene in Upper Egypt. After many sufferings, he was recalled, and made bishop of Aspona in Galatia, where he died at the time of the Council of Ephesus, 431. Three works, still extant, have been ascribed to him; but only one of them, *Historia Lausiaca*, is of undoubted authenticity. It is a collection of lives of Egyptian and Palestinian monks, written *c.* 420, partly from own experience, partly from the work of Rufinus, and dedicated to Lausius, governor of Cappadocia. It is found in MIGNE: *Patrol. Græc.*, xxxiv.; see also WEINGARTEN: *Der Ursprung des Mönchtums*, Gotha, 1877, and BARING-GOULD, in

Contemporary Review, October, 1877. Whether the *Dialogus de vita Chrysostomi*, edited by E. Bigot, Paris, 1680, and the *De Gentibus Indiæ*, edited by E. Bissæus, Lon., 1665, are by the same author as the *Historia Lausiaca*, or by some other Palladius, is very questionable. ZÖCKLER.

PALLADIUS, Scotorum Episcopus. Date and place of birth are unknown. Prosper Aquitanus says in his chronicle for A.D. 429, that Palladius, then a deacon, induced Pope Celestine to send St. Germain of Auxerre to Britain against the Pelagians. In the same chronicle for A.D. 431 occurs the well-known passage, "*Ad Scotos in Christum credentes ordinatur a papa Cœlestino Palladius, et primus episcopus mittitur.*" None now doubts that by *Scoti* the Irish are meant. The Irish "Lives" of St. Patrick all represent the mission of Palladius as a failure, and as lasting only a few months. Most of them say that he left the country, and died among the Britons or the Picts, although Tirechan says (and the author of the fourth "Life" of Colgan's collection countenances the tradition) that he suffered martyrdom in Ireland. This account is irreconcilable with the successes recorded in these very lives, and with the statement of Prosper, who knows nothing of St. Patrick, that Celestine had made Ireland Christian. It seems probable that the papal commission, together with the connection with St. Germain and other facts in the life of Palladius have been transferred to St. Patrick, and then the date of the death of the former made early enough to admit the possibility of his successor having a commission from Celestine, who died in April, 432. There is no good authority for holding as genuine any of the writings attributed to Palladius. See COLGAN: *Acta sanctorum veteris et Majoris Scotiæ, seu Hiberniæ sanctorum insulæ*, Louvain, 1645, fol. ROBERT W. HALL.

PALLAVICINO or **PALLAVICINI, Sforza,** b. in Rome in 1607; d. there in 1667. He entered the order of the Jesuits in 1637, and was appointed professor of philosophy at the Jesuit college in Rome in 1639, and professor of theology in 1643. His principal work is his history of the Council of Trent. In 1619 appeared the work of Paolo Sarpi, and it was considered urgently necessary to encounter its violent attacks. Consequently the Jesuit Terenzio Alciati was charged by Urban VIII. with collecting the necessary materials; and when he died, in 1651, the execution of the work was confided to Pallavicino. The book, written in Italian, appeared in two volumes folio, in Rome, 1656, 1657, and was received with great satisfaction by Roman-Catholic critics, though it is very far from having overthrown the censures of Sarpi. The best edition of it is that in six volumes quarto, Faenza, 1792–99. The Latin translation of it was made by the Jesuit Giattinus, Antwerp, 1673, 3 vols. In 1659 the author was made a cardinal by Alexander VII. HERZOG.

PALLIUM (Latin *pallium*, "a cover," "a mantle"), a white woollen scarf of the breadth of a hand, and adorned with six black crosses, is an ecclesiastical ornament borne by the highest officers of the Roman-Catholic Church on the most solemn occasions. Its origin is variously explained; some referring it to the head-band of the Jewish high priest, others to the mantle of the Roman emperor. Most probably, however, it is connected with the ὠμοφόριον, *super-humerale*, shoulder-band of the high priest, which, by being adopted by the Christian Church, came to symbolize the Lord seeking after the lost lamb, and carrying it, when found, on his shoulder. From the East it was early transferred to the West, where it became a custom for the bishop of Rome to present it to the metropolitans connected with his see. The testimonies to the existence of this custom in the beginning of the sixth century are spurious; but under Gregory I. (590–604), it appears to have been firmly established; and from the time of Boniface IV. (608–615) the popes protested that it was necessary for every metropolitan or archbishop to obtain the pallium from Rome. See WÜRDTWEIN: *Bonifacii Epistolæ*, Mayence, 1789, *Ep.* 73. Though the candidate might have been confirmed and consecrated, the title of *Archiepiscopus* and the full pontifical authority, the *plenitudo pontificalis officii*, still depended upon the actual possession of the pallium: before receiving that, the archbishop could, for instance, not call a synod. On its reception, the archbishop took an oath of obedience to the pope. Originally the pallium was given gratis, but later on a very high price was paid for it. With respect to the fabrication of palliums, it was enacted that the wool should be taken only from certain sheep. On Jan. 21, the Day of St. Agnes, a number of white lambs are driven by the Vatican, where the pope speaks a benediction over them, into the Church of St. Agnes. The nuns of St. Agnes then take care of the lambs, cut and spin the wool, and make up the palliums. These are laid on the altar of the Church of the Vatican, that is, on the tomb of the apostle Peter; and on June 28, the festival of St. Peter and St. Paul, the palliums are blessed by the pope. In the East every bishop has his pallium; in the West, only the pope, the metropolitans, the archbishops, and such bishops as are "exempt." When, in 1753, the pallium was presented to the bishop of Würzburg, though he stood under the authority of the metropolitan of Mayence, the measure aroused considerable criticism. See CASP. BARTHEL: *De pallio*, Bamberg, 1753 (*pro*); and J. G. PERTSCH: *De origine, usu et autoritate pallii archiepiscopalis*, Helmstadt, 1754 (*contra*). H. F. JACOBSON.

PALMER meant originally a pilgrim who returned home from the Holy Land, having fulfilled his vow, and bringing back with him the palm-branch to be deposited on the altar of his parish church; but came afterwards to denote the perpetual pilgrim, who, without any fixed abode or any settled purpose, roved about from shrine to shrine.

PALMER, Christian David Friedrich, eminent as a pulpit orator of the evangelical church in Würtemberg; b. at Winnenden, near Stuttgart, Würtemberg, Jan. 27, 1811; d. at Tübingen, May 29, 1875. He studied theology at Tübingen, 1828–33, and was appointed preacher at Marbach in 1839, and at Tübingen in 1843, and professor of practical theology in the university in 1851. He published *Evangelische Homiletik*, Stuttgart, 1842, 5th ed., 1867; *Evangelische Katechetik*, 1844, 6th ed., 1875; *Evangelische Kasualreden*, 1846, 4th ed., 1865; *Evangelische Pädagogik*, 1852, 5th ed., 1882; *Evangelische Predigten*, 1857; *Evan-*

gelische Pastoraltheologie, 1860, 2d ed., 1863; *Evangelische Hymnologie*, 1864; *Predigten aus neuerer Zeit*, 1874; *Die Gemeinschaften u. Sekten Württembergs*, 1877, etc. He wrote eighty-one articles, mostly on homiletical topics, in the first edition of Herzog.

PALMER, Edward Henry, English orientalist; b. in Cambridge, Aug. 7, 1840; murdered by the Bedawin in the Wady Sudr, Desert of Et Tîh, Sinaitic Peninsula, Friday evening, Aug. 11, 1882. He was graduated at St. John's College, Cambridge, 1867; went with the British Ordnance Sinai Survey Expedition in 1868, 1869, and in 1869, 1870, in company with Mr. C. F. Tyrwhitt Drake, explored the Desert of Et Tîh and Moab, having acquired perfect familiarity with the language and manners of the Bedawin. On his return he was appointed Lord-Almoner's professor of Arabic at Cambridge, November, 1871. About the end of June, 1882, on the outbreak of the war between Egypt and England, he volunteered to attempt "to dissuade the Bedawin from attacking the Suez Canal, to collect camels for transport, and to raise the wild men of the Tîh against the rebels." For this end he landed at Jaffa, and came by the short desert route to Suez. He left Suez with two European companions, Capt. Gill and Lieut. Charrington, R.N., Aug. 8; but at midnight of Aug. 10, the little party was captured in the Wady Sudr by a large body of Terabin and Huwaytat Bedawin, acting under the direction of the Turkish governor at Nakhl, who probably had received his orders; and the next night the three Europeans were shot. Palmer was a remarkable linguist, and performed very valuable services to literature. His works, bearing directly upon biblical and religious studies, were *The Negeb, or South Country of Scripture and the Desert of Et Tîh*, London, 1871; *The Desert of the Exodus; Journeys on Foot in the Wilderness of the Forty Years' Wandering*, 1871, 2 vols. (a valuable volume, throwing light upon the Bedawin); *History of the Jewish Nation from the Earliest Times*, 1874; *Outline of Scripture Geography*, 1874; *The Quran*, 1880, 2 vols., besides reports on the nomenclature of Sinai, the Bedawin of Sinai, and their traditions, etc. See WALTER BESANT: *The Life and Achievements of Edward Henry Palmer*, London, 1883.

PALMER, Herbert, b. March 29, 1601, at Wingham, County Kent, Eng.; entered St. John's College, Cambridge, March 23, 1615 (16); took the master's degree in 1622; became fellow of Queen's College, July 17, 1623; ordained to the ministry in 1624; was made lecturer at Alphage Church, Canterbury, in 1626; removed to the vicarage of Ashwell by Archbishop Laud in 1632; and in the same year was made university preacher at Cambridge. In 1643 he was appointed a member of the Westminster Assembly of Divines, and was chosen one of the assessors in 1646. Soon after, he became minister of Dukes-place Church, London, and was subsequently transferred to the larger field of the new church, Westminster. April 11, 1644, he was made master of Queen's College, Cambridge. He died Aug. 13, 1647, in the prime of life. Palmer was a devout man, scholarly, moderate, and a powerful preacher. He was especially devoted to catechising. He prepared several forms, the most mature of which is his *Endeavour of making the principles of Christian Religion, namely, the Creed, the Ten Commandments, the Lord's Prayer, and the Sacraments, plaine and easie*, 6th ed., 1645. The peculiarity of his method is a double series of answers; first, either yes or no, then a definite proposition summing up replies to several questions. This Catechism became the basis of the Westminster Catechism, as the minutes of the Westminster Assembly clearly show. Palmer was chairman of the committee on the directory of worship, and the subject of catechising was especially committed to him. He then became chairman of the committee on the Catechism, and acted as such until his death, when Anthony Tuckney was appointed in his place. Palmer was also earnest for sabbath observance. He united with Daniel Caudrey in composing one of the best works on the sabbath in existence, e.g., *Vindiciæ Sabbathi*, London, 1645–52, 2 vols. 4to. He was a moderate Presbyterian, and hesitated about the divine right of ruling elders, and favored a presiding bishop. He was appointed by Parliament one of the Committee of Accommodation in 1645. His deep piety is manifest in his *Memorials of Godliness and Christianity*, in three parts, 1644, 11th ed., 1673, 13th, 1708, including the Christian Paradoxes, wrongly ascribed to Lord Bacon. This work is equal if not superior to Jeremy Taylor's *Holy Living*. He frequently preached before Parliament. His sermons exhibit eloquence and power. He was an excellent linguist, especially in French and Latin, and was intrusted with drawing up the correspondence of the Westminster Assembly with the various churches of the Continent. He was a man of wealth, and used his means especially in the aid of candidates for the ministry. He was one of the noblest spirits among the Westminster divines. See CLARKE: *Lives*, London, 1677; REID: *Memoirs*, Paisley, 1811; and GROSART: *Lord Bacon not the Author of Christian Paradoxes*.

C. A. BRIGGS.

PALM-SUNDAY, the last Sunday in Lent, is celebrated in many Christian churches, both in the East and the West, in commemoration of the entrance of our Lord into Jerusalem, when the multitude saluted him by waving with palm-branches, and strewing them before him (Matt. xxi. 1–11; Mark xi. 1–11; John xii. 12–16). In the East the celebration dates back to the fifth century: in the West it is somewhat later.

PALM-TREE. When the Bible speaks of palm-trees, it always means the date-palm, as the only other kind of palm-trees occurring in Palestine, the dwarf fan-palm, does not fulfil the various requirements of the passages. The date-palm — Hebrew, תָּמָר, which in Aramaic and Arabic denotes the fruit — is found in various places in Palestine, both along the coast of the Mediterranean and in the interior of the country, sometimes in forests: Phœnicia is said to have received its name from it, φοῖνιξ. At present it cannot ripen its fruit in Palestine, except in the sub-tropical climate of Jericho and the Dead Sea: it requires an annual average temperature of 16° 48′ R.; and that of Jerusalem, for instance, is only 14° 16′ R. In antiquity it was cultivated with great care in the above-mentioned places. As the male and female flowers occur on different trees, it is necessary, in order to secure a plentiful harvest, to

facilitate the fructification by cutting off the male flowers, and suspending them above the female. Five months later on, the reddish, sweet fruit is ripe. It is eaten fresh or dried. A kind of wine and a honey-like sirup are made from it. The tree is very graceful, with its slender, branchless trunk, between one and two feet in diameter and from forty to fifty, rarely eighty, feet high, and its evergreen crown of from forty to eighty feathery leaves, each from six to twelve feet long. No wonder, therefore, that it made a deep impression on the imagination of the people. Thamar (*palm*) was a favorite name for girls (Gen. xxxviii. 6; 2 Sam. xiii. 1, xiv. 27), and for cities, among which Jericho was specially called the "city of palm-trees" (Deut. xxxiv. 3; 2 Chron. xxviii. 15; Ezek. xlvii. 19, xlviii. 28). Palm-branches were used at the feast of tabernacles, in triumphal processions, etc. Palm-leaves were stamped on the Hebrew coins, and occur, also, as architectonic ornaments (1 Kings vi. 29, xxxii. 35). RÜETSCHI.

PAMPHILUS, the great patron of learned theology; descended from a distinguished family at Berytus in Phœnicia; studied at Alexandria under Pierius, a pupil of Origen; and was ordained a presbyter by Bishop Agapius of Cæsarea. For the study of theology he did very much, — by supporting poor students; by defraying the expenses of copying the Scriptures and the works of the Fathers, especially those of Origen; and by enriching, if he did not found, the library of Cæsarea, from which not only Eusebius, but also Jerome, derived so great advantages. It contained the Hexapla and Tetrapla of Origen, the Hebrew Gospel which was connected with the name of Matthew, and translated by Jerome, and many other works written by the hand of Pamphilus. As a great admirer of Origen, he became entangled in the Origenistic controversy. In 307, during the Maximinian persecution, he was thrown into prison by Urbanus, prefect of Palestine. In 309 he suffered martyrdom. During his imprisonment he wrote in connection with Eusebius, who (on account of the intimate relation in which he stood to him) bears the surname *Pamphili*, an apology of Origen in five books, to which Eusebius afterwards added a sixth; but only the first book is still extant, and that only in a not so very reliable translation by Rufinus, found in the editions of Origen's works by De la Rue, Lommatzsch, etc. For the life of Pamphilus see Eusebius: *Hist. Eccl.*, VI., 32, 33; VII., 32; *De Mart. Pal.*, 11; Socrates, III., 7; Jerome: *Cat.*, 75; Photius: *Cod.*, 118. W. MÖLLER.

PAMPHYL'IA, a province of Asia Minor, bounded south by the Mediterranean, east by Cilicia, north by Pisidia, and west by Lycia. Its chief cities were Perga and Attalia. Paul first entered Asia Minor through the city of Perga, coming from Cyprus (Acts xiii. 13); and he again visited the city on his return from the interior of the country (Acts xiv. 24), though he left Pamphylia through Attalia.

PANAGIA (*παναγία*, "all-holy"), a surname of the Holy Virgin, occurring in the later confessions, but also used among the later Greeks as a name for the consecrated bread. In the Greek monasteries it became custom to place a piece of the consecrated bread and a cup of wine before the image of the Virgin. Prayers were then offered, incense was burned, and finally the bread and wine were distributed among those present. This rite, which was generally performed at the beginning of a journey, or some other important undertaking, was called *παναγίας ὕψωσις*. See Goarus: *Eucholog.*, p. 867; Codinus: *De officiis*, 7, 32. GASS.

PAN-ANGLICAN SYNOD. This has become the popular title of certain conferences held at Lambeth (A.D. 1867 and 1878), to which all bishops in communion with the Primatial See of Canterbury were invited. In 1851 Archbishop Sumner invited the American bishops who derived their episcopate from his predecessors to unite in the celebration of the hundred and fiftieth anniversary of the Venerable Society for the Propagation of the Gospel; and to the very cordial and fervent words in which he referred to "the close communion which binds our churches in America and England in one" must be attributed the awakening of a general desire for the open manifestation of this unity. Cordial responses were elicited, and the idea took root and grew, till in 1867, on Washington's birthday, as it happened (Feb. 22), Archbishop Longley issued a call to the American and Colonial bishops "in visible communion with the United Church of England and Ireland," to assemble at Lambeth on the 24th of September in the same year, under his presidency. The sessions were limited to that and the three following days; and the subjects to be discussed were pre-arranged by the primate in correspondence with the home and foreign prelates. At the appointed time *seventy-six* bishops assembled accordingly, in the ancient chapel at Lambeth, when the Holy Communion was celebrated, and a sermon preached; none being present save the bishops only. The conferences were held in the great hall of the library, and the following were the subjects discussed, upon most of which conclusions were reached with very marked unanimity: (1) The best way of promoting the re-union of Christendom; (2) The establishment of new sees, how to be made known to the churches; (3) Letters commendatory, i.e., for intercommunion; (4) Colonial churches and their metropolitans; (5) Metropolitical discipline; (6) Courts for the same; (7) Appeals; (8) Colonial and home churches, conditions of union; (9) New missionary bishoprics, how to be made known to the churches; (10) Missionary jurisdiction. But the most interesting and most important result of this conference was the ratification of the sentence of deposition passed upon the bishop of Natal (Dr. Colenso) by the bishop (Gray) of Capetown and his comprovincial bishops, although this was not a formal act of the conference as such, which was not assembled for purposes of discipline. An encyclical letter was issued to the churches, and the same, in the Latin and Greek languages, was sent to divers parts of Christendom.

The second conference was held at Lambeth, in 1878, under the presidency of Archbishop Tait. It was attended by English, Scottish, Irish, and American bishops, "gathered from the Ganges to Lake Huron, from New Zealand to Labrador, from both shores of the Pacific, and from the Arctic and Antarctic circles." One of these was of African lineage. This conference, after pre-

liminary services in the Cathedral of Canterbury, at which the primate welcomed his brethren from abroad to the seat of their historic unity, was formally opened at Lambeth on the 2d of July, and was closed by public solemnities at St. Paul's, London, on the 27th of the same month. During the session (and afterwards at Farnham Castle, July 31, to discuss the work of Père Hyacinthe, under the presidency of the Bishop of Winchester), many informal meetings were held, for missionary and ecclesiastical purposes, which were greatly influenced by the conference itself, and reflected its spirit in a striking manner.

The matters less informally disposed of at this conference were chiefly these: (1) The best mode of maintaining union; (2) Voluntary boards of arbitration; (3) Relations of missionary bishops and missionaries meeting in the same fields of labor from divers churches of this communion; (4) Anglican chaplaincies on the Continent of Europe; (5) The Old Catholics; (6) West-Indian dioceses; (7) Marriage laws; (8) Missionary boards of reference; (9) Ritual and confession. A report on all these subjects was sent to the churches, with a letter, of which the concluding words express the true character and spirit of these conferences: "We do not claim to be lords over God's heritage; but we commend the results of this our conference to the reason and conscience of our brethren enlightened by the Holy Spirit of God, praying that all throughout the world who call upon the name of our Lord Jesus Christ may be of one mind, may be united in one fellowship, may hold fast the faith once delivered to the saints, and may worship their one Lord in the spirit of purity and love." This second conference was attended by precisely one hundred bishops, and, though not a synod itself, its counsels have been greatly respected in the synodical action of the churches represented. See *The Second Lambeth Confer.*, a personal narrative, by the bishop of Iowa (PERRY), Davenport, 1879.

A. CLEVELAND COXE (Bp. of Western New York).

PANEGYRICON was in the Greek Church the name of a kind of homiliary, or collections of panegyrics on the saints, arranged after the months, and destined to be used at the celebration of the respective saints' days. Manuscript collections of this kind are still current in the Greek Church, but they have no official character any more. See LEO ALLATIUS: *De libris Græcorum ecclesiasticis; diss.* i.

PANIS LITERÆ ("bread briefs") were letters of recommendation by which a secular lord ordered a monastery or hospital, or other institution of charity, to receive a certain person for support The right of issuing such letters was connected with the duty, originally imposed upon such institutions, of showing hospitality to princes and other great lords when they were travelling. During the middle ages the Emperor of Germany exercised a very extensive right of this kind; but the custom existed also in other countries.

PANORMITANUS, the common surname of the celebrated canonist, Nicholas de Tudeschis; b. at Catanea in Sicily, 1386; d. at Palermo, 1445. He entered the order of the Benedictines in 1400; studied canon law at Bologna, under Francesco Zabarella, and taught it afterwards himself, with great success, at Siena, Parma, and Bologna. From Martin V. he received in 1425 the abbey of Maniacum, in the diocese of Messina, and was shortly after called to Rome, and made *auditor* of the *Rota Romana* and *referendarius Apostolicus*. In 1427, however, he entered the service of King Alphonso of Sicily, and went as his representative to the Council of Basel, where he took the side of Eugenius IV. When the latter removed the Council of Ferrara, Panormitanus remained in Basel (see his treatises of defence, in Mansi: *Coll. Con.*, xxxi., and Würdtwein: *Subsidia diplomatica*, vii.) until the council deposed Eugenius. He then left, but returned soon after, on the order of King Alphonso, and was in 1440 made a cardinal by Felix V. His commentaries on the decretals of Gregory X. and the Clementines, his *Quæstiones, Consilia*, and treatises, which fill nine volumes folio, in the last edition (Venice, 1617), enjoyed great respect among his successors, even among the Reformers. Melanchthon quotes him as an authority in the *Apologia*, art. 4. See PANCIROLUS: *De claris legum interpret.*, Leipzig, 1721; SCHULTE: *Gesch. d. Quellen u. Litteratur d. canonischen Rechts*, 1877, 2 vols. H. F. JACOBSON.

PAN-PRESBYTERIAN COUNCIL. See ALLIANCE OF THE REFORMED CHURCHES.

PANTÆNUS was the first teacher of the catechetical school of Alexandria. Very little is known of him; but, as the principal teacher of Clement of Alexandria, he is, of course, of great interest. Philip of Side (fifth century) calls him an Athenian. A notice by Clement seems to indicate that he was a native of Sicily. In the first year of the reign of Commodus, when Julian was bishop of Alexandria (that is, in 180), he was already active as a teacher in the school, and during the reign of Septimius Severus he was succeeded by Clement. After the persecution of 203 he is not heard of any more. The missionary tour, which, according to Eusebius, he made to India, and on which he discovered the Hebrew Gospel according to Matthew,—brought thither by the apostle Bartholomew,—is by some placed after 203; but as Jerome says that he was sent by Bishop Demetrius, and Demetrius was bishop in 190, he must have made the tour while he was still a teacher in the school. According to Jerome, he wrote numerous Commentaries on the Scriptures; but all his writings have been lost, with the exception of two small fragments, found in Potter's edition of the works of Clement, and in Routh: *Reliq. sacr.*, i. His original philosophical stand-point was stoicism, from which he passed through the Platonic-Pythagorean eclecticisms prevalent in the second century, to Christianity. As a teacher, he gave the catechetical school of Alexandria that peculiar scientific stamp which it has retained ever since. See literature under ALEXANDRIA. W. MÖLLER.

PANTHEISM and **PANTHEIST** are names of very recent origin, not yet two centuries old. In the works of Aristotle, the expression *πάνθειον* occurs, but only once, and in the sense of *πάνθειον ἱερόν*, denoting a temple or holy place dedicated, like the Pantheon in Rome, to all the gods. In a similar sense, the phrase *πάνθειος τελέτη*, translated by Scaliger *pandiculare sacrum*, occurs three times in the so-called "Orphic hymns," probably products of the Neo-Platonic philosophy. Otherwise the names are entirely unknown to antiqui

ty, nor are they found in the middle ages. Down to the eighteenth century, all pantheistic doctrines were designated with the odious name of "atheism." Even Boyle objects to Spinoza, not that he was an atheist, but that he was the first to bring atheism into system. Neither Leibnitz, Wolff, Brucker, nor the Protestant theologians of the seventeenth century, know the word, though several of them are adroit enough in combating the idea. The first to use it, and probably its inventor, is the English free-thinker Toland, in his *Socinianisme Truly Stated . . . recommended by a Pantheist to an Orthodox Friend*, 1705. Four years later, the word "pantheism" occurs in J. Fay's *Defensio religionis*, 1709; and after that time both names become frequent.

On the first page of his *Pantheisticum sive formula Societatis Socraticæ*, etc., 1720, Toland thus defines pantheism: *Ex Toto quidem sunt omnia et ex omnibus est Totum* ("From the whole come all the parts, and from all the parts comes the whole"), which on p. 8 he further explains by adding, *Vis et energia Totius, creatrix omnium et moderatrix ac ad optimum finem semper tendens, est Deus, quem Mentem dicas si placet et Animum Universi, unde Sodales Socratici appellantur Pantheistæ* ("The power and energy of the whole, creating all the parts ruling over them, and always leading them towards the good as their goal, is God, whom you may call the mind of the universe, or its soul; and thence the *Sodales Socratici* are called pantheists"). Fay contented himself with saying, *Pantheistarum enim Natura et Numen unum idemque sunt* ("To the pantheists nature and God are one and the same thing"); and this vague formula became the current definition, though Buhle, and, in harmony with him, also Kant, gave him more explicit descriptions, until with Schelling pantheism, which had hitherto been left rather unnoticed in the corner, came to the foreground, at least in German philosophy. In order to defend himself and his spiritual cousin, Spinoza, against the reproach of pantheism, Schelling endeavored to confine the name to "the doctrine of the immanence of all things in God." But every thing depends upon in what way this "immanence" is explained. The ways are many, and the name "pantheism" might thus be made to cover quite enormous differences. Schleiermacher's definition corresponds to his conception of the inseparableness of God and the world, which presupposes not only their identity and difference, but also a third something; and he protests that pantheism will always be the result whenever the idea of the identity of God and the world succeeds in throwing the idea of their difference into the shade. A new constituent was introduced in the definition of pantheism by A. Tholuck, in his *Ssufismus sive theosophia Persarum*, 1821: *Emanatismus*, he says, *doctrina illa antiqua vocanda est respectu ad placitum de origine mundi ex Deo, Pantheismus eatenus, quoad malum tollit hominemque prope modum in æquo ponit Deo;* that is, the doctrine of emanation and the doctrine of pantheism are identical, with the only distinction between them, that the former refers to the problem of the origin of the world, and the latter to the problem of the origin of evil; and, indeed, no pantheistic conception of the world can admit the existence of evil in the full sense of the word, nor explain creation, without employing some form of emanation. Whenever Hegel speaks of pantheism, he always returns to the distinction between πᾶν in the sense of "all," and πᾶν in the sense of "every thing;" protesting that the doctrine of the absolute identity of the substance in the "all" is pure "monotheism," which was only exaggerated into "acosmism" by Spinoza's denial, not of the existence of God, but of the existence of the world, while the doctrine that "every thing" which exists has a substance, and that the substantiality of all those "every thing" existences is God, is an "idolatry" which no philosopher has ever taught. H. Ritter, finally, in his *Die Halb-Kantianer und der Pantheismus* (1827), written against G. B. Jäsche's *Der Pantheismus nach seinen verschiedenen Hauptformen* (1826, 3 vols.), explains pantheism as a dissolution of the difference between God and the world, either by the immersion of God into the world, or by the immersion of the world into God, "so that either God alone is, or the world alone." See E. Böhmer: *De Pantheismi nominis origine et usu et notione*, Halle, 1851.

Amidst these differences of definition, what is the true meaning of the term "pantheism"? The Greek πᾶν means both "all" and "every thing." In the latter sense, comprising all that exists without any exception, it is left undecided whether the "every thing" is in any way held together by some sort of a unity, or whether it is split up in a mere multitude of separate things indifferent to each other. According, however, to the general acceptation of the word, "every thing" means simply the sum total of all the things that are; but as Hegel is perfectly right, when protesting that a doctrine making every single thing that is, divine, and God the mere sum total of existing things,—that is, an absolute polytheism has never been propounded,—it is necessary to refer the term "pantheism" to the other sense of πᾶν, that of "all." Now, "all" denotes, indeed, a unity of "every thing," a whole, a totality; but here, again, it is left undecided whether the totality indicated is an absolute identity, excluding all difference, or whether it is an organization into unity of manifold differences. In the former case, the apparent manifoldness and difference which characterize existence must be explained away as mere appearance, or illusion — as the Eleatic school did, at least Parmenides and Zeno, and as Spinoza did again when he declared the "attributes" and "modes" of the one absolute substance, God, to be mere subjective ideas of the human mind, dependent on the peculiar organization of the organ of conception. This form of pantheism may be called the abstract, or absolute, excluding every and any difference between God and the world. Another form of pantheism, the concrete and relative, appears when the totality is conceived as a unity of the manifold, a harmony of differences; and, as a rapid glance over the natural growths of religion shows, it presents a great variety of individual characteristics, according as the relation between unity and manifoldness, between harmony and differences, is explained.

Tholuck remarks, that pantheism is as old as the human race; and, so far as the religious development of the view is concerned, he is right. From Shamanism and Feticism, up to the most

elaborate mythologies, all natural forms of religion started, not from the deification of some single natural or spiritual phenomenon, but from a vague and obscure idea of something abstractly divine, from an awe-inspiring feeling of a highest Being standing behind the phenomena as their true cause. Only by degrees, as knowledge of nature increased, this primitive and fundamental deity was gradually identified with some special natural power, which, beginning as its representative, ended with superseding it. But, even in the most developed polytheism, the pantheistic foundation never fully disappeared. See A. Wuttke: *Geschichte des Heidenthums*, Breslau, 1852; E. Burnouf: *La science des religions*, Paris, 1872; Max Müller: *Introduction to the Science of Religion*, London, 1873; Ulrici: *Gott und die Natur*, Leipzig, 3d ed., 1875; Réville: *Prolégomènes de l'histoire des religions*, Paris, 1881; [but see also Herbert Spencer: *Sociology*, i., London, 1879]. In India the original conception of God as the vivifying power of light and heat gradually changed under the overwhelming impression of the vegetative productivity of the soil. As the plants burst forth from the earth in astounding multitudes, only to stay a little while, and then return to the earth again, giving room for new multitudes, so gods and men, and animals and plants, issue forth from the bosom of Brahma, not to stay, and persevere in that diversity, but soon to sink back again into the Source whence they came, the one Absolute Being in which there is no form, no difference, no change. In the Persian religion a strongly marked dualism was developed; and the "all" was actually split into two halves under the rule, respectively, of Ormuzd and Ahriman. Nevertheless, the difference between the two gods was not merely a fixed contrast, but a conflict ever going on; and as the result of the conflict should be the overthrow of Ahriman by Ormuzd, and the swallowing-up of the realm of darkness by the realm of light, the pantheistic monism was still preserved. In the star-worship of the Babylonians, Phœnicians, Arabs, etc., the so-called Sabæism, the pantheistic idea of one God, seems at first glance lost in the multitude of star-gods, each of whom represents some law in the course of nature and history; and yet, dimly behind the iron necessity of the stars looms up the autocratic god of chance, who gives good or bad fortune arbitrarily, just as he likes. But there is here no contradiction. Necessity without reason is only another name for chance without reason: the idea is the same. The Egyptian religion was, so to speak, based on the contrast between life and death. But death was only a transition from life in time to life in eternity; and that general power of life which manifested itself at once in time and in eternity was, indeed, the one great God of Egypt. With the conception of Godhead as the soul of the world, religious pantheism reaches its consummation; and this form was developed to perfection by the Greeks. Though so thoroughly anthropomorphitic as to become the fully adequate and perfectly artistic expressions of the Greek ideas of manhood and womanhood, the Greek gods were, nevertheless, not severed from nature. Each of them had his own part of nature, smaller or larger, which was his field of activity, his abode, his body; and, thus organized, the world was governed rationally and morally by the gods.

At two different points, pantheism has endeavored to domicile itself in Christianity; viz., the doctrine of the omnipresence of God and the Logos doctrine. But the omnipresence of God does not mean omnipresence of substance, but only omnipresence of energy invisibly present, acting at a distance, like gravitation, light, electricity, etc.; and the Logos doctrine simply propounds that creation by God was the beginning of all things, and reconciliation to God their final goal. By its doctrine of a creation out of nothing, Christianity has placed an efficient bar against any pantheistic mixing together of God and the world. As an element of Christianity, pantheism is a foreign importation. From the Gnostics and the Neo-Platonists it penetrated in antiquity into Christianity through the writings of Pseudo-Dionysius and in the form of mysticism. Thence it was brought by John Scotus Erigena to the mystics of the middle ages; but, the sharper and more logically it was developed, the more decidedly it again separated itself from Christianity.

LIT. — *Essay sur le Panthéisme*, Paris, 3d ed., 1857; J. HUNT: *An Essay on Pantheism*, London, 1866; J. B. FELLENS: *Le Panthéisme*, Paris, 1873; R. FLINT: *Anti-Theistic Theories*, Edinburgh, 1879; W. DRIESENBERG: *Theismus und Pantheismus*, Vienna, 1880; C. E. PLUMPTRE. *General Sketch of the History of Pantheism*, London, 1881, 2 vols. H. ULRICI.

PANTHEON (*πανθειον*), a place consecrated to all the gods. The Pantheon of Rome, built on a circular foundation, surmounted by one of the lagrest domes in the world, was erected in 27 B.C., by Marcus Agrippa, the son-in-law of Augustus, and originally consecrated to *Jupiter Vindicator*, but afterwards destined to contain statues of all the gods. Despoiled of all its treasures by the barbarian invaders, it was falling into decay, when it was saved from ruin by Boniface IV., who in 608 restored it, and transformed it into a Christian church dedicated to the Virgin and the saints, and hence called *Sancta Maria ad Martyres*, or *Sancta Maria Rotunda*.

PAPACY and PAPAL SYSTEM. According to the doctrine of the Roman-Catholic Church, Christ has, in founding the Christian Church as a visible institution, given to the apostle Peter the precedence of the other apostles, made him his representative and the centre of the Church, and conferred on him the highest sacerdotal, doctrinal, and administrative authority (Matt. xvi. 18, 19; Luke xxii. 32; John xxi. 15–17). Now, as the Church was founded for all time, Peter must have a successor; and, as the see of Rome was a foundation of Peter, the succession of the primacy, with all the rights therein involved, was forever united to that see. It descends from bishop to bishop; and in the bishops of Rome, the popes, Peter is still living. See the union decree of the Council of Florence, 1439, in Mansi: *Coll. Con.*, 31, 1031; the Roman Catechism, P. i. c. 10, qu. 11, and P. ii. c. 7, qu. 24; and the *Constitutio Dogmatica*, i., of the Council of the Vatican, 1870. According to history, however, the primacy of the Pope is the result of a long development, going on for centuries, and so is the very doctrine of the Roman-Catholic Church itself. Of course,

the Romanists cannot deny, that, during the first period after the foundation of the Christian Church, the bishops of Rome exercised no primacy; but they protest, that, though not exercising it, they still possessed it.

It is true, that, as early as the second and third centuries, the congregation and the Bishop of Rome enjoyed great respect throughout the whole Occident. Not only was the Roman Church considered a foundation of Peter, but it was the only Occidental church which could boast of apostolic foundation. But though it may have tried in the third century to support its claim on precedence by an appeal to the succession from Peter, the prince of the apostles, the Council of Nicæa (325) knows nothing of a primacy of Rome over the rest of the Church. The much discussed Canon 6 places the Bishop of Rome, on account of his greater power, — that is, his right to ordain all the bishops of Italy, — beside the Bishop of Alexandria, who had the right to ordain all the bishops of Egypt, Libya, and the Pentapolis; but it does not contain the slightest hint of a primacy. It was other circumstances which proved decisive for the bishops of Rome in their endeavors to acquire a legally fixed and generally recognized primatical power: first, their riches; next, their residence in the political centre of the world, with the prestige it gave them and the immense facilities of communication it afforded; and, finally, the truly diplomatic position they assumed in the dogmatical controversies beginning with the fourth century, — cautious, persevering, always on the orthodox side. In 343 a council of Sardica allowed any bishop who had been deposed by a metropolitan synod to appeal to the Bishop of Rome, who might give a *prima facie* verdict, or institute a new examination of the case by his legate and a number of bishops, just as he found it necessary; and thus the see of Rome became established as a kind of supreme court. In 445 Valentinian III. issued the famous decree which recognized the Bishop of Rome as the primate of the Christian Church, and that, not only in judicial, but also in legislative respects, authorizing not only the appeals which came to him, but also the orders which issued from him. The Council of Sardica, however, was never accepted as œcumenical; and the decree of Valentinian was valid only in the West, and enhanced the power of the pope, without emancipating him from the still higher power of the emperor. The claims, therefore, based on such a council and such a decree, might easily prove to be mere pretension. Nevertheless, in the latter part of the fifth century, Rome was able to make its influence felt in many important questions, even in the Orient. And though the process of centralization already begun was arrested by the invasion of the Germanic tribes; and though the new kingdoms which were organized in Britain, Gaul, and Spain, seemed to have left no door open for the Pope, — Rome was as patient under adverse circumstances as it was bold when its opportunity came.

Though in Merovingian France the Pope was respected as the first bishop of Christendom, and though it was considered necessary to keep up community of faith with him, he was, nevertheless, by law excluded from any direct interference in the affairs of the Frankish Church: he could even not send the pallium, a mere token of honor, to an archbishop without the consent of the king. The king retained the power of deciding in all ecclesiastical matters: he convened the national synod, and its decrees became legally binding only by his confirmation. In the course, however, of the eighth century, under the rule of the Carolingian *Majores Domus*, a change took place. They entered into communication with Boniface, and adopted his plans for the reform and reorganization of the Frankish Church. But Boniface acted as the legate of the Pope in accordance with instructions received from Rome; and thus it came to pass that the primacy of Rome was actually established in Gaul, though the Pope was not formally recognized as the highest authority. This state of affairs continued under Charlemagne, who exercised the highest power in the Church as in the State, and bestowed privileges and immunities on the Pope simply as the first bishop of his realm; but his whole ecclesiastical policy aimed at complete conformity between the Frankish Church and the Church of Rome. After the death of Charlemagne, during the political contests between Louis the Pious and his sons, and the ecclesiastical controversies between the Frankish bishops and their metropolitans, the royal and imperial power proved too weak to maintain its leadership of the Church; and gradually the moral influence which the Pope had hitherto exercised grew into a direct and decisive interference, not only in ecclesiastical, but also in political affairs. It was especially Nicholas I. (858–867), who, adroitly availing himself of every opportunity, proved successful in the realization of the grand papal scheme, — the subjection of every secular power to the Church, and of the Church to the Pope; and he received, in that respect, a mighty help from the Pseudo-Isodorean decretals, which became known just at that time.

But the policy of Nicholas I. was not allowed to develop without interruption. The dissolution of the Frankish Empire brought confusion also into Italy. Rome was under the thumb of an aristocratic faction, which again was swayed by a couple of scandalous women. Without the aid of the young German Empire the degraded Papacy would perhaps never have been able to raise itself from the mire. Now, it is very true, that, from the middle of the tenth century (Otho I., Roman Emperor, 962) to the middle of the eleventh century, the German emperor was the real ruler of the Church; but he ruled on another moral and legal basis than the Frankish emperor had done. He never arrogated to himself the highest judicial or legislative power in ecclesiastical affairs. If he considered himself the head of the universal State, he considered the Pope the head of the universal Church; and many of the most important branches of the administration of the Church he left entirely to the Pope, such as the foundation of new bishoprics, the enforcement of older ecclesiastical laws, the introduction of reforms, etc. Then, in the middle of the eleventh century, there arose in Rome, under the leadership of Hildebrand (Gregory VII., 1073–85), a party whose settled purpose it was to free the Papacy from any influence from any secular

power, and establish the Pope as the umpire of the world, politically as well as ecclesiastically. Gregory VII. protested that he was subject to no judge on earth, that he had power to depose the emperor, that he had a right to wear the imperial insignia, that he alone could convene a general council, depose a bishop, transfer him to another see, etc.

On the question of the right of investiture, it came to a deadly contest between the Papacy and the German Empire; but the result was the complete emancipation of the Pope from the imperial power. He stood from that moment as the highest, the absolute, authority in all ecclesiastical affairs; and, in his further conflicts with the German emperor, it was political rather than ecclesiastical questions which occupied the foreground. He wanted to make himself the corner-stone of the political system of Europe; and under Innocent III. (1198–1216) the goal was reached. The Pope claimed to be the representative of Christ, of God on earth, and was considered as such. All power was consequently his, not only in spiritual matters, but also in matters of the world. His power in the latter sphere he left in charge of the princes, though under his control; but in the former sphere he exercised his power personally, and without responsibility to any judge on earth, not even to the œcumenical council. His power of legislation was not limited by the older canons or the œcumenical councils: it was only circumscribed by the dogma. His power of absolution and dispensation was absolute. He could appoint, depose, and transfer bishops *ad libitum;* and he could tax the clergy in general, or any individual church. Certain benefices were reserved exclusively for him, and appeals could be made to him from everywhere. Finally, he sent out his legates, to be implicitly obeyed according to his instructions; for not only was all power imaginable his, but all power existing was derived from him. This idea of the Papacy, the so-called Papal System, found its classical expression in the bull of Boniface VIII., *Unam sanctam ecclesiam*, 1302.

The rigid monarchical form, however, which the government of the Church had assumed in the twelfth and thirteenth centuries, could not fail to call forth a re-action; and in the fourteenth century the opposite tendency, leading to a more aristocratic form of government, the so-called episcopal system, began to develop. The episcopal system is based upon the view that Christ has conferred the power to bind and to loose on all the apostles equally, and given to Peter a kind of precedence only, in order to establish a visible token of unity. It is not opposed to the primacy of the Pope, or unwilling to grant him those rights and privileges without which no primacy could exist; but, considering the episcopate itself as a divine institution, the Bishop of Rome can never be any thing more than *primus inter pares*. In the ancient church these views were generally adopted, as may be seen, for instance, in the works of Cyprian (*De unitate ecclesiæ*, etc.); and they were now again set forth with great force in the fourteenth and fifteenth centuries by Pierre d'Ailly, J. Gerson, Nicholas of Clemanges, and others, while at the same time public opinion was well prepared to accept them by the startling encroachments of the curia upon all old established rights, by the scandalous behavior of many of the popes, and more especially by the great schism. They were espoused by the councils of Pisa, Basel, and Constance; and in the course of the sixteenth century they assumed definite shape in the French Church. See Pierre Pithou: *Les libertés de l'Eglise Gallicane* (1594), and the article "Gallicanism." Towards the close of the eighteenth century they found in Germany a brilliant spokesman in Nikolaus of Hontheim, and an ardent champion in Joseph II.; and, though steadily denounced by the Pope, they were steadily gaining ground in the Church up to the middle of the nineteenth century. But the re-action which set in everywhere in Europe after 1848 once more gathered the bishops around the Pope; and in 1870 it was possible for Pius IX. to have the episcopal system condemned, and the papal system formally recognized by an œcumenical council. See, for list of popes, art. Pope.

Lit. — Ellendorf: *Der Primat der römischen Päpste*, Darmstadt, 1841–46, 2 vols.; Rothensee: *Der Primat des Papstes*, Mainz, 1846; Maasen: *Der Primat des Bischofs von Rome*, Bonn, 1853; Riddle: *History of the Papacy*, London, 1854, 2 vols.; T. Greenwood: *Cathedra Petri, a Political History of the Great Latin Patriarchate*, London, 1856–72, 6 vols.; Wattenbach: *Geschichte des römischen Papstthums*, Berlin, 1876; [Fevre: *Histoire apologétique de la papauté depuis s. Pierre jusqu'à Pie IX.*, Paris, 1878–82, 7 vols.]; J. Friedrich: *Geschichte des Primates in der Kirche*, Bonn, 1879; [F. Fournier: *Rôle de la papauté dans la société*, Paris, 1881; J. v. Pflugk-Harttung: *Die Urkunden der päpstlichen Kanzlei vom x.–xiii., Jahrh.*, München, 1882, pp. 76; J. N. Murphy: *The Chair of Peter; or, the Papacy and its Benefits*, London, 1883]. See also Hinschius: *Kirchenrecht*, Bd. I. § 22, 22–25, 74; [Jaffé: *Regesta pontificum romanorum*, Leipzig, 1851, 2d ed., 1881 sqq.; Kenrick: *Primacy of the Apostolic See vindicated*, N.Y., 1845, 7th ed., 1855; Bryce: *Holy Roman Empire*, Lond. and N.Y., 5th ed., 1875; Creighton: *Papacy during the Reformation*, Lond. and N.Y., 1882, 2 vols.].

PAPAL ELECTION. See Conclave.

PAPEBROECK. See Bollandists.

PAPHNUTIUS, b. 275 (?); d. 350 (?); Bishop of a city in the Upper Thebais; a confessor of the Diocletian persecution, in which he had lost an eye. He was one of the most prominent members of the Council of Nicæa (325), where he spoke against the proposition that all bishops, presbyters, and deacons should send away the wives they had married while they were laymen. His high character, and known absolute and inviolate continence, gave great weight to his opposition; and the *status quo*, according to which marriage was forbidden only after ordination, was continued. Different from him is the **Paphnutius,** abbot of a monastery in the Scetic Desert, who in 399 caused a considerable commotion among the monks by adopting and supporting the views of Bishop Theophilus of Alexandria concerning the creation of man in the image of God. See, for the first, Maccracken: *Lives of the Leaders of the Church Universal*, pp. 57–59; and Schaff: *History of the Christian Church*, new edition, vol. ii p. 411.

PA'PHOS, a city of Cyprus; was visited by Paul, who converted the proconsul of the island, Sergius Paulus, and smote Elymas, the Jewish sorcerer, with blindness (Acts xiii. 7–13). See Lives of Paul by Conybeare and Howson, Lewin and Farrar. See also, for description of Cyprus, De Cesnola: *Cyprus*, New York, 1870.

PAPIAS, Bishop of Hierapolis in Phyrgia. He was born probably between 70 and 75 A.D., and died, perhaps, A.D. 163.[1] No fact save his episcopacy is definitely known about him, yet he is of great interest from his relation to the apostolic age. He was, according to Irenæus (*Adv. Hær.*, v. 33, 4), "a hearer" of John the apostle, "a companion of Polycarp," "an ancient man," i.e., a man of the primitive days of Christianity. By "John," Eusebius (*Hist. Eccl.*, iii. 39) understands the presbyter, not the apostle, of that name, and declares that Papias had no personal acquaintance with any apostles. Papias, who was certainly acquainted with the present New Testament, wrote in Greek, about A.D. 130, *An Interpretation of the Sayings of the Lord*, in five books. His work appears to have been a collection of the words and works of the Master and his disciples, with explanatory matter derived from oral testimony. It has entirely perished, with the exception of a few small fragments preserved by Irenæus and Eusebius. The "fragments" in later writers are somewhat dubious. The first passage Eusebius quotes (l.c.) is from the preface of Papias' work, as follows: —

["But I shall not regret to subjoin to my interpretations, also, for your benefit, whatsoever I have at any time accurately ascertained and treasured up in my memory as I have received it from the elders, and have recorded it in order to give additional confirmation to the truth by my testimony. For I have never, like many, delighted to hear those that tell many things, but those that teach the truth; neither those that record foreign precepts, but those that are given from the Lord to our faith, and that came from the truth itself. But, if I met with any one who had been a follower of the elders anywhere, I made it a point to inquire what were the declarations of the elders; what was said by Andrew, Peter, or Philip; what by Thomas, James, John, Matthew, or any other of the disciples of our Lord; what was said by Aristion and the presbyter John, disciples of the Lord. For I do not think that I derived so much benefit from books as from the living voice of those that are still surviving."]

Besides quoting this passage, Eusebius speaks of Papias' stories of the daughters of Philip, who raised one from the dead, and of Justus, surnamed Barsabas, who drank poison with impunity (probably told by Papias in illustration of Mark xvi. 18), of Papias' strange accounts of the Lord's parables and doctrinal sayings, which were "rather too fabulous," and of his recital concerning a woman accused of many sins, apparently an allusion to the story of the woman taken in adultery, now found inserted in the *textus receptus* of John's Gospel (viii. 1 sqq.).

But of more account is the other verbal quotation from Papias which Eusebius gives (l.c.): —

["And John the presbyter also said this, Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but, as before said, was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses. Wherefore Mark has not erred in any thing, by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by any thing that he heard, or to state any thing falsely in these accounts. . . . Matthew composed his history in the Hebrew dialect, and every one translated it as he was able."]

Eusebius mentions Papias' use of 1 John, 1 Peter, and the Epistle to the Hebrews; the first two, probably, with the intention of showing that only these Epistles were rightly attributable to John and Peter. But out of the omission to speak in any way of the third and fourth Gospels and the rest of the New Testament, nothing can be made; for the failure to speak lies to the charge of Eusebius, not of Papias; and the silence arose merely from Eusebius' desire to quote a few characteristic things from Papias. The attempt to prove from this silence that Papias was ignorant of the other books is vain.

Besides the quotations already given, there are several fragments of Papias of interest. [See Routh, *Reliquiæ sacræ*, vol. i., Eng. trans., in *The Apostolical Fathers*, Ante-Nicene Library, vol. i. pp. 441–448.] Thus in the *Scholia* of Maximus Confessor on Dionysius the Areopagite's *De cœlesti hierarchia* (c. 2, p. 32), it is stated, on the authority of Papias in the first book of his *Interpretation*, "The early Christian called those children who practised guilelessness toward God." Georgius Hamartolos (ninth century) cites in his Chronicle the second book of Papias as authority for the incredible statement that John, the brother of James, was killed by the Jews at Ephesus. Irenæus (*Adv. Hær.*, v. 33, 3) quotes the fourth book of Papias as authority for our Lord's saying: —

["The days will come in which vines shall grow, having each ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in every one of the shoots ten thousand clusters, and in every one of the clusters ten thousand grapes; and every grape when pressed will give twenty-five metretes (i.e., two hundred and twenty-five English gallons). And when any one of the saints shall lay hold of a cluster, another shall cry out, 'I am a better cluster: take me. Bless the Lord through me.' In like manner he said that a grain of wheat would produce ten thousand ears, and that every ear would have ten thousand grains, and every grain would yield ten pounds of clear, pure, fine flour; and that apples and seeds and grass would produce in similar proportions; and that all animals, feeding then only on the productions of the earth, would become peaceable and harmonious, and be in perfect subjection to man."]

Eusebius apparently refers to this passage (*Hist. Eccl.*, iii. 39) in proof that Papias interpreted the future millennium as a corporeal reign of Christ on this very earth, and further says that Papias misunderstood the apostolic mystical narrations. Eusebius, moreover, charges Papias with leading Irenæus and most of the ecclesiastical writers to chiliastic notions. Another quotation from the fourth book in Œcumenius relates to the last sickness of Judas the apostate, in flat contradiction to the New-Testament account, — a proof that Papias credulously rested upon lying tradition, not that he was ignorant of Matthew and

[1] [But as the date of Polycarp's martyrdom has by recent research been put back to A.D. 155, the date of his contemporary friend Papias must likewise be put about ten years earlier. — Ed.]

the Acts. Other quotations show his preference for typico-allegorizing exposition. A note in a Vatican Vulgate manuscript of the ninth century speaks of Papias as the amanuensis of John. Eusebius appears to vacillate in his judgment of Papias; for whereas in iii. 36 he calls him "a man most learned in all things, and well acquainted with the Scriptures" in iii. 39 he says he had "a small mind" [referring to his allegorizing tendency]. The former statement lacks satisfactory manuscript support, and is probably an interpolation. Not enough of Papias is left upon which to form an independent judgment [except that he was pious, credulous, and industrious].

["The work of Papias was extant in the time of Jerome. Perhaps it may yet be recovered; for some work with the name of Papias is mentioned thrice (234, 267, 556) in the catalogue of the Library of the Benedictine Monastery of Christ Church, Canterbury, contained in a Cottonian manuscript, written in the thirteenth or beginning of the fourteenth century (E. Edwards, *Memoirs of Libraries*, London, 1859, vol. i. pp. 122-235); and according to Menard, the words 'I found the book of Papias on the Words of the Lord' are contained in an inventory of the property of the church at Nismes, prepared about 1218." — Donaldson, pp. 401, 402.]

Lit. — The Papias fragments are in Routh: *Reliquiæ sacræ*, ed. ii. Oxford, 1846, vol. i. 8–6; Von Gebhardt und Harnack: *Patrum apostolicorum Opera*, 1 fasc. Ap., Leipzig, 1875, [Eng. trans., Ante-Nicene Fathers, vol. i.; Funk: *Patrum Apos.*, Tübingen, 1881, vol. ii. 276–300]. — Monographs. Halloix: *Vita S. Papiæ* ([purely imaginary], in *Illus. ecc. orient. script. sæc. I. vita et documenta*, Douay, 1633, fol. 637-645); James Donaldson: *The Apostolical Fathers*, London, 1874, [published in 1864 as the first volume of *A Critical History of Christian Literature and Doctrine from the Death of the Apostles to the Nicene Council*, 1864–66, 3 vols.]; W. Weiffenbach: *Das Papiasfragment bei Eusebius*, Giessen, 1874; C. L. Leimbach: *Das Papiasfragment*, Gotha, 1875; Weiffenbach: *Das Papiasfragment über Markus u. Matthäus*, Berlin, 1878; Lüdemann: *Zur Erklärung d. Papiasfrag. (Jahrb. für protest. Theologie*, 1879, pp. 365 sqq.); [cf. Canon (now Bishop) J. B. Lightfoot, in *Contemp. Rev.*, Lond., 1875]. G. E. STEITZ. (C. L. LEIMBACH.)

PAPIN, Isaac, b. at Blois, March 24, 1657; d. in Paris, June 19, 1709. He studied theology at Saumur, but could obtain no certificate, as he would not sign a condemnation of Paganism. Having been ordained in England by the Bishop of Ely, he published in Holland his *La Foy reduite à ses véritables principes*, and was appointed pastor of the Reformed congregation in Hamburg, but was soon dismissed on account of the intrigues of Jurien. After a short stay in Dantzig, he returned to Paris, abjured the Reformed faith, and embraced Romanism, 1690. After his death, his collected works were published by a relative of his, Pajan of the Oratory.

PAPYRUS. See Bible-Text, Writing.

PARABLES. Figurative speech is natural to all primitive peoples, but especially to those of the Shemitic race, because among them imagination and feeling have the ascendency over the intellect. By the word *maschal*, from a root denoting "to compare," the Hebrews designate all forms of speech in which an abstract idea is clothed with an image; as, for instance, the maxims of Proverbs, consisting of two propositions, the one setting forth the image almost in the form of a riddle, and the other giving in a direct manner the corresponding moral truth. In the teaching of Jesus, figurative speech plays a conspicuous part; as, for instance, in the following passages: "And if the blind guide the blind, both shall fall into a pit;" "Ye are the light of the world;" "The salt of the earth;" "Neither do men light a lamp and put it under the bushel, but on the stand." The image may extend beyond the single sentence, and through a whole discourse; as, for instance (in Isa. v.), the song which the prophet sings to his well-beloved touching his vineyard; or (Ezek. xvii.) the picture of the great eagle and the highest branch of the high cedar; or, still more striking, the tale which Nathan tells David, and by which he compels the king to look into his own soul for the evil deed (2 Sam. xii.); or, finally, the fable in which Jotham, the son of Gideon, shows the people of Shechem that the man who would consent to become their king would be the one least worthy of the position, and most likely to become a scourge to them (Judg. ix.). It is to this last kind of figurative speech that the so-called parables of Jesus belong. The word "parable," from a root signifying to place things beside each other for the purpose of comparing them, is the Greek translation of the Hebrew *maschal*, and denotes, as a special term, a higher kind of figurative speech than the fable. The fable is inferior in dignity to the parable. It uses the image in order to inculcate natural truth and practical advice, or to turn certain faults into ridicule. It can consequently allow the imagination a very wide scope, putting beings into activities contrary to their nature, lending intelligence and speech to animals and plants, etc. It is play. The parable has a higher purpose. Its teaching refers to the kingdom of God and the salvation of souls. The imagery, consequently, by which it images forth the truth, must conform strictly to reality. Each being must act in accordance with its nature: each action must be described accurately as it could have occurred. The object of the representation is too sacred to allow the imagination free scope.

It appears from the Gospels that Jesus began to teach in parables at a certain given moment of his ministry; and that circumstance naturally leads us to ask why he did not do so from the very beginning. Of course, he always used images in order to express his ideas more strikingly. By the incompatibility of an old garment and a piece of undressed cloth, he demonstrated the impossibility of maintaining the old dispensation by merely introducing into it some new elements borrowed from a different order of things (Mark ii. 21). Under the image of two house-builders, one prudent and the other foolish, he represented that hearer who contents himself with simply knowing the truth, and that one who carries out the teaching he has received in the practice of his every-day life (Matt. vii. 24–27). But in the very midst of his career, and, so to speak, at its point of culmination, there came a day when he suddenly began to employ this form of teaching so largely, that his disciples were surprised, and

asked for an explanation (Matt. xiii., Mark iv., Luke viii.). The explanation, however (Matt. xiii. 10–17), is not so easy to understand. Some have found in that passage, simply the idea that Jesus clothed the truths of the kingdom of heaven with images in order to make them more intelligible, and imprint them with greater force on the mind of his hearers. At first glance the interpretation seems very natural. Nevertheless, a second reading of the words of Jesus cannot fail to show that they contain just the opposite meaning: "Unto you it is given to know the mysteries of the kingdom of heaven; but to them it is not given. Therefore speak I to them in parables; because, seeing they see not, and hearing they hear not, neither do they understand." How could the multitude who heard the parables of the sower and the tares, which Jesus told on that very occasion, ever understand those parables, when even the apostles themselves did not apprehend the meaning of Jesus, but were compelled to ask him about it? Was it, then, for the purpose of making his teaching unintelligible, that Jesus used the parable? There are some who think so. They consider that the moment had arrived when the people who had heard the appeals of Jesus without repentance, deserved no better than falling under that judgment of obduration of which Isaiah speaks in the very words which Jesus quotes on the occasion. Of course, there is added, the parable was intended to make the divine truth clearer and more intelligible to those whose hearts had been prepared by repentance and faith; but at the same time it also served to veil the truth to the eyes of those who had not been moved by the teachings of Jesus. A kind of sorting, preparatory to judgment, was thus effected.

The latter explanation is certainly more in harmony with the words of Jesus than the former. Nevertheless, there is room for doubt whether it hits the sense exactly, and exhausts it. It seems probable that the divine truth, if set forth directly and without veil, would be more likely to produce the effect of obduration than in a state of half-concealing figurativeness. Nor is it a gospel preached so as not to be generally understood, of which the apostle says, "To the one, a savor from death unto death; to the other, a savor from life unto life" (2 Cor. ii. 16).

It seems to me that the true explanation lies in the middle, between those two extremes. The moment had arrived, when, after the moral teaching of which the Sermon on the Mount is the type, Jesus found it necessary to reveal the true nature of the kingdom of heaven, of the new order of things which he had come to establish. But that was just the point at which the divine plan, whose interpreter he was, stood in the most direct opposition to popular expectation. On questions of moral obligation the conscience of the multitude followed him with ease, and was willing to do homage to the sublimity of his teaching (Matt. vii. 28, 29). But the foundation and development of the kingdom of heaven were the secrets, or, as Jesus called them, the mysteries of God. They were the heavenly things between which and the earthly things he made a sharp distinction (John iii. 12). How could he say openly to the people, that the Messiah should not found the kingdom of God by a stroke of omnipotence, but by the slow and peaceable action of the Word and the Holy Spirit? that, in the new order of things, the wicked must still be endured, because human existence should not be transformed in a moment, but in a progressive and spiritual manner? that the judgment, separating the true members from the false, should not come until the end of the kingdom of heaven? To say such things to people who expected to see the Roman Empire overthrown, and the sovereignty of Israel over the universe established, by some grand revolution of the Messiah, would be like crying out from the roofs, that he, Jesus, was not the Messiah, and his work not the fulfilment of the prophecies. And yet the moment had arrived when it had become necessary to reveal the new order of things, of which the apostles were to take charge after his own death, and for which every faithful follower was to work. But that which it was necessary to reveal to some, it was necessary to conceal from others; and this double object could not have been attained by any other means so surely as by the parables which Jesus explained in private to those who ought to understand the secrets of God, while to others they were like a veil thrown over the truth. Compare the precept of Jesus (Matt. vii. 6).

The number of parables which have come down to us exceeds thirty, but cannot be precisely stated, as several pieces of the teaching of Jesus are by some considered parables, by others, simple metaphors; as, for instance, Luke xii. 35–40, 42–46, xiv. 34, 35, etc. Classifications of the parables have been attempted, on various principles. From an historical point of view, Goebel, in his *Die Parabeln Jesu*, 1880, arranges them in three groups: (1) those belonging to the stay of Jesus near Capernaum, and collected in Matt. xiii.; (2) those belonging to his journey from Galilee to Jerusalem, and collected in Luke xxviii.; and (3) those belonging to his last days in Jerusalem. The first group refers to the kingdom of heaven as a totality; the second, to the individual members of it; and the third, to the end of the existing economy and the judgment of the members of the kingdom. These observations are all very just. Nevertheless, we propose another classification, which seems to us to be more natural. Out of the thirty parables, properly speaking, six refer to the kingdom of heaven in its preparatory existence under the old dispensation; six, to its actual realization in the form of a church, that is, to the new dispensation from its foundation to its consummation; and eighteen, finally, to the life of the individual members of the church.

The first group consists of: 1. *The Vine-dresser* (Matt. xxi. 33–41), representing the criminal conduct of the Israelitish authorities against the Lord, acting through the prophets, and then through his son; 2. *The Marriage of the King's Son* (Matt. xxii. 1–14), representing the conduct of the Jewish people in response to the summons of Jesus and the apostles to enter the kingdom of heaven, then the call of the Gentiles, and, finally, the judgment which awaits also them; 3. *The Great Supper* (Luke xiv. 16–24), which by some is considered identical with the preceding, though

it differs from it in several essential features; 4. *The Strait Gate* (Luke xiii. 24–30), in which Jesus predicts that the larger portion of the Jewish people shall be excluded from the kingdom of heaven, because they will not enter through the strait gate of humiliation, while the Gentiles shall enter in multitudes; 5. *The Barren Fig-Tree* (Luke xiii. 6–9), an image of the condemnation hovering over Israel, and the intercession of the Messiah, which alone averts the fatal blow; 6. *The Two Sons* (Matt. xxi. 28–32), in which Jesus places the conduct of the Pharisees (who pretend to obey God, but in reality are filled with revolt against him) over against that of the toll-gatherers, who externally refuse obedience, but at heart hesitate, and end with surrendering themselves.

The second group consists of: 1. *The Sower*, which seems to have been the first perfect specimen of this kind of teaching, and still stands forth as the typical parable (it describes the different reception which the Word finds in the hearts of the hearers, from complete indifference to perfect devotion; and thus it emphasizes the foundation of the kingdom of heaven by preaching the Word, and not, as the Jews expected, by a sudden intervention of the arm of God); 2. *The Tares*, representing the co-existence of good and bad members of the church as the true method of development in the new order of things, though so contrary to Jewish expectation; 3 and 4. *The Mustard-seed* and *The Leaven*, which form a pair of parables representing the same idea, but under two different aspects, a combination which occurs often (the final victory of the kingdom of heaven is the idea common to both; but the former refers to its external extension, from its first apparition in the sole person of Jesus to its final consummation in the whole human race; and the latter, to its internal action, transforming spiritually the whole human life); 5. *The Draw-net*, describing the end of the kingdom of heaven by a sorting of the good and the bad members which the preaching has brought pell-mell into the visible church. To these five parables, which are found in Matt. xiii., together with several others — *The Hidden Treasure*, *The Pearl* — belonging to the third group, may be added, 6. *The Widow* (Luke xviii. 1–9), representing on the one side the dangerous state of the church from the departure of its chief to its final deliverance, and on the other side the only power which still remains to her during that period, — perseverance in prayer.

The last group consists of eighteen parables referring to the realization of the kingdom of heaven in individual life. 1, 2, and 3, *The Lost Sheep*, *The Piece of Silver*, and *The Prodigal Son* (Luke xv.), describe the entrance into the kingdom by the grace of God and the faith of man. 4 and 5, *The Pharisee and the Publican* and *The Friend at Midnight* (Luke xviii. 9–14 and xi. 5–10), set forth the indispensable conditions of effective prayer, — repentance and faith. 6 and 7, *The Hidden Treasure* and *The Goodly Pearl* (Matt. xiii. 44–46), and 8 and 9, *Building a Tower* and *Declaring War* (Luke xiv. 28–33), form two pairs of parables treating nearly the same subject, — the absolute decision and complete sacrifice of every thing else, without which no one can take possession of the kingdom. Properly speaking, these nine parables refer all to such as are entering the kingdom, while the rest of this group refer to those who have already become members. 10 and 11, *The Chief Seat* (Luke xiv. 7–11) and *The Laborers in the Vineyard* (Matt. xx. 1–16), inculcate humility — the former with respect to brethren, the latter with respect to God — as the true disposition of the faithful. 12 and 13, *The King taking Account of his Servants* (Matt. xviii. 23–35) and *The Good Samaritan* (Luke x. 29–35), inculcate charity: the former in spiritual things, — forgiveness of other people's faults; the latter in practical things, — pity on other people's sufferings. 14 and 15, *The Unjust Steward* and *The Rich Man and Lazarus* (Luke xvi. 1–9 and 19–31), teach the right use of the good things of this world; not for the sake of a momentary and egotistic enjoyment, but in the service of charity. The same lesson is inculcated by 16, *The Rich Man* (Luke xii. 16–21). 17 and 18, *The Talents* and *The Ten Virgins* (Matt. xxv. 14–30 and 1–13) demand of the faithful that to the virtues of humility, charity, mercy, etc., he unites a practical activity and perpetual vigilance in the service of Christ. The ten virgins represent the total membership of the church, of which some profess the faith merely swayed by an instantaneous and fugitive emotion; that is, they have no other provision of oil than that which happens to be in the lamp, and which may be soon exhausted, while others hold a separate provision of oil, which allows them to renew the flame of the lamp; that is, they stand in permanent communication with the very source of celestial life, — Christ.

Such is the system of the parables which the Lord told at different times and on various occasions. And what a wealth of religious and moral intuitions it contains! All the stages of the history of the kingdom of heaven, from its beginning under the old dispensation to its consummation at the threshhold of eternity, are spread out before us. In some of the teachings of Jesus it is the powerful popular orator we admire; in others, their profound philosophical spirit. But in the parables it is the poet, or rather the painter, who lets the creations of his genius pass before our eyes. For in Jesus all the gifts of the human soul were united, and each and every one of them was put in play for the instruction and salvation of humanity.

LIT. — Outside of dissertations in the various *Lives of Christ*, the following books treat of the parables: VITRINGA: *Schriftmassige Erklärung d. evangelischen Parabeln*, 1717; SAMUEL BOURN: "Discourses on the Parables" (vol. 3, 1763, and vol. 4, 1764) of his *Series of Discourses*, London, 1760–64, 4 vols.; ANDREW GRAY: *A delineation of the parables of our blessed Saviour*, London, 1777; N. VON BRUNN: *Das Reich Gottes, nach den Lehren Jesu Christi, besonders seine Gleichnissreden, erklärt*, Basel, 1816, 2d ed., 1831; F. GUSTAVUS LISCO: *Die Parabeln Jesu*, Berlin, 1832, 5th ed., 1841, [Eng. trans. by P. Fairbairn, Edinburgh, 1840]; E. BUISSON: *Paraboles de l'Évangile*, Basel, 1849; TRENCH: *Notes on the Parables of our Lord*, London, 1841, 14th ed., 1882; S. GOEBEL: *Die Parabeln Jesu*, Gotha, 1880; [OXENDEN: *Parables of our Lord*, London, 1865; THOMAS GUTHRIE: *The Parables*, London, 1866;

W. Arnot: *The Parables of our Lord*, London, 1870; A. B. Bruce: *The Parabolic Teaching of Christ*, London, 1882]. F. GODET.

PARABOLANI, from παραβάλλεσθαι, "to expose one's self," was, in the congregations of the ancient church, the name of the voluntary nurses of the sick. They occur chiefly in Egypt and Asia Minor, rarely, if ever, in the Latin West. They were rough but spirited fellows. At the robber synod in Ephesus (449), they acquired a sad celebrity. Even before that time, they had become obnoxious; and, in Alexandria, Theodosius placed them under the superintendence of the prefect. HERZOG.

PARACELSUS, Philippus Aureolus Theophrastus Bombastus, b. at Einsiedeln in Switzerland, 1493; d. at Salzburg, 1541. He studied medicine and natural science; visited all the European universities; became a furious antagonist of Galen and Aristotle; acquired great fame on account of his wonderful cures; was appointed professor of medicine at Basel in 1526, but expelled from the city two years later, probably on account of the jealousy of his colleagues; strolled about as a mountebank and charlatan, though often sought for by the highest personages on account of his great medical skill; and found finally an asylum at the court of the Archbishop of Salzburg. His collected works appeared at Strassburg, 1616–18, in three volumes folio. The second volume contains his philosophical works. His system is a combination of the theosophy of the Cabala and natural science, founded on experience and experiment, — a kind of pantheism, whose mysticism every now and then becomes superstitious. His distinction, however, between faith and reason as two different organs of perception, with two different fields of activity, is not unlike modern attempts of the same tendency.

PARACLETE. See Holy Spirit, Trinity.

PARACLETICÉ or **PARACLETICON** is, in the modern Greek Church, the name of a kind of prayer-book, containing prayers to God and the saints appropriate to the various canonical festivals. Its general plan is due to John of Damascus, though since his time it has undergone considerable modification. The first printed edition appeared in Venice, 1625.

PARADISE (פַּרְדֵּס, Neh. ii. 8; Eccl. ii. 5; Song iv. 13; also the Targums and the Talmud; παράδεισος LXX. and N. T.) means in Persian, whence the word has been adopted into all other languages in which the Bible has appeared, a wooded garden or park. But in the Bible it is used in a twofold sense: (1) for the garden of Eden; (2) for the abode of the blessed in heaven, of which Jesus spoke to the penitent robber (Luke xxiii. 43), to which Paul was caught up (2 Cor. xii. 4), in which are those who have overcome (Rev. ii. 7). For the determination of the word in the geographical sense, see Eden. Attention is limited in this article to its Jewish and patristic interpretation. I. It was taken *allegorically*. The chief representatives of this view are Philo (Νόμων ἱερῶν ἀλληγορία), Origen (*Hom. ad Gen.*, *Contra Celsum*, iv., *Principia*, iv. 2), and Ambrose (*De Paradiso ad Sabinum*). To *Philo*, Paradise stood for virtue; its planting toward the east meant its direction toward the light; the division of the one river into four, the fourfold aspect of virtue as cleverness, thoughtfulness, courage, and righteousness. This method of allegorical interpretation came over into the Christian Church, and appears in Papias and Irenæus, Pantænus, and Clement of Alexandria; and although it at first encountered great opposition from the sober-minded, especially from the Antiochian school, and from such scholars as Epiphanius and Jerome, it was finally so triumphant under the lead of Origen and Ambrose, that the latter counted the majority of the Christian writers of his time as its advocates. To *Origen*, who in the Old Testament, and particularly in the account of the creation and the Paradise, found much that was derogatory of God, Paradise was a picture of the human soul, in which flourish the seeds of Christian virtues; or a picture of heaven, wherein the "trees" represent the angels, and the "rivers" the outgoings of wisdom and other virtues. He did not, however, deny a literal Paradise: he only sought in allegorizing the harmonization of the Mosaic and New-Testament conceptions. To *Ambrose*, the Pauline Paradise was the Christian soul. He also distinguished between the literal and the Pauline Paradise. Many of the other Fathers trifled in similar fashion with the sacred text. II. Paradise was interpreted *mystically*. The Mosaic and the New-Testament representations of Paradise were considered identical, and place was found for it in a mysterious region belonging both to earth and heaven. The chief representatives of this interpretation were Theophilus of Antioch (Πρὸς Αὐτόλυκον περὶ τῆς τῶν Χριστιανῶν πιστεως), Tertullian (*Apologeticus*), Ephræm Syrus, Basil (*Oratio de Paradiso*), Gregory of Nazianzum, Gregory of Nyssa, Cosmas Indicopleustes (Χριστιανικὴ Τοπογραφία), and Moses Bar-Cepha (*Tractatus de Paradiso*). Those who doubted the identity of the two paradises were few, as Justin Martyr, the Gnostic Bardesanes, and Jerome. The Scriptures were not to blame for the identification, — for they clearly set forth the geographical character of the one, and the unearthly character of the other, — but the commentators themselves. Excuse for the latter is to be found in the laxness of the prevailing exegesis, in its ascetic character, in the ignorance of the times respecting geography, and in the influence of the classical mythology. In the poems of Ephræm (fourth century), which embody the speculations of Theophilus, Tertullian, and Basil, Paradise was generally conceived to have three divisions. The first begins at the edge of hell, around which flowed the ocean, and in a mountain which overtops all earthly mountains. The one river of Paradise flows from under the throne into the garden, divides itself into four streams, which, when they have reached the border of hell upon the lowest division, sink under hell, and, through underground passages, flow to the ocean and a part of the earth, where they reappear in three different localities, forming in Armenia the Euphrates and the Tigris, in Ethiopia the Nile (Gihon), and in the west of Europe the Danube (Pishon). Cosmas Indicopleustes (sixth century) represents the divisions as rising in trapezoid form, and understands by "Pishon" the Ganges. Moses Bar-Cepha (tenth century) puts Paradise this side of the ocean, but behind mountains which remain inaccessible to mortals;

giving as his reason for this change of position, that he could not conceive of another earth on the hither side of the ocean.

The synagogue teachers, influenced first by Josephus, and later by the great mediæval Jewish exegetes, in their commentaries upon Genesis and in some dictionaries, put Paradise in the very centre of the earth, somewhere in the shadowy East, far removed from the approach of mortals. The four streams were Euphrates, Tigris, Nile, and Danube. "Cush" was Ethiopia, "Havilah" was India. Paradise was the intermediate home of the blessed. Islam gave the name Paradise to four regions of the known earth, famed for their beauty: (1) On the eastern spurs of Hermon; (2) Around Bavan in Persia; (3) Samarkand in the Bucharest; (4) Basra on the Shatt el Arab. The true Paradise was a future possession, on the other side of death.

Cf. the elaborate article by WILHELM PRESSEL, in Herzog, 1st ed., vol. xx. pp. 332–376.

It is remarkable that the word "paradise" occurs but once in Christ's discourses, public or private. The explanation probably is, that it had become associated with sensuous ideas of mere material happiness. But in speaking to the penitent robber (Luke xxiii. 43) he uses the word, because it was the most intelligible expression for the salvation our Lord promised him. Paul only uses the word when speaking symbolically (2 Cor. xii. 4); so also John in the Revelation (ii. 7).

PARAQUAY, a republic of South America, situated between the Rivers Paraguay and Parana, between 27° 32′ and 22° 20′ south latitude, with a population of 293,844, according to the census of 1876. With the exception of a few immigrants, all the inhabitants belong to the Roman-Catholic Church, which has established an episcopal see at Asuncion, the capital of the republic. In the history of the country the Jesuit mission forms an interesting chapter. In 1586 the society sent its first missionaries to Paraguay. They founded stations among the Guarani Indians, learned their language, and began to teach them, not only Christianity, but also agriculture and the simplest branches of manufacturing industry. In spite of many difficulties, they finally succeeded; but they gradually assumed the complete government of their converts, secular as well as ecclesiastical; and, in order to protect their flocks from the various vices and temptations of European civilization, they excluded from the country, not only foreign immigrants, but also visitors. Under such circumstances, nobody could vouch for the truth of the charming tales which were circulated in Europe about the Paraguayan paradise established by the Jesuits; but it was apparent to all that there reigned peace and order in the establishments, and that the Fathers grew immensely rich. But in 1768 the Jesuits were expelled from Spanish America; and in an incredibly short time the whole fabric collapsed, leaving no other trace of itself but the decaying cathedrals and palaces, and a fatal talent for submissiveness in the character of the people. See MURATORI: *Christianesimo felice nelle missione nel Paraguay*, Venice, 1713; IBAÑEZ: *Regno da Soced.*, etc., Lisbon, 1770; DUGRATY: *La république de P.*, Brussels, 1864; MASTERMAN: *Seven Years in Paraguay*, London, 1869; WASHBURN: *History of Paraguay*, New York, 1871; GOTHEIN: *Der christlich-sociale Staat der Jesuiten in Paraguay*, Leipzig, 1883 (pp. 68).

PA'RAN (*place of caverns*), **Wilderness of,** bounded on the north by the Wilderness of Shur and the Land of Canaan, on the east by the Arabah and the Gulf of Akibah, on the south by a sand-belt which separates it from Sinai, on the west by the Wilderness of Etham. It is now called *Badiet et Tih* ("desert of the wandering"), the scene of the thirty-eight years' scattering of Israel between Egypt and Palestine. It is a high limestone plateau, crossed by low ranges of hills. Its few water-courses run only in the rainy season. The vegetation is scanty. The north-eastern portion of this plateau is the *Negeb* ("south country") of Scripture. The caravan-route to Egypt crossed Paran.

PARDEE, Richard Gay, Sunday-school worker; b. at Sharon, Conn., Oct. 12, 1811; d. in New-York City, Feb. 11, 1869. He was a Presbyterian layman, from 1853 to 1863 agent of the New-York Sunday-School Union, and all his life an enthusiastic and wise champion of the Sunday-school cause. He was the author of two widely used volumes, *The Sunday-School Worker*, and *The Sunday-School Index*.

PAREUS, David, b. at Frankenstein, Silesia, Dec. 30, 1548; d. at Heidelberg, June 15, 1622. He studied theology in the *Collegium Sapientiæ* in Heidelberg, and was in 1584 appointed teacher there, and in 1598 professor of theology. His so-called *Neustadter Bibel*, 1587, the text of Luther's translation, with notes of Pareus, involved him in a violent controversy with Agricola, Siegwart, and others; and his Commentary on the Epistle to the Romans, 1609, caused still more strife, and was publicly burnt in England, on the order of James I. He was, however, not a controversialist himself: on the contrary, besides his commentaries, *Summarische Erklärung der wahren Katholischen Lehr*, etc., his principal work is his *Irenicum sive de unione et synodo evangelicorum liber votivus*, 1614, which, however, was not well received by the orthodox Lutherans. A life of him and a complete list of his works are found in the unfinished edition of his works, by his son, Francfort, 1647. NEY.

PARIS, the capital of France, and, next to London, the most populous city of Europe, has for the past four or five centuries exerted an influence second to that of no other city in the world upon the destinies, civil and religious, of Christendom. In a sense in which it is true of no other capital, Paris has shaped and still shapes the prevalent sentiment of France, as it has again and again made and overturned its government. Under the name of Lutetia Parisiorum, a small town existed in the time of Julius Cæsar, on an island in the River Seine, about a hundred and ten miles from its mouth, which is still known as the Ile de la Cité. This town gradually extended to the banks on either side, until, by the time of the Crusades, it had come to be regarded as one of the largest and wealthiest of European cities. Two special causes may be mentioned as having contributed to its growth, — the choice of Paris by the kings of France for their customary abode, and the possession of the most famous educational

establishment of the middle ages. The University of Paris, under the patronage of the monarchs, and enjoying the services of such eminent teachers as Abelard and Peter Lombard, Gerson and Clemangis, was thronged with scholars from all parts of the West, who were divided, according to their origin, into the four "nations" of France, Picardy, Normandy, and England. In the fifteenth century they are said to have numbered not less than twenty-five thousand; and so important an element of the population did they constitute, that the entire southern part of Paris, commonly called, even to the present day, the "quartier Latin," was known as the "Université." The various disasters of pestilence, famine, and siege, that have befallen Paris, have not checked its steady growth. A hundred years or more ago the city had spread far beyond its former fortifications, of which traces remain only in the line of its razed bulwarks (boulevards), now turned into broad and stately avenues. While the increase of the population of France has of recent years been alarmingly slow, Paris has advanced from 1,525,942 in 1856, to 1,696,141 in 1861, 1,852,000 in 1872 (despite the great loss of life during the siege by the Germans and the conflict of the Commune), and 1,988,806 in 1876. Of this immense population the most careful estimates allow 75,000 at the utmost for the adherents of Protestant churches (i.e., 35,000 Reformed, 30,000 Lutherans, and 10,000 belonging to other branches of the Protestant stock), and 32,000 to 35,000 for the Jews, chiefly natives of Alsace and Lorraine. With the exception of this small minority, all the rest of the Parisians are claimed by the Roman-Catholic Church, although no insignificant part is composed of more or less avowed free-thinkers or atheists.

The Roman-Catholic Church in the city of Paris is, perhaps, as thoroughly organized as in any other city of the world. The archbishop is assisted by a coadjutor and six vicars-general. The chapter of the cathedral church of Notre Dame consists of 98 canons, resident, titular, or honorary. The city and its suburbs are divided into three arch-diaconates. The archdeacon of Notre Dame has under him 50 curates, and 355 vicars; the archdeacon of Ste Geneviève, 20 curates and 144 vicars; and the archdeacon of St. Denis, 74 curates and 81 vicars: total, 144 curates, and 580 vicars. These figures do not include the clergymen constituting the Roman-Catholic faculty of the Sorbonne (seven professors and one adjunct professor), nor those engaged in the Seminary of St. Sulpice and in the University or Roman-Catholic Institute of Paris, in the Rue de Vaugirard, etc. There are sixty-three Roman-Catholic chaplains attached to the public prisons, hospitals, and other benevolent institutions. Their gradual removal is, however, believed to be only a question of a few years. The number of schools supported by the Catholic Church, both for primary and for secondary education, has heretofore been large; but the hostile attitude of the government in respect to clerical instruction, as well as the greatly increased efficiency of the government itself in the matter of the training of the young, tends inevitably to the rapid diminution of the number of establishments under ecclesiastical control. In 1870 the annual appropriation made by the city for education was only about $1,200,000. In the first ten years of the present republic it has risen to three times that sum. Before the decree of June 19, 1880, ordering the dissolution of all unauthorized congregations (or societies of friars and nuns) to take effect Nov. 5, 1880, there were 10 authorized and 24 unauthorized congregations of men. There were also 88 congregations of women, of which 40 were more especially devoted to teaching, or the care of orphans. A large number of orphan-asylums, hospitals, houses of correction, and charitable and missionary associations, are intimately connected with the Roman-Catholic Church, being sustained in great part by endowments, or by the voluntary contributions of adherents of that church.

The Protestants of Paris belong mostly either to the Reformed Church or to the Lutheran (Confession d'Augsbourg).

The Reformed Church of Paris dates from the year 1555, when the handful of persecuted "Lutherans," or "Christaudins" as they were for the moment styled (the name "Huguenot" was not known throughout Northern France until five years later), first attempted an ecclesiastical organization. The great development of this church did not take place until after the Edict of Nantes secured to the Huguenots a good measure of religious liberty. (See HUGUENOTS.) Even then, however, the Protestants of Paris were not permitted to worship within the walls, or in the immediate suburbs, but were compelled to resort, at great inconvenience and with no little personal exposure and peril, to the village of Ablon. (See ABLON.) Subsequently the king was induced to grant a more accessible spot, the village of Charenton. Here a "temple," or Protestant church, was erected, which was so large, and skilfully planned, that with its galleries it was said to be able to seat not less than fourteen thousand worshippers. This remarkable building was destroyed, and all open profession of Protestantism was suppressed, at the time of the Revocation of the Edict of Nantes (1685). When Protestantism was, after the lapse of over one hundred years, re-organized, and made a state religion by Bonaparte as first consul, by the law of the eighteenth Germinal, year x (1802), the adherents of that religion in Paris (of the Reformed faith) were constituted a single consistorial church. The number of pastors (from two in 1808) and of places of worship has gradually increased during the past three-quarters of a century; but no division of the church was made until 1882. For thirty years the evangelical party in the church had commanded the majority of the votes in the election for members of the consistory, and had secured the church an orthodox ministry. At length the "Liberal" party prevailed upon the government, without consulting the wishes of the people, to dismember the church. By a decree signed by President Grévy, March 25, 1882, the consistorial church of Paris was split up into eight parishes. In consequence of this arrangement, the Liberals, in the election of May 14, 1882, secured the control of one of the parishes,—the important parish of the Oratoire; and they have since then succeeded in introducing a single minister of their sentiments into the con-

sistory. There are (1883) 17 pastors and 10 assistant pastors, chaplains, etc., and 18 churches, besides other places of worship. Several of the church edifices, and among them the Oratoire, were formerly Roman-Catholic churches. Provision is made for the care of the poor by the appointment of 120 deacons, by whom the sum of about $20,000 is annually distributed to the needy. The number of electors entitled to vote for members of the consistory of Paris is 3,500. Of these 2,144 exercised their privilege in the election of May 14, 1882, in which the orthodox or evangelical party had a majority of 620 in all the parishes.

The "Confession d'Augsbourg" (Lutheran Church) is composed of Protestants of German origin, descendants, for the most part, of families belonging to Alsace and Lorraine. There are (1883) 21 pastors and assistants, including clergymen officiating in the German, Swedish, and Danish languages, and 16 churches and other places of worship. The number of electors is estimated at 1,300.

Belonging to the union of the free churches, there are five churches and chapels and seven ministers. The well-known Chapelle Taitbout is the principal place of worship. The Methodist Church has six places of worship, and five ministers preaching in French, besides two preaching in English. The Baptist Church has two places of worship, and four ministers.

The government supports at Paris a theological seminary lately established, in part, to take the place of the theological school for the training of young men for the ministry of the Lutheran Church, formerly, and until the session of Alsace to Germany, maintained by the State at Strassburg. The new seminary (Faculté de théologie protestante de Paris) is, however, intended to meet the wants of the Reformed as well as of the Lutheran Church. Of the ten professors and teachers, two teach respectively the Lutheran and the Reformed dogmatic theology.

It is not practicable here to enumerate the various missionary, educational, and benevolent institutions under Protestant control. Reference may, however, be made to the important work done by the Société de l'histoire du Protestantisme français in throwing fresh light upon the history of the Huguenots, by means of its monthly bulletin and other publications. The remarkable mission to the working-men of Paris, begun under the auspices of Rev. R. W. M'All, is treated in a separate article. (See M'All Mission.)

Lit. — J. A. Dulaure: *Histoire physique, civile et morale de Paris*, 10 vols., with atlas, Paris, 1823, 1824; *Bulletin de la Société de l'histoire du Protestantisme français*, vols. iii., iv., and v. (arts. upon the "temple" and "worship" at Charenton); *Almanach des Réformés et Protestans pour 1808, contenant* "Le Code protestant," Paris, 1808; F. Lichtenberger: art. "Paris," in his *Encyclopédie des Sciences Religieuses*, vol. x., Paris, 1881; Decoppet: *Paris protestant*, 1876; Frank Puaux: *Agenda protestant pour l'année 1883*, Paris, 1883.

HENRY M. BAIRD.

PARIS, François de, b. in Paris, June 3, 1690; d. there May 1, 1727. He studied theology, and was ordained deacon, but retired, and led, in a house of one of the suburbs of Paris, a life of seclusion and austere asceticism. He wrote some commentaries, and was a zealous opponent to the bull *Unigenitus*, but he is chiefly of interest to church history on account of his connection with Jansenism and the miracles which were said to take place at his tomb in the Cemetery of St. Médard. See his life, written by Barbeau de la Bruyère, by Barthélemi Doyen, and by Boyer, in 1731; also P. F. Matthieu: *Histoire des Miracles et de Convulsionnaires de Saint Médard*, and the art. Jansenism.

PARIS, Matthew. See Matthew of Paris.

PARISH (*parochia*, παροικία), the Christian congregation so far as it is represented by a territorial circumscription, the circuit of ground committed to the spiritual care of one priest, or parson, or minister. The first Christian congregations were formed in the cities, and such a city congregation was originally called a παροικια. In the Eastern Church the name was retained for a long time, even though the παροικια gradually developed, both externally and internally, so as to become what we now call an episcopal diocese (διοίκησις). The bishop arose above the presbyters, and became the head of the college of presbyters. Congregations were formed in the country by missionaries, and superintended, first by their founders, then by appointed presbyters, but in both cases under the authority of the city bishop. Only in his church complete divine service was celebrated. He consecrated the elements of the Lord's Supper, and sent them to the country churches. Even in the third century, when complete service was generally celebrated also in the dependent churches, the bishop still reserved the administration of baptism to himself. But in the Eastern Church the διοικησις still continued to be called παροικια.

The distinction between *parochia* and *diœcesis* was first made in the Western Church by degrees, as it developed its great missionary activity. The dioceses were so large, that a district subdivision of them became necessary for administrative purposes. Churches were built in which complete service was celebrated every Sunday, and in which baptism, burial, etc., were duly performed by the appointed presbyter. These first subdivisions, however, *tituli majores*, *ecclesiæ baptimales*, were not yet the present parishes: they were still much larger, and corresponded, in many cases, to the present superintendencies in certain Protestant countries. But by degrees, as the population grew denser, a new subdivision became necessary. Oratories and chapels were built in the castles, in the monasteries, or near by; and when, in course of time, these new subdivisions, the *tituli minores*, became definitely established, with well-defined boundaries and fully organized administrations, the present parish system may be said to have fairly entered into existence, though of course, it was, and still is, subject to many modifications.

At what time the development was definitely completed cannot be stated; it took place at various times in the various countries. The city of Rome had forty fully organized parish churches before the end of the third century. Parish organization is spoken of in France in the beginning of the fifth century. In England the first legislation on the subject is found in the laws of

Edgar, about 970. Before the Reformation, however, the connection between the bishop of the diocese and the priest of the parish continued very close. The *plenitudo potestatis ecclesiasticæ* was vested solely in the bishop, and the priest was nothing but his representative. After the Reformation, the connection became, in the Protestant countries, much laxer, and in many particular points the State assumed the power of the bishop; and, in more recent times also, the connection between the State and the parish has loosened, the whole idea of a parish system, as a system of territorial circumscriptions, gradually giving way to the idea of free congregations. In the United States the Roman-Catholic and the Protestant-Episcopal churches have retained the parish system, though in a modified form, on account of the complete separation between State and Church.

PARITY, a technical term first occurring in the instrument of the peace of Westphalia, 1648, denotes equality between various religious denominations in their relation to the State. Before the Reformation, the European States recognized only one religion within their respective dominions; but by the peace of Augsburg, 1555, the old legislation of the German Empire was cancelled, and parity was established between Roman Catholics and Protestants. It must be noticed, however, that the parity thus established concerned only the empire, not the particular states of which it was made up. In each single state the territorial system, with its *cujus regio ejus religio*, prevailed, and it was only when the states met to decide upon the affairs of the empire, that Protestants and Roman Catholics had equal rights. In the separate states of the German Empire, parity was not introduced until the beginning of the present century. Prussia took the lead by the religious edict of July 9, 1788; and, later on, the great changes which took place in the boundaries of the German States during the Napoleonic wars induced them to follow her example. See TOLERATION. MEJER.

PARKER, Matthew, the second Protestant archbishop of Canterbury; b. in Norwich, Aug. 6, 1504; d. at Lambeth, May 17, 1575. Entering Corpus Christi College, Cambridge, in 1522, he was made fellow in 1527, and during the succeeding five years devoted himself to the diligent study of the Church Fathers. His scholarship is attested by Wolsey's fruitless effort to secure his services for his new college at Oxford. In 1533 he publicly espoused the cause of the Reformation in a sermon preached before the university. He became quite famous as a preacher, and Anne Boleyn appointed him her chaplain. The king nominated him to the mastership of Stoke-Clare College, near Cambridge, and in 1544 to the same office at Corpus Christi. In 1545 he was chosen vice-chancellor. Parker distinguished himself at the university, and was an earnest student and admirable administrator. It would have been well for him if he had remained at the university, for he had not the administrative talents for a larger sphere. He did not hesitate to meet an opponent with the pen, but he was by nature too timid and cautious to meet him face to face. Under Edward he remained in the background, and rose no higher than the deanery of Lincoln. Under Mary he lost every thing but his life. Soon after her accession, Elizabeth appointed him Archbishop of Canterbury, Reginald Pole having died just before. He no doubt commended himself to the politic queen by the middle position he occupied between the two extreme parties in the church, and by the relation he had sustained to her mother, Anne Boleyn. The consecration took place Dec. 17, 1559. The difficult work lay before him of building up the Anglican Church at a time of ecclesiastical confusion, and under a queen whose religious purpose at least seemed to be fickle. Without himself being a Puritan, he sought to modify the severity of the measures passed by Parliament, Jan. 1, 1565, against all who refused to take the oath of supremacy. But at the queen's command he became more rigorous, and carried out the *Advertisements* which prescribed the rules (concerning dress, etc.) which the clergy were to obey in order to secure a license to preach. The Church of England honors his memory for his having enforced the Act of Uniformity. The Puritans blame him for forcing the division in the church.

Whatever may be the opinion about Parker's services to the church, there can be but one opinion about his services to letters. He was more prominent than any other single individual in arousing in England an interest in the records of antiquity, founded the Antiquarian Society, and was the instrument of rescuing a multitude of manuscripts from the ruins of the monastic establishments. The rich treasures of Corpus Christi and other colleges at Oxford are largely due to his assiduity. He was particularly interested in the antiquities of England, and had published the Chronicles of Matthew Paris, Thomas Walsingham, etc. It was with his co-operation that Ackworth wrote the *De Antiq. Britan. Eccles.*, 1572. His private virtues seem to have been many. He gave much away in charity to the poor, founded hospitals, endowed colleges, etc. His body lies buried in Lambeth. [Elizabeth, on one occasion, showed her resentment against Parker for his refusal to introduce the crucifix and celibacy, by an insult to his wife, which was characteristic of her temper. When Mrs. Parker advanced, at an entertainment at Lambeth, to take leave of the queen, Elizabeth said, "'Madam' I may not call you, and 'mistress' I am loath to call you: however, I thank you for your good cheer." "Madam" was the title by which married ladies, and "mistress" the one by which unmarried ladies, were addressed.]

See *Lives* of Parker by STRYPE and JOSSELYN, and HOOK: *Lives of the Archbishops of Canterbury*, vol. ix. C. SCHOELL.

PARKER, Samuel, Bishop of Oxford; b. at Northampton, September, 1640; d. at Oxford, May 20, 1687. He was graduated B.A. from Oxford, 1659; became F.R.S., 1665; published *Tentamina physico-theologica de Deo*, which pleased Archbishop Sheldon so much that he made him one of his chaplains, 1667, and in 1670 archdeacon of Canterbury. In 1672 Parker became prebendary of Canterbury, and in 1686 bishop of Oxford. He was a vigorous, if not formidable, defender of episcopacy, and was more than suspected of Romanism. See lists of his works in ALLIBONE and DARLING.

PARKER, Theodore, the son of John and Hannah (Stearns) Parker; b. at Lexington, Mass., Aug. 24, 1810; d. at Florence, Italy, May 10, 1860. His father — a farmer and wheelwright — and his mother were intelligent, highly respectable, and thoroughly conscientious. They had a large family, and but slender means of subsistence, so that they could do little for their children, except by their example and influence. Their distinguished son seems to have inherited largely from both his parents, — from his father, an inflexibility little short of sternness; from his mother, an emotional nature susceptible of great stress and tenderness of feeling. Theodore had in his boyhood little formal instruction other than that of the district-school, and that only in the winter after he was old enough to assist his father in the labor of the farm and the workshop; but by his greediness for knowledge, and his eager receptivity of whatever came within his reach, he attracted the special notice, interest, and aid of several of his teachers. At the age of seventeen he became a teacher, at first in a district-school, and continued to serve in that profession, in schools public and private, till 1834. Meanwhile he prepared himself for Harvard College, passed the examinations for admission in 1830, and subsequently pursued, or rather exceeded, — at least in the classical department, — the regular college course; so that, but for a required year of residence, he might have taken his bachelor's degree with his class. In the spring of 1834 he entered the Divinity School of Harvard University, having prepared himself to join the class that had entered the previous autumn. He had already studied the Hebrew language with a Jewish teacher then of high reputation, and had acquired sufficient proficiency in it to undertake the instruction of a class of under-graduates, and, during a long absence of the professor, to fill his place in the Divinity School. His capacity of continuous and various literary labor during his life at Cambridge, and, indeed, until the final failure of his health, can have been seldom equalled, perhaps never exceeded. At all times his reading of books demanding the closest attention was, perhaps, too rapid for accurate remembrance and citation; but the mass of his acquisitions and his facility in their use, in classical learning, history, philosophy, and theology, were almost unprecedented.

He graduated at the Divinity School in 1836. His sermons during his novitiate had been severely criticised by the professor of homiletics as dry and scholastic; but he no sooner appeared as a preacher before a larger public than he was heard with eager interest, and was regarded as a man of marked ability and promise. After several months of highly acceptable service in various churches, some of which sought to retain him permanently, he received and accepted an invitation to the pastorate of a church in West Roxbury, now a part of Boston. It was a small rural congregation, consisting in part of the families of intelligent and prosperous farmers, in part of persons whose social affinities were chiefly with the neighboring city. It is difficult to determine the period when he began to diverge from the then prevailing type of Unitarianism which was his by birthright, education, early choice, and, for a time, sincere and devout loyalty. His private papers, obviously not meant for any eye but his own, yet unsparingly used by his biographers, indicate the progress of serious, anxious, and often painful inquiry, and at the same time a pervading and profound sense of religious obligation, and a deeply devotional spirit; so that, however little quarter may be given to his theology, it is impossible to doubt his integrity and honesty of aim and purpose. Early in his ministry, it became known that he was latitudinarian in his opinions and in the expression of them; and the more conservative of the Unitarian clergy, while not formally dissolving fellowship with him, were no longer ready to admit him into their pulpits. He, meanwhile, became intimate with George Ripley, Alcott, and other leaders of what was then called the "transcendental school;" and though his was a mind adapted to make, rather than to receive, strong impressions, this association undoubtedly broadened for him the field of speculation, and stimulated him on the career of free thought by the consciousness of sympathy. He cannot be said to have belonged to their school, though his philosophy was certainly transcendental in contradistinction to the sensualism of Locke and his adherents. On the most fundamental of all religious truths — the personality of God, with the correlative truth, the reality of the communion of the human spirit with him in prayer — he seems never to have entertained a doubt; while in this entire region of thought they were utterly befogged and adrift, though some of them ultimately came out into clearer light, and upon solid ground.

Parker's first open and fully avowed dissent from prevailing religious beliefs was in 1841, in a sermon preached at the ordination of Rev. Charles Chauncy Shackford, at South Boston. The subject was *The Transient and Permanent in Christianity;* the text, "Heaven and earth shall pass away; but my words shall not pass away." In this sermon, while maintaining the identity of Christ's teachings with the absolute and eternal religion, and presenting his character as the else unapproached ideal of human perfection, he put the brand of exaggeration, myth, or fable, on all that is supernatural in the Gospel narrative, the full authenticity of which was by implication denied. The alarm-note was thus struck for vehement controversy. Not only dissent, but strong dissiliency was almost unanimously expressed by the Unitarian clergy. This feeling was intensified by several lectures delivered in Boston during the ensuing autumn, and afterward published, in which Parker expounded more at large, illustrated, and defended the views, which, at the first statement, had awakened such surprise and consternation. There remained very few of his clerical brethren who were willing to exchange pulpits with him; and those few did so at the imminent risk, and in some instances with the loss, of their professional standing. It is believed that no then settled minister avowed agreement in opinion with him, though some were disposed to regard his ground as within the legitimate limits of Christian speculation. The Boston Association of Ministers, to which he belonged, took prompt action of dissent and disapproval, and, without a formal vote of dismissal,

held a position which led to his virtual withdrawal from their body. But among the laity he had a strong following. In 1845 he was urged by many friends to commence a regular religious service in Boston, and early in the following year he became the minister of a congregation which assumed the name of the Twenty-eighth Congregational Society. The permanent members of this society were not numerous; but they were, for the most part, of superior intelligence and culture, and of deservedly high social position, — some of them in full sympathy with him in opinion; some, who did not agree with him, won by his simplicity, frankness, earnestness, and fervor; some, attracted by his firmness in the advocacy of the great philanthropic enterprises then under popular odium; yet others, dissatisfied with the previously existing churches, and, from weariness of the old, inclined to make experiment of the new. His audiences from the first were large. The smaller hall rented at the beginning for the Sunday service was soon found inadequate; and the Music Hall, to which the society early emigrated, with at least three thousand sittings, was always well filled, often crowded. His parishioners organized under his direction various local and general charities which were liberally sustained, while he busied himself equally in diligent parochial work, in the instruction of classes of his stated hearers, in the advocacy by voice and pen of the antislavery and temperance reforms, and in meeting the constant applications for counsel and aid which multiply upon a city minister in proportion to his willingness to bear the burden. At the same time he carried through the press several volumes, and not a few sermons, lectures, and addresses. In fine, but for the evidence remaining in contemporary records, reports, and documents, the amount of labor crowded into the few years of his Boston pastorate would transcend belief.

But he was undoubtedly becoming a victim to overwork. Though in appearance robust and hardy, he had inherited from his mother a tendency to pulmonary disease; and, during his student life, he must have enfeebled his constitution, though unconsciously, by insufficient food and clothing, by scanting the hours of sleep, and by the utter neglect of exercise and recreation. As early as 1850 there are entries in his journal that indicate declining health, though his own is almost the only record of it for the seven following years. In 1857 the exposure and fatigue of a lecturing tour in the interior of New York resulted in an illness of several months' duration. After a brief but intensely busy period of convalescence, he was seized in 1859 with a severe hemorrhage from the lungs. It was then found that tubercular disease was far advanced; and immediate arrangements were made for sending him, first to the West Indies, then to Europe. Change of scene and a genial climate may have retarded the progress of the fatal malady, but there were at no time any hopeful symptoms; and, after several weeks of extreme debility, he died in Florence on the 10th of May, 1860.

If Parker's theology be defined as anti-supernaturalism, the definition needs to be still further limited. There is a school of physico-theology, which, without denying the being of God, makes him the mere figure-head of a self-developing, automatic Nature. With this school Parker had no sympathy. His faith in the universal and discretionary providence of God, in his nearness to the individual soul, in the influence of his Spirit and man's need of that influence, and in the reality of prayer and of the answer to prayer, corresponded in all respects with the literal and commonly received interpretation of the Christian Scriptures. His private papers abound in devotional thought, which often, especially at marked epochs, as on a birthday, or the close of a year, takes the form of direct address to the Supreme Being in thanksgiving and petition. The Divine Providence, in his theory, assigns to every man his place, his endowments, his life-work: to some, pre-eminence; to others, subordinate offices. Jesus Christ was, like all others, a providential man, but unlike, because transcending, all others in the perfectness of the divine image borne in various degrees of resemblance by all God's children. Jesus he characterizes "as the highest representation of God we know;" and thus as holding in the divine will and purpose a unique and unapproached position as a teacher of eternal truth, and "as the noblest example of morality and religion." He regards the divine inspiration as the source of all in man that is not "of the earth, earthy;" of all in philosophy, art, and literature, that can enrich and ennoble the spiritual nature; of all high aspiration, virtuous aim, and worthy endeavor; and of whatever of the true and the good there may have been in the ethnic religions. Inspiration in any given instance is a question, not of fact, but of degree. It is not the communication of truth, but the quickening and energizing of those perceptive and apprehensive powers by which truth is discerned and appropriated. There is no express revelation, nor is there need of any. There is absolute truth, in God, in nature, in the soul of man, which is perceived intuitively, and can be verified by intuition alone. Jesus Christ had a fuller, clearer, more profound intuition of absolute truth, than any other human being, inasmuch as his pre-eminent godlikeness clarified and intensified his spiritual vision. His teachings, therefore, are of inestimable worth; and on all the essentials of religion and morality they are their own sufficient proof to the recipient soul. But they have, and from their very nature could have, no other verification. Objective truth can be proved only by becoming subjective, and thus forming a part of the believer's consciousness. But, while Christ's moral perfection made him incapable of false intuitions, on matters outside of the range of spiritual consciousness he was liable to error. His predictions were mere conjectures. He had false notions as to the authority of the Hebrew Scriptures. He believed in a personal devil and in demoniacal possession. Nor was he entirely free from distinctively Hebrew prejudices.

Parker did not account miracles as impossible; but he regarded them as irrelevant and worthless as credentials of religious truth, as therefore improbable, and as resting on insufficient evidence. Nothing was more natural than that reverence for a teacher of superior sanctity and of commanding influence should surround his common

life, and especially his deeds of mercy, with a supernatural halo; that such narratives should grow by tradition; and that biographies written in a succeeding generation should in perfect good faith blend myth with fact. In this respect Judaism and Christianity belong to the same category with other religions that have had their origin within the period covered by history.

The Hebrews were, according to Parker, endowed with a special religious genius, or aptitude; and their sacred writings have a superior religious and ethical value, though by no means free from gross anthropomorphism, false representations of the Divine character, and instances in which the Divine approval is ascribed to deeds, persons, and maxims, that merit disapproval and condemnation. With these qualifications, the Old Testament is, in large part, a veracious record of the development of the religious sentiment, under the most favorable auspices, in a people destined to hold the foremost place in the religious history of mankind. The Gospels are honest transcripts of such traditions with reference to the life and teaching of Christ, as were current in the Christian Church at the several dates of their authorship; and when allowance is made for exaggerations on the side of the marvellous, and for misconceptions incident to the limited intelligence of the writers, they may be regarded as furnishing an authentic biography of the Founder of our religion.

Parker's principal publications were, *Discourse of Matters pertaining to Religion*, 1842; *Critical and Miscellaneous Writings*, 1843; *Ten Sermons of Religion*, 1853; *Sermons on Theism, Atheism, and the Popular Theology*, 1853; and four volumes of *Speeches, Addresses, and Occasional Sermons*, 1852 and 1855. To these must be added a very large number of articles, sermons, and lectures. A collective edition of his works, in twelve volumes octavo, was published in London in 1863–65. Among his earlier literary works should be named a translation of De Wette's *Critical and Historical Introduction to the Canonical Scriptures of the Old Testament*, with annotations by the translator. This appeared in 1843. His *Prayers* were posthumously published, Boston, 1861, new ed., 1882. His *Life* has been written by Weiss, Boston, 1864, 2 vols., and by Frothingham, New York, 1874. A. P. PEABODY.

PARKHURST, John, Church-of-England lexicographer; b. at Catesby, Northamptonshire, June, 1728; d. at Epsom, Surrey, March 21, 1797. He was graduated B.A. at Cambridge, 1748; entered into orders, but soon thereafter retired to his estate at Epsom, and devoted himself to biblical studies. He is remembered for his *Hebrew and English Lexicon, without Points, with a Hebrew and Chaldee Grammar, without Points*, London, 1762 (three editions in the author's lifetime, and five since; the prefaced Hebrew and Chaldee grammar was subsequently separately reprinted by James Prosser, London, 1840), and *Greek and English Lexicon to the New Testament, to which is prefixed a Plain and Easy Greek Grammar*, 1769, last edition by Rose and Major, 1851. These works are now superseded, but they have done long and excellent service.

PARNELL, Thomas, D.D., b. at Dublin, 1679; d. at Chester, July, 1718 (or 1717); was educated at Trinity College, Dublin; ordained, 1700; archdeacon of Clogher, 1705; prebendary of Dublin, 1713; and vicar of Finglass, 1716. He frequently visited London, and was intimate with Pope and Swift. Pope published in 1722 his *Poems*, to later editions of which was prefixed a sketch of his life by Goldsmith. Another volume appeared, 1758: its contents were chiefly on sacred themes. Their authenticity has been doubted, it would seem without reason. Campbell found "a charm in the correct and equable sweetness of Parnell;" and Goldsmith considered him "the last of that great school that had modelled itself upon the ancients." To the devout reader the later book ascribed to him is the more interesting of the two. F. M. BIRD.

PARSEEISM was, under the Achemenides and the Sassanides, the ruling religion of Persia, but is now professed only by a few congregations, the so-called Parsees living in and around the Persian city of Yasd and in the western portion of India. To India the Parsees emigrated in the middle of the seventh century after Christ, in order to escape the persecutions of the Moslem caliphs; but very little is known of their settlement and later vicissitudes there. In 1852 they numbered 50,000 souls; of whom 20,184 lived in Bombay, 10,507 in Surate, and the rest scattered around in the districts of Barotsh, Balsar, Nausari, and Ahmedabad. In 1879 they numbered 8,499 in Persia.

The origin of Parseeism dates back to prehistoric times. Its fundamental ideas must have been formed at a time when the Hindus and the Persians still lived together as one people; that is, at a time when the Vedas were not yet produced, at least fifteen hundred years before Christ. The contrast between light and darkness, the most prominent characteristic of Parseeism, must have been developed by both peoples in common, as also the first outlines of certain deities which afterwards, after the separation, assumed differently specialized features, — Andra among the Persians, Indra among the Hindus, Mithra and Mitra, Nâsatyan and Nâonghaithya, and others. But it was only the very beginning of a religion and a civilization which was thus made. The two peoples separated, at what time and for what reason, we know not. And among the Persians the contrast between light and darkness was gradually raised to a moral contrast between good and bad, and developed into an elaborate dualism. Ormuzd, in the older idiom Ahura-Mazda, is the cause of every thing good, and dwells in the perfect light: Ahriman, or Angra-Mainyas, is the cause of all evil, and dwells in the densest darkness. The inscriptions of Darius mention the good principle, under the name of Aura, or Auramazda: the evil principle they do not mention, but it may be that the omission is accidental. Plato and Aristotle knew both the principles, as well as several of the subordinate spirits ranging under each principle.

On the relation between those two fundamental principles, Ormuzd and Ahriman, depends the whole visible world, its origin, the course of its history, and its end. The cosmology of the Parsees is somewhat differently held by the different sects. An elaborate representation of it is found only in writings from a later period. We give

below the most common, and probably, also, the oldest, version of it which was known to Plutarch, at least in all its principal features.

From the very beginning, Ormuzd and Ahriman were in decided opposition to each other. The one dwelt in perfect light, the other in complete darkness; but between them was an interval of empty space. Somehow, however, Ahriman discovered the existence of Ormuzd; and, full of wrath, he rushed against him to destroy him. By virtue of his omniscience, Ormuzd was aware of the existence and movements of Ahriman; and he also knew that the contest with him would present formidable difficulties. The victory was, indeed, very doubtful; as the two principles were of equal strength, and each of them perfect in its own way. But while it is in the character of Ormuzd to think first, and then to act, it is in the character of Ahriman to act first, and then to think. Ormuzd, after taking a survey of his means of contest, saw that he could secure victory by protracting the contest. He then began creating spirits, or beings suitable for his purpose; and Ahriman immediately took up imitating him. Three thousand years thus passed away. Then Ormuzd persuaded Ahriman to make a truce with him for nine thousand years; but hardly had the contract been concluded, before Ahriman understood its true bearing, and, seized with despair, he rushed down into the depths of darkness, and there he remained for three thousand years, dumb and idle. During this whole period Ormuzd continued creating; first the heaven, then the water, finally the earth with the trees, the cattle, and the human race. He was aided by the spirits he had first created (Bahman, the protector of all living beings; Ardibihisht, the spirit of fire; Sharévar, the spirit of the metals; Spendarmat, the spirit of the earth; Chordâd and Amerdâd, the spirits of the waters and the trees), while the corresponding spirits created by Ahriman (Acoman, Andar, Saval, Nâoghaithya, Taritsh, and Zaritsh) were doing their utmost to disturb him. But Ahriman had no truly creative power. He could produce only the negations of Ormuzd's works. Thus when Ormuzd created the stars, four hundred and eighty-six thousand in number, and arranged them like an army to defend heaven (Tistar in the east, Satvéç in the west, Vanant in the south, Haptoirang in the north, and Mes-gâh in the middle), Ahriman created evil stars to counteract them, and placed Tîr against Tistar, Ormudzd (Jupiter) against Vanant, Anâhid against Satvéç, Behram (Mars) against Haptoirang, and Kevan (Saturn) against Mes-gâh. When the earth was done, it was lowered from heaven, and suspended as a kind of outpost in the empty space between the realms of Ormuzd and Ahriman. Meanwhile the latter awakened from his stupor, and saw with amazement what had happened, but determined to risk the last before succumbing. He bored a hole through the earth, and appeared on its surface. Urstier and Gayomard, the first two human beings created, could not withstand him, but were utterly destroyed. Ormuzd then created Meshia and Meshiane; but they, too, fell a prey to the temptations of Ahriman; and hunger, sleep, old age, sickness, and death were the result of their fall. Thus the earth became the true arena on which takes place the great contest between Ormuzd and Ahriman; but, however fearful this contest may be, there can be no question, that when the nine thousand years of the truce have run out, and the great battle begins, the power of Ormuzd will have increased so much that he will easily overthrow Ahriman.

For twelve thousand years the world shall last. Of this period the first quarter is taken up with the creation; the second reaches from the completion of the creation to the appearance of Ahriman on the earth; and the third, from that moment to the birth of the great prophet of Parseeism, Zarathustra, or Zoroaster. This third quarter is the heroic or mythical age of Parseeism. Serpents, dragons, and evil kings — Dahak, Zohak, Afrasiab, and others — are poured down upon the earth by Ahriman; and Ormuzd is hardly able to counteract the effect by the creation of great heroes, such as Jenjib, Feridan, Caicobad, and others. To send his great prophet he dares not: the power of Ahriman is still too great. Not until the opening of the third quarter Zoroaster can be born. Ahriman knew of the event, and understood its importance. By the aid of the evil spirits he first tried to prevent the birth of Zoroaster; and, having failed in that, he endeavored to destroy him. In his thirtieth year he was summoned before Ormuzd, and received from him the necessary instructions and commandments. He then presented himself before the king, Vishtâspa; and, by the miracles he wrought, he succeeded in gaining the king and his court over to the new doctrine. The accounts, however, of Zoroaster, are wholly legendary, and give not the smallest evidence with respect to time and place. Persian theologians simply tell us that Zoroaster was born three thousand years before the occurrence of the last judgment; and when foreign historians place him five thousand years before the Trojan War, or six hundred years before Xerxes, they have as little historical evidence to offer. Vishtâspa has by some been identified with Hystaspes, the father of Darius; but the supposition is very little probable. The immediate result, however, of the appearance of Zoroaster is described as being very great; for the divine word which he brings along with him is a weapon which has the same effect on the supernatural adherents of Ahriman, the Dévs, as natural weapons have on natural bodies. After the appearance of Zoroaster, the Dévs are unable to assume an earthly body: they can act only invisibly. There are now, also, other ways in which Ormuzd can fight against Ahriman. Every thousandth year he shall send a new prophet, — Oshedar, Oshedar-mâh, and Sosiosh; and though mankind may still have many sore trials to go through, there can be no doubt that in the last moment, when the mountains sink, the ocean roars with streams of molten metals, and the whole earth is on fire, Ahriman will be utterly overthrown, and Ormuzd will gather the whole human race into the eternal light where he dwells.

The practical bearing of this theoretical construction is clear and decisive. Living on the earth, where the great contest takes place between Ormuzd and Ahriman, man is not allowed to remain neutral. He must make his choice. If

he chooses Ormuzd, it is not impossible that he may become very unhappy in life, for Ahriman's power on earth is very great; and for the very same reason he may become very happy in life, though he chooses Ahriman. But the end of life is not the end of him. Three days after his death, judgment will be passed on his life on earth. His good and evil deeds will be weighed in the balance. If there is an overweight of good, he will pass directly across the bridge Jinvad into Paradise; but, if there is an overweight of evil, the bridge will prove so narrow and steep, that he will become dizzy, and tumble down into the depths of darkness, where Ahriman and the Dévs will receive him with laughter and scorn, and torture him until the day of the final judgment comes.

In his choice, however, the Parsee is not left without the necessary guidance. His sacred book, Avesta, contains the commandments of Ormuzd, by obedience to which he will soon find himself on the right path. First, he must believe in Ormuzd; and he must prove his belief, not only by his words, but also by his thoughts and actions, avoiding all arrogance and envy, all lying and slander, all unchastity, magic, and vice of any kind. Next, he must show his reverence for the Amshaspands by protecting those creations in which they live,—Bahman, by keeping sacred all clean living beings; Ardibihisht, by maintaining the fire; Sharévar, by preserving the metals pure; Chordâd and Amerdâd, by taking care of the trees and the waters. Nor must he neglect the still more subordinate spirits, but aid them in their working by his own doing. To gather a fortune by useful activity, to raise cattle, to make waste land fertile, to destroy serpents and weeds, and other vicious animals and plants, are meritorious works, which contribute to the extension of the realm of Ormuzd. But more especially he must always keep himself clean. Of all uncleanliness, contamination by a corpse is the worst. As soon as the soul has left the body, evil spirits take possession of it; and any one who comes in contact with a corpse must undergo a purification, generally consisting simply in ablutions, but sometimes requiring ceremonies which cannot be properly performed without the assistance of a priest. It is, however, not enough to keep the body clean: also the soul must be preserved pure. Evil thoughts and passions are, indeed, nothing more or less than Drujas, a sort of evil spirits, less powerful than the seven Dévs, which Ahriman has succeeded in introducing in the human soul. The way by which they enter is always some evil action; and the only means by which they may be expelled are free and open confession to a priest of the sin committed, and proper fulfilment of the penance he enjoins, which often consists in killing a certain number of vicious animals, but often, also, in saying a certain number of prayers. The Avesta, however, does not simply give a system of personal morals: it contains a complete code of civil law, based upon the two fundamental ordinances, to tell the truth, and to keep one's word. To tell a lie, and to break a promise, are still, in our times, by the Parsees considered as almost inexpiable crimes. Hence the reason why they everywhere occupy so respected and so influential a position in society. Of all contracts, marriage is considered the most sacred; and, probably on account of the great pride of the ancient Persian families, the best form of marriage is that between very near relatives. For the dead it is the duty of the Parsee to pray during the three days intervening between the death and the judgment. General prayers are also offered up for the dead during the last ten days of the year, as it is generally believed, that during that term the dead are allowed to revisit the earth.

Between Ormuzd and the spirit-world on the one side, and man on the other, the priest acts as a kind of mediator. Formerly the priesthood most probably belonged to one certain tribe; but at present it is not inherited, but acquired. The priest shall know the law by heart. He is ordained with many ceremonies, and his principal duty is to celebrate service every day. The service begins at midnight, the moment at which the spirits of darkness exercise their highest power, and lasts until morning. It consists of three parts: first, hymns, and offering of sacrifices; then hymns, and recitation of portions of the law; and, finally, hymns and prayers. As sacrifices are offered small breads, called Darun, of the size of a dollar, and covered with a piece of meat, incense, and Haoma or Hom, the juice of a plant unknown to strangers. The Darun and the Hom are afterwards eaten by the priests. Besides celebrating service, it is also the duty of the priest to confess his flock. It is, indeed, the duty of each Parsee family to have a confessor among the priests, to whom one-tenth of the income of the family shall be paid. The young Parsee becomes a member of the congregation when he is fifteen years old: after a preparatory instruction by the priests, he undergoes an examination, performs certain ceremonies, and then receives the sacred cord, the so-called Costi, which he never puts off any more.

The Parsees acknowledge that their sacred books such as they now exist are not complete. The teachings they contain were in old times rarely put down in writing, but simply confided to the memory; and thus it can easily be understood how parts of them could be lost during the whirlwind which Alexander brought down upon Persia. What has remained falls into two groups, —an older and a younger. The older group contains, besides some minor collections of prayers and hymns, the Avesta; which again consists of the two liturgical works, Vispered and Yaçna, and the law-book, Vendidâd. These three books are sometimes put together in parts, such as they are used in the divine service, and sometimes separately, each provided with a translation, and with *glossæ*, called Zend. The proper name of the book would consequently be Avesta and Zend, and not Zendavesta. The younger group contains, besides the older books translated into Pehlevi, a Persian dialect spoken under the Sassanides, the Bundehesh, a treatise on the creation, the Bahmanyascht, a treatise on the resurrection, the Minokhired, a dialogue on moral questions, and the Arda-Viraf-nâme, a Persian transcription of the apocryphal ascension of Isaiah. The oldest translations of the Avesta are the French by Anquetil du Perron, Paris, 1771, and the German by Kleuker, Riga, 1776. The latest translations are the German by Spiegel (Leipzig, 1852–62,

3 vols.), the English by J. Darmesteter, in M. Müller's *Sacred Books of the East* (London, part first, 1880), and the French by Harlez (Paris, 1876–78, 3 vols., 2d ed., 1881). See M. HAUG: *Essays on the Sacred Language, Writings, and Religion of the Parsis*, Bombay, 1862, 2d ed. by E. W. West, London, 1878; SPIEGEL: *Eranische Alterthumskunde*, Leipzig, 1871–78, 3 vols.; A. HOVELACQUE: *L'Avesta, Zoroastre et le Mazdéisme*, Paris, 1880; W. GEIGER: *Ostiranische Kultur im Alterthum*, Erlangen, 1882. SPIEGEL.

PARSONS, Robert. See PERSONS, ROBERT.

PARSONS, Levi, Congregational missionary; b. in Goshen, Mass., July 18, 1792; d. at Alexandria, Egypt, Feb. 22, 1822. He was graduated at Middlebury College, 1814; sailed Nov. 3, 1819, with Pliny Fisk, for the East, under commission of the American Board. They landed at Smyrna; and on Feb. 12, 1820, Mr. Parsons arrived at Jerusalem, the first Protestant missionary to enter that city. He left it May 8. On his journey to Smyrna, where he arrived Dec. 3, he was detained by severe illness on the island of Syra, and shortly thereafter died. See his biography by D. V. MORTON, Boston, 1824, also SPRAGUE'S *Annals*, ii. 644–648.

PARTICULAR AND GENERAL BAPTISTS. Among the Baptists of England are the General Baptists and Particular Baptists; the former being Arminian in theology, and holding to a "general" atonement; and the latter Calvinistic, holding to a "particular" atonement. The General Baptists are descended from the company, which, having embraced Baptist doctrines, withdrew from the main body of the Separatist exiles in Holland, and afterwards returned to England in 1612, under the lead of Thomas Helwys. The Particular Baptists are descended from the company, which, under the lead of John Spilsbury, withdrew in 1633 from Henry Jacobs's Independent congregation at Southwark. See J. CLIFFORD: *The Origin and Growth of the English Baptists*, London, n.d., and arts. BAPTISTS and GENERAL BAPTISTS, p. 2202.

PASAGIANS, The (Pasagii, Passagini), were a sect which we first hear of in the latter part of the twelfth century, and were condemned at the Council of Verona in 1184. We learn something of their doctrines from Bonacursus (*Manifestatio hær. Catharorum*, in d'Achery, *Spicilegium* i., 212) and Bergamensis (*Specimen opusc. c. Catharos et Pasagios*, in Muratori, *Antqq. ital. med. ævi*, v. 152). Both say that the Pasagians taught that the Mosaic law was still in force, the offerings only excepted, and denied the doctrine of the Trinity. Frederick II., in his law against heretics (1224), calls them "the Circumcised." According to Landulphus the younger (*Hist. Mediolan.* 41), the excommunication which the archbishop of Milan pronounced upon the opponents of Pope Anacletus in 1133 was the occasion of many Christians falling away to Judaism. A more probable explanation of the origin of the sect may be found with Neander in the intercourse of Jews with Christians. It is, however, best to look to Palestine for their origin; the term *passagium* ("passage") pointing to pilgrimages. Du Cange falsely derived the name from πᾶς ἅγιος ("all holy"). Erroneous is also the view that Pasagians was another designation for the Cathari. The sect seems to have shown itself principally in Italy. C. SCHMIDT.

PASCAL, Blaise, one of the greatest thinkers of the seventeenth century; a master of French prose above all his contemporaries; an original investigator in the physical sciences and mathematics; prominent as a philosopher and theologian, and one of the most conscientious, pious, and noble sons of the Catholic Church; was b. at Clermont, June 19, 1623; d. at Paris, Aug. 19, 1662. He came from an old and respected family, and was one of three children. His sister Gilberte (b. Jan. 7, 1620), who married her cousin Florin Perier, became his biographer. His younger sister, Jacqueline (b. at Clermont, Oct. 4, 1625; d. at Port Royal, where she was sub-prioress, Oct. 4, 1661), was endowed with the gifts of genius, as well as the graces of womanhood, developed her remarkable powers at an early age, and became one of the principal figures at Port Royal. In 1626 the mother died; and in 1631 the father went to Paris in order to devote himself wholly to the education of Blaise, whose fine talents he had already discerned. The son made excellent progress in the classics, and was to be kept for the time being from mathematics. But his mathematical genius burst forth naturally into expression, and the boy was found to have discovered several of Euclid's propositions before he was twelve years old. In 1640 his father was sent to Rouen by Richelieu, and Blaise invented the counting-machine as a help for him in his duties. He spent five years upon its perfection. The years 1647, 1648, he devoted to investigations about atmospheric pressure, confirmed Toricelli's law, and discovered the principle of barometric measurements. These are only examples of his investigations in the department of natural science. In 1646 the Pascal family became acquainted, through some friends, with the writings of Arnauld, St. Cyran, Jansen, etc., and the Jansenist pastor, Guillebert. Jacqueline, at the death of her father (1651), who had opposed it, took the vows of a nun at Port Royal. Blaise, on the other hand, seemed to lose his religious disposition. He indulged in play, and lost. His favorite author was the sceptical Montaigne. But he was not satisfied. An unrequited affection for a lady of high rank increased his dissatisfaction, and the evangelical piety of Port Royal won his admiration. The poorly accredited accident on the bridge of Neuilly, when the horses ran over into the river, and the carriage was left behind on the bridge, is not to be regarded as having had much influence on his conversion. The strange document which was found, after his death, carefully wrapped up, and sewed in his coat, dated his conversion on Nov. 23, 1654. The document was designed to keep him always mindful of the divine grace which had impressed him so powerfully that night. A sermon by Singlin (Dec. 8) confirmed him in his new purpose; and at his advice Pascal retired to the quiet of Port Royal, where De Sacy became his confessor. His remarkable conversation with De Sacy about Montaigne and Epictetus proves how difficult it was for him to crush his doubts, and shows that he was determined to secure peace of heart by a severe ascetic discipline. Without assuming monastic vows, he resided at Port Royal, renoun-

cing the world, practising a strict discipline of fasting, nocturnal church attendance, wearing a girdle of thorns, etc., and enjoying the respect of all.

In the contest against Port Royal, which broke out after the Pope's condemnation, on May 31, 1653, of the five articles of Jansenism, Pascal took the side of Port Royal, and became its bold and witty champion. On June 23, 1656, his first *Provincial* letter (*Lettre écrite à un Provincial par un de ses amis*) appeared, and was followed by seventeen others. They were, in the best sense of the word, tracts for the times; for, when Pascal was writing the first, he did not think of any others. Put in the form of a dialogue, and written in a lively style, they unmasked to the public the inconsistencies and weakness of the Jesuits' code of ethics. They were earnest in tone, and free from all scurrility, and in this particular furnish contrast to the famous *Epistolæ obscurorum virorum*. The author was concealed for a long time under the pseudonyme of Montalte. The letters were scattered far and wide. Their publication was forbidden, but the police strove in vain to stop the circulation. In the first three letters, Pascal defended the theological tenets of Arnauld; but in the fourth, reminded by a friend that a severe theological controversy would soon weary the reader, he passed over to a tilt with Jesuitism, and struck it at its most vulnerable point, — its moral principles, and their danger to the state. He showed up with wonderful skill the laxity of their ethical maxims and practices. In the last letters he seeks to exonerate Port Royal from the charge of heresy, and to show that Jansenism is in accord with the Universal Church. These letters are the most able and powerful condemnation that Jesuitism has ever received from the Catholic side. They did not secure very visible results at the time, because court and clergy were in favor of the Jesuits; but the wound was a deadly one, nevertheless. In 1700 a synod of French clergy condemned Jesuitical casuistry, and they prepared the way more than any thing else for the expulsion of the Jesuits from France in 1764. In spite of these several attacks, Pascal was a good Catholic, and remained so, even after the condemnation of his *Letters* by Pope Alexander VII. (Sept. 6, 1657), and their burning by the hand of the public hangman (Oct. 14, 1660). He positively denied all connection with the Calvinists.

These years (1656, 1657) in which Pascal wrote his *Provincial Letters* were his happiest years. It was at this period that the celebrated miracle of the holy thorn occurred. On March 24, 1656, a thorn from Christ's crown of thorns was put upon the high altar at Port Royal. As the teacher of the children was passing by, she took the thorn, and touched it to the diseased eye of Pascal's niece, Margaret Perier. In the evening it was suddenly discovered that the eye was healed. This rendered the proposed operation unnecessary; and, eight days subsequently, the physician affirmed that the cure was a miracle. Other miracles were afterwards accomplished with the holy thorn. Pascal was deeply impressed with the miraculous cure of his niece, and determined to make much of the proof from miracles in his Apology for Christianity. He never succeeded in carrying out his plan, but left behind those thoughts and reflections which after his death were published in the much praised *Pensées*.

From 1656 Pascal spent most of his time in Paris. His health, always poor, declined very perceptibly after 1658; but he continued to devote himself to a severe ascetic discipline and works of charity. His last years were made painful by the measures of the court and Rome (1660) for the suppression of Port Royal, and by the concession of Arnauld, Nicole, and the nuns in agreeing to the pastoral letter. (See Port Royal.) He received the sacrament from his confessor. He lies buried in the Church of St. Étienne du Mont. A bronze statue at the Tower of St. Jacques, Paris, bears witness to his wonderful experiments as a natural philosopher in determining the weight and elasticity of air.

Pascal stands for the re-action of an offended and pious conscience against Pelagianism and Jesuitism. The depth of his nature and the strength of his Christian convictions are attested by thousands of passages in his *Pensées*, from whose flashes of thought, acute observation of human nature and its needs, multitudes have drawn spiritual comfort, strength, and hope. He broke a new path for the defence of Christianity by emphasizing its adaptation to the needs of the human heart, and bringing out its ethical element. He is one of those rare religious characters whom both Catholics and Protestants love to claim; and his defence of Christianity is, to use the fine words of Neander, "a witness to that religious conviction which is founded in immediate perception, and is elevated above all reflection."

Lit. — Complete edition of Pascal's works by Bossut, La Haye, 1779, 5 vols.; later editions, Paris, 1819, 1830, 1858, 1864, etc. The *Provincial Letters* at first appeared under the title *Lettres escrites à un provincial par un de ses amis sur la doctrine des Jésuits*, 1656 (no place), and later under the title *Les Provinciales au les lettres escrites par Louis de Montalte*, Cologne, 1657, innumerable editions since. Latin translation by Wendrock, 1658, Spanish by Gratian Cordero, Italian by Cosimo Brunetti, German by Hartmann, 1850, English by Royston, 1657. The *Pensées sur la Religion* were published in 1670 (1669?) but, to soothe the Jesuits, with some changes. The original text was published by Faugère, Paris, 1844, 2 vols. Innumerable editions have appeared, including those of Condorcet, 1776, Voltaire (with notes), 1778, Rocher, 1873, J. de Soyres, English notes, Cambridge, 1880; Eng. trans. of *Thoughts* and *Provincial Letters*, by Wight, New York, 2 vols.

In 1728 Pascal's conversations with De Sacy about Montaigne and Epictetus was published. The literature about Pascal is very large. Lives by Gilberte Perier, 1684; Reuchlin: *Pascal's Leben*, etc., Stuttgart, 1840 (reliable); St. Beuve: *Port Royal*,. Paris, 1842–48. vols. ii. iii. (able, accurate, and elegant); Maynard, Paris, 1850; Vinet: *Études sur B. P.*, Paris, 1856 [Eng. trans., Edinburgh, 1859]; Cousin: *Études sur B. P.*, Paris, 1857; Dreydorff: *Pascal, sein Leben u. seine Kämpfe*, Leipzig, 1870 (a minute critical study); H. Weingarten: *Pascal als Apologet d. Christenthums*, Leipzig, 1863.

[The miscellaneous works, letters, and poems of Jacqueline Pascal, were edited by FAUGERE, Paris, 1845, and her life written by COUSIN, Paris, 1849, and SOPHY WINTHROP WEIZEL (*Sister and Saint*), New York, 1880.] TH. SCHOTT.

PASCAL, Jacqueline. See p. 1752.

PASCHAL CONTROVERSIES. The anniversary of Christ's death was called "the passover" in the second and third centuries. From the fourth century this designation included the festival of the resurrection; and at a later period the idea of the passover was confined to the festival of Easter. The controversies concerning the differences of opinion about the special day of celebrating the anniversary of our Lord's death are known as the "Paschal Controversies."

1. *The Celebration of the Passover in the First Three Centuries.* — There is no doubt that Jesus was crucified during the week of the Jewish passover. According to the synoptists, Jesus ate the regular Paschal meal on the 14th, and died on the 15th, of Nisan. According to John, he died on the 14th, "the preparation of the passover" (John xix. 14, 31). The attempts to reconcile this difference have proved unsatisfactory for the unprejudiced exegete. [Some of the most eminent commentators and chronologists deny, and justly, that an irreconcilable difference exists between John and the synoptists. Among these critics are Lightfoot, Wieseler, Robinson (*Harm. of the Gospels*, pp. 212–223), Lange, Ebrard, Westcott, Milligan, Plumptre, and Schaff.]

It is difficult to determine when the celebration of the passover originated in the Christian Church. There is no doubt that the Jewish Christians continued to observe the Jewish feasts, associating with them Christian ideas. It may be that the reference in 1 Cor. v. 7, 8, justifies the assumption that the feast was celebrated with Christian rites at Corinth. The Christian festivals are not mentioned, either by the apostolic Fathers or Justin Martyr, and are not noticed till the second half of the second century. These considerations, and the evident connection in which they stood to the weekly festivals, have made Neander's view the prevailing one, — that the Christian festivals of the early church were developed out of the weekly festivals. The resurrection gave to the first day of the week a joyous character; and the memories of Christ's passion must have given to Friday an impressive and solemn significance. According to *Hermas*, Friday was passed in fasting, and the Lord's Supper was generally regarded as inappropriate to it. Every week was made to bear the impress of the week in which the Saviour was crucified. At the annual anniversary of the passion, these two days, Friday and Sunday, would have an augmented significance, and the solemnity of the former, and the joyousness of the latter, be intensified. The Christian celebration of the passover did not assume this double character in the second century, as Neander and Hilgenfeld suppose. The two features referred to were associated with the passover and Pentecost. In the wider application of the term, Pentecost covered fifty days, and commemorated the resurrection and ascension of Christ, and the outpouring of the Holy Spirit, and was a period of joyous festivity. The passover, in the second and third centuries, was exclusively a memorial of the passion and crucifixion, as is apparent from the following considerations: (1) All the oldest Fathers agree that Christ was the true Paschal lamb, and looked upon πάσχα ("passover") and πάσχειν ("to suffer") as related terms (Justin: *Dial.*, 40; Iren., IV. 10; Tertul.: *Adv. Jud.*, 10). Augustine was the first to declare definitely against this relation. Starting with this assumption, they concluded that Christ's offering of himself could only have occurred on the day of the passover offering, the 14th of Nisan. (2) Tertullian (*De bapt.*, 19) speaks of the passion of the Lord and Pentecost as proper times for baptism: on the former we are baptized into Christ's death; on the latter, into his resurrection. Origen (*c. Celsum*, VIII. 22) speaks of those who are risen with Christ as continually walking in the days of Pentecost; and, as he contrasts the passover with Pentecost, he cannot have associated the resurrection with the passover. According to Hippolytus, the annual Christian passover, as late as the third century, was celebrated on the Friday which fell on the 14th of Nisan, or the one next following it. It was marked by fasting, which, as Tertullian states, was continued through Saturday (*De jejun.*, 14), or even to Sunday morning (*Ad uxor.*, II. 4). Some fasted forty hours. The Roman Christian prolonged the fast till the cock-crowing on Sunday morning. In the fifth book of the *Apostolic Constitutions* the rules are further elaborated. "The fast of the forty days" preceded Paschal Week, and lasted each week five days. During Paschal Week, only bread, salt, and vegetables could be eaten. The congregations were assembled in the vigil preceding the sabbath for the baptism of catechumens, and the reading and preaching of the gospel. At the cock-crowing the Eucharist was observed, and the evidences of joy substituted for the signs of mourning.

2. *The Celebration of Passover in the Church of Asia Minor, and the Paschal Controversy.* — The Church of Asia Minor differed from the Roman Church in regard to the observance of the passover. In the second century this difference was the occasion of a protracted controversy which agitated all Christendom, and remained for the historian, for a long time, one of the darkest pages in the history of early Christianity. The Church of Asia Minor celebrated the passover on the 14th of Nisan. The older theologians supposed it was the festival of the resurrection. Herrmann (*vera descriptio priscæ contentionis . . . de paschate*, 1745) properly looked upon it as the festival of the Lord's passion. But Neander, in 1823, made the assertion that these churches, following the Jewish custom, partook of a lamb on the 14th of Nisan, commemorating thereby the Last Supper. The Tübingen school developed this idea more fully, using it as a proof against the genuineness of John's Gospel. Baur urged, that if this Gospel was designed to represent Christ as the true Paschal lamb, and to prove that the 14th of Nisan was the day of the crucifixion, it could not have been written by John; for the churches of Asia Minor based their practice upon his testimony, but, notwithstanding, must have regarded the 15th as the day of the crucifixion. But Neander, in the second edition of his *Church History*, proved that the churches of Asia Minor looked upon the 14th as the day

on which Christ died, because the Paschal lamb was the type of Christ's sacrifice.

When, in the year 160 (according to Lipsius, 155), Polycarp of Smyrna visited Anicetus, bishop of Rome, the question of the passover was discussed. Anicetus could not persuade Polycarp to relinquish the observance of the 14th of Nisan as the day of the passover; the latter referring, in his justification, to the example of the apostle John. They parted on friendly terms. The controversy finally broke out in 190 (Lipsius, 192–194), when the Roman bishop Victor, with the presentiment of the primacy of his bishopric, attempted to force the Roman practice upon the churches of Asia Minor. Victor came to an understanding with other territorial churches. Synods were held in Palestine, Pontus, Gaul, Osroëne, Alexandria, Corinth, and Rome; and the Roman practice was confirmed. The aged Polycrates of Ephesus replied in the name of all the bishops of Asia Minor, appealed to the apostles Philip and John, to Polycarp, Thraseas, etc., all of whom had celebrated the passover on the 14th of Nisan, and added that he himself had studied up the Scriptures, and would not be intimidated by Rome. Victor declared the Oriental churches heterodox, broke communion with them, and attempted to induce the other churches to do the same. Irenæus and many other bishops declared against this course. Victor was unsuccessful in influencing the other churches to follow him, and the rupture confined itself to Rome and Ephesus.

Between 160 and 190 there was another controversy, which fell in 170, and was confined to the churches of Asia Minor. Eusebius (IV. 26, 3) speaks of a "great controversy about the passover in Laodicea." Melito and Apollinaris wrote about it, but only fragments of their writings are preserved.

The difference between Rome and the churches of Asia Minor is thus described by Eusebius (V. 23): —

> "The churches of all Asia believed, upon the basis of older traditions, that the passover of the Saviour was to be celebrated on the fourteenth day of the month, on which the Jews were enjoined to offer the lamb; so that the fast might be terminated on this day, no matter on what particular day of the week it fell. The other churches of the world did not adopt this practice, but held fast to the practice founded upon apostolic tradition, and still in vogue, that it was not fitting to break the fast on any day but the day of the resurrection."

The synods, with the exception of that of Asia Minor, declared that the festival of the resurrection was only to be kept on a Sunday, and that not till that day was the Paschal fasting to be concluded.

From the above it is evident, that, as the churches of Asia Minor concluded their fasting on the 14th of Nisan, this day was regarded as the anniversary of the Lord's death. This conclusion is confirmed by the later accounts of the Quartodecimans (the Fourteeners; that is, those who commemorated the Lord's death on the 14th). Epiphanius states further (*Hær.*, L. 1), that the festival of the passover in Asia Minor continued only during a *single* day. The majority of the churches fixed the celebration by the day of the week (Friday) on which the crucifixion occurred; the churches of Asia Minor, by the day of the month of the Jewish passover.

The case was different with the Laodicean controversy of 170. Apollinaris, Clemens, and Hippolytus opposed a party, which, proceeding upon the assumption that Jesus ate the Paschal meal on the 14th, and was crucified on the 15th, celebrated a feast on the 14th in commemoration of the last passover. *These* Quartodecimans, these three Fathers agree in opposing, on the ground that the true Paschal lamb suffered on the 14th. This party, although orthodox, had Jewish sympathies, and referred more especially to the Gospel of Matthew, the Gospel which the Ebionites used. It aroused the heated controversy at Laodicea, in which Melito of Sardis, and Apollinaris of Hierapolis, took part. A certain Blastus, who, Tertullian says (*De præscr.*, 53), wanted to smuggle in Judaistic practices, transplanted the party to Rome, and secured a following (Eus., V. 15). The increase of these schismatic Quartodecimans undoubtedly formed the occasion of Hippolytus' treatment of them in his *Refutation of all Heresies*. Baur, Hilgenfeld, and others falsely assert that the distinction between Christian and Judaizing Quartodecimans is an arbitrary one. The Laodicean discussion was only a passing act in the great passover controversy, and the Roman Church succeeded in securing a representative for its views in Apollinaris. The churches of Asia Minor continued to cling to the old Christian Paschal celebration as it had been introduced by John. It must be remarked (1) That every attempt to reconcile the fragments of the Paschal writings which have been preserved, and the notices about the practice of the churches of Asia Minor, has failed, so that the Laodicean discussion was not a mere passing act; (2) The Tübingen school goes upon the false assumption, that John, after Paul's death, and in a hostile spirit, introduced the Judaistic practice; and (3) That the celebration of the Eucharist in Asia Minor was marked by features which distinguished it from the usual celebration in the church, and was more nearly like the celebration in the church of the first days, etc.

The church at large, appealing to the testimony of Peter and Paul, saw an approach to the Judaistic mode of observance in the practice of the churches of Asia Minor. The more intense the conflict of the Gentile churches was with Ebionism, the more keen was its vision to spy out Judaizing tendencies. The observance of the 14th of Nisan was beyond dispute the only ground of this charge; and historians failed to observe that the spirit of the Paschal celebration in Asia Minor was as much at variance with Judaizing Christianity as was that of Rome.

In consequence of this divergence, and other differences in the time of observing the passover feast (the Romans putting the day of the equinox on March 18; the Alexandrians, on March 21), the passover and resurrection days often fell in the different churches in different weeks. The synod of Arles (314) sought, but in vain, to secure a uniform practice. This result was brought about by the Council of Nicæa (325), the Oriental churches agreeing to the new ordinances. (See Easter.) In spite of the decree of the council, many Oriental congregations held to the old prac-

tice. The synod of Antioch (341) punished its advocates with excommunication. In the canons of the councils of Laodicea (364) and Constantinople (381) they were called τεσσαρεσκαιδεκατῖται, or *Quartodecimani* ("Fourteeners"). In the fourth century, Peter, bishop of Alexandria (d. 311), had a controversy with the Quartodeciman, Tricentius. The latter rejected the accusation of Judaistic leanings when he said, "We intend nothing else than to commemorate the passion of our Lord, and at the very time which the early eye-witnesses have handed down." Epiphanius distinguished three factions. Theodoret, in the fifth century (*Hæret. fabul.*, III. 4), states that the Quartodecimans "say that John the evangelist, when he was preaching in Asia Minor, taught them to observe the 14th; but, as they misunderstood the apostolic tradition, they do not wait for the day of the resurrection, but commemorate the Lord's passion on Tuesday, Thursday, Saturday, or any other day on which the 14th of Nisan might fall. The Quartodecimans seem to have completely disappeared in the sixth century. For the further history and celebration, see EASTER.

LIT. — HILGENFELD: *D. Passahstreit u. d. Evang. Johannis*, in the *Theol. Jahrb.*, 1849 (pp. 209 sqq.), 1857 (pp. 523 sqq.); *Noch ein Wort über den Passahstreit*, in *Zeitschr. f. wissensch. Theol.*, 1858 (pp. 151 sqq.); BAUR: *D. Christenthum d. ersten Jahrhunderte* (2d ed., pp. 156 sqq.), and arts. against Dr. Steitz, in the *Theol. Jahrb.*, 1857 (pp. 242–257), and *Zeitschr. f. wissensch. Theol.*, 1858 (pp. 298 sq.); STEITZ: *D. Differenz d. Occidentalen u. d. Kleinasiaten*, in *Stud. u. Kritiken*, 1856 (pp. 751 sqq.), and arts. against Dr. Baur, in *Studien und Kritiken*, 1857 (pp. 772 sqq.) and 1859; SCHÜRER: *De controvv. paschalibus*, 1869; RENAN: *L'église chrétienne*, pp. 445 sqq.; [the Church Histories of NEANDER and SCHAFF (revised edition, vol. ii., 1883, pp. 209–220, where a different view is presented); art. "Paschal Controversies," in SMITH and CHEETHAM: *Dict. of Chr. Antqq.*]. G. E. STEITZ. (WAGENMANN.)

PASCHALIS is the name of two popes and two antipopes. — **Paschalis**, antipope, is ignored as a schismatic in the list of popes, but was chosen bishop of Rome in September, 687. Knowing that the infirmities of Pope Conon indicated the speedy termination of his life, he prevailed, by a bribe upon John, Exarch of Ravenna, to instruct his officials at Rome to vote for him as Conon's successor. A second candidate, Theodorus, was elected at the same time. The majority of the clergy finally agreed upon Sergius I., who was consecrated Dec. 15, 687; and Paschalis was shut up in a cloister, where he is said to have survived five years. See MURATORI: *Rer. Ital. scr.*, iii. pp. 147 sq.; JAFFÉ: *Reg. Pontif. Rom.*, pp. 170 sq. — **Paschalis I.**, pope (Jan. 25, 817–824), was abbot of the convent of St. Stephen when he was elevated to the chair of St. Peter. When Ludwig the Pious, in 817, nominated Lothaire at Aix-la-Chapelle to share his imperial throne, Paschalis summoned Lothaire to Rome to receive the crown at his hands, as the successor of Peter alone had the right to confer the imperial dignity. Lothaire obeyed, and was crowned at Rome, April 23, 823. Paschalis had made himself so unpopular among the Romans by his administration, that at his death they refused to allow his remains to be buried in the Lateran. He has, however, been canonized. If fame he has, he owes it to his reconstruction of the churches of St. Cecilia in Trastavara, St. Prassede on the Esquiline, etc. See MURATORI: *Rer. Ital. scr.*, iii. 213 sqq. JAFFÉ: *Reg. Pontif.*; SYBEL: *D. Schenkungen d. Karolinger an d. Päpste*, in Sybel's *Kleinen hist. Schriften*, Stuttgart, 1881, 3 vols., pp. 108 sqq. — **Paschalis II.**, pope (Aug. 13, 1099–Jan. 21, 1118), whose family name was Rainer, was b. in Bleda, Tuscany, probably; became a Cluny monk, fully sympathized with Gregory VII. in all his movements looking to church reforms, and was by him made cardinal. The security of his power as pope was assured by the death or silencing of three rival claimants, — Clement III., who died 1100; Theodorich of St. Rufina, who was imprisoned; and Maginulf, who was declared pope Nov. 18, 1105, under the name of Sixtus IV., and for a time occupied the Lateran, but was compelled in 1111 by Henry V. to submit to Paschalis. In France, Paschalis confirmed his authority by compelling Philip I., who had separated from his wife in 1092, and was living with Bertrade of Montfort (the wife of Fulk, Count of Anjou), to give up the adulterous connection. Very different was the result of his efforts to extend his authority in England and Germany. In the appeal of Anselm, Archbishop of Canterbury, and Henry I. of England, to the papal chair, Paschalis decided, in favor of the former, that the right of investing bishops with ring and staff did not belong to the temporal power. Henry, who at first refused to submit to the decision, in 1105 accepted it, after receiving the right to demand the oath and service of fealty from the bishops. This conclusion of peace between the Church and the State was exceedingly favorable to the latter. The conflict between Paschalis and the German emperors turned out likewise to the disadvantage of the papal power. Paschalis pronounced "eternal excommunication" against Henry IV. on March 12, 1102, and carried his bitterness so far as to release his son from the obligation of filial obedience. Henry IV. died in 1106, and Henry V. was pledged to defend the interests of the church with the sword; but after the Council of Troyes (1107), at which the Pope asserted his sole right of investiture, he found in Paschalis his most dangerous enemy. When, in 1110, Henry marched upon Rome with the purpose of demanding the crown, and settling the question of investiture, Paschalis determined to make a treaty on the basis of the principles he had learned as a Cluny monk. He proposed, in lieu of the right of investiture, that the German bishops should renounce all their rights as temporal princes, and depend upon voluntary gifts and tithes for their support. As an idealist, he never dreamed of opposition. Henry V. agreed to the stipulations on Feb. 9, 1111; but when they were made public, three days subsequently, on the occasion of Henry's coronation, the German bishops refused to accept them, and demanded their revocation. Paschalis, remaining firm, was taken prisoner by Henry, was forced to put the crown on his head April 13, 1111, and to acknowledge his authority of investiture. These concessions aroused a tumult in Italy and France; and even such temperate ecclesiastics as Ivo of

Chartres and Peter of Porto thought the Pope had gone too far. The strict Gregorian party demanded the annulling of the concessions and the excommunication of Henry V.; but Paschalis remained true to his oath. The synod of Vienna of Sept. 16, 1112, and other synods, excommunicated the emperor. In 1117 Henry again marched upon Rome to take measures to prevent the gift of Mathilde of Canossa falling to the papal chair, and to again treat about his right of investiture, fearing the Pope would give way. Paschalis fled from the city, and his death soon after his return stopped any further measures against the emperor. He was a man of religious earnestness and high ideals, but was destitute of firmness. See *Vita a Petro Pisano*, in WATTERICH, *Pontif. Rom. vitæ*, ii. 1 sqq.; JAFFÉ: *Reg. Pontif. Rom.* His letters are found in MIGNE, vol. 163; HASSE: *Anselm von Canterbury*; HEFELE: *Conciliengesch.*, vol. v.; GERVAIS: *Polit. Gesch. Deutschlands unter d. Regierung Heinrich V. u. Lothar III.*, Leipzig, 1841; GIESEBRECHT: *Geschich. d. deutschen Kaiserzeit*, 2d part, 4th ed., Braunschw., 1877. — **Paschalis III.**, anti-pope (1164–68). See ALEXANDER III., p. 51. R. ZOEPFFEL.

PASCHASIUS, Radbertus. See RADBERTUS.

PASQUALIS, Martinez, b. in Provence in 1715; d. in St. Domingo in 1779. He was of Jewish origin, and the Cabala was the source from which he drew his ideas. He introduced cabalistic rites in several of the Masonic lodges in France, and finally developed them into a kind of theology, by the aid of which he pretended to be able to work miracles. He staid in Paris from 1768 to 1778, and formed a kind of sect called the "Martinists." One of his principal disciples, Louis Claude de St. Martin, was a quite prolific author. Perhaps the most characteristic of his works are *Des erreurs et de la vérité*, Lyons, 1782; *L'esprit des choses*, Paris, 1800, 2 vols.; *L'homme de désir*, new edition, Metz, 1802.

PASSION, The, of our Lord, is his crucifixion. Cf. F. L. STEINMEYER: *Die Geschichte der Passion des Herrn in Abwehr des kritischen Angriffs betrachtet*, Berlin, 1868, 2d ed., 1882; Eng. trans., *The History of the Passion and Resurrection of our Lord considered in the Light of Modern Criticism*, Edinburgh, 1879. See CROSS; JESUS CHRIST.

PASSION-PLAYS. See RELIGIOUS DRAMAS.

PASSION-WEEK. See HOLY WEEK.

PASSIONEI, Dominic, b. at Fossombrone, Dec. 2, 1682; d. near Rome, July 5, 1761. He entered the service of the church; was used in various diplomatic missions, and was in 1738 made a cardinal, and librarian of the Vatican. He published *Acta apostolicæ legationis Helveticæ*, Zug, 1724; and after his death his letters and his collection of inscriptions were published, — *Inscript. Antiq.*, Lucca, 1765.

PASSIONISTS, The, or members of the Congregation of the Holy Cross and Passion of the Saviour (*Congregatio clericorum excalceatorum SS. Crucis et Passionis*), are an order of the Roman-Catholic Church, dating from the eighteenth century. The founder, Paolo della Croce (b. at Ovada in Piedmont, Jan. 3, 1694, d. in Rome, Oct. 18, 1775), resembled in disposition, Liguori. At first fired with enthusiasm for military pursuits, he devoted himself to a religious life, and, with the sanction of the bishop of Alexandria, founded in 1720 the Order of the Cross, and in 1727 was consecrated priest. The first establishment of the new order was founded on Monte Argentaro; the second, at Orbitello in Tuscany, etc. Benedict XIV., in 1741, sanctioned the order; and Clement XIV., in 1769, sanctioned it again. The latter pope sent a special letter to the founder, whose zealous missionary labors and penitential severity had won for him the fame of unusual sanctity. The object of the order is to preserve and propagate the memory of Christ's atoning passion and death. The members wear a black robe with the name of Christ printed on the left side, and a small heart, over which is a white cross. Pius IX. canonized Paolo della Croce on May 1, 1867. See *D. hl. Paul v. Kreuze Leben*, Regensb., 1846; PIUS A SPIRITU SANCTO: *Life of St. Paul of the Cross*, Dublin, 1868. ZÖCKLER.

PASSOVER, The, one of the three principal festivals of the Jews, is designated by the Hebrew word *Pessah* (פֶּסַח), which was also used of the lamb offered, and is derived from a verb meaning "to pass by," "to spare." The Bible connects it with the exodus of Israel from Egypt. At the command of the Lord the people on that occasion killed and ate a lamb, striking the blood on the doorposts as a protection against the destroying angel (Exod. xii. 3–10). At that time the annual repetition of the custom was instituted. The laws governing its observance are preserved by the Elohistic writer in Exod. xii. 1–20, 42–51; Lev. xxiii. 5–14; Num. ix. 10–14; xxviii. 16–25.

Celebration. — The celebration of the passover was put in the month of the exodus (Nisan). Every head of a family was commanded to choose, on the 10th of the month, a male lamb or goat, without blemish, and to kill it on the 14th, "between the two evenings" (Exod. xii. 6, *margin*). The Karaites and Samaritans explain the last expression to mean between sunset and darkness; the Pharisees, between three o'clock and sunset; Raschi and Kimchi, of the time just before and after sunset. The lamb was roasted, and eaten with unleavened bread and bitter herbs. No bone was to be broken, and no parts were either to be removed from the house, or left over to the next day. The meal was to be taken in haste, the partakers having their loins girded, shoes on their feet, and staff in their hand (Exod. xii. 11). Only the circumcised could partake of the meal. This meal introduced the seven days of the Feast of Unleavened Bread. From the 15th to the 21st, leavened bread was forbidden, on penalty of extermination. The first and last days were great holidays, on which no work was done, and people gathered for worship. Connected with this feast was the offering of the sheaf of the first-fruits (Lev. xxiii. 10 sqq.), which does not mean crushed grains of wheat, as Josephus supposes (*Ant.*, III. 10, 5). The use of the harvest was forbidden till after this offering had been made. The Jehovist document contains accounts of the passover in Exod. xii. 21–39, xiii. 3–16. Here, likewise, the institution of the feast is connected with the exodus; and the failure to leaven the bread is explained as a result of the people's great haste. Deuteronomy also gives an account of the passover (xvi. 1 sqq.), which is shorter than that of the Elohist, but presupposes more extensive regu-

lations. Distinct mention is made of only a few passovers in the historical books of the Old Testament, although there can be no doubt that the passover was the principal feast after the time of Moses. Moreover, it is plain that the Mosaic ordinances respecting it were not always rigidly obeyed (2 Chron. xxx. 5). The failure of all Israel, from "Dan to Beersheba," to observe it, was, at least in part, due to the political troubles of the period. We have mention of the first passover celebrated after the crossing of the Jordan (Josh. v. 10), and two others are specially mentioned before the period of the exile. In the notice of the one under Hezekiah (2 Chron. xxx. 26), it is stated that such a feast had not been celebrated in Jerusalem since the days of Solomon, by which the length and ostentation of the festivities are meant, the feast lasting fourteen days. In the notice of the other passover, under Josiah, the same historian observes (2 Chron. xxxv. 18), that no such passover had been kept since the days of Samuel. He means by this, as a comparison of 2 Kings xxiii. 21 sqq. shows, that in no case had the legal regulations been so strictly kept.

Meaning. — The passover was at once an agricultural festival of thanksgiving and an historical anniversary. It was a feast of consecration at the beginning of harvest (Deut. xvi. 9), and an anniversary in honor of the emancipation from Egypt by the divine hand. Some modern scholars, like Hupfeld, Schultz, and Wellhausen, hold that the historical idea had a secondary place, and was associated with the harvest festival at a later period, and look upon the lamb as having been, in the first instance, an offering of the firstborn, on the part of the shepherds. But this is mere assumption. All the accounts dating from Moses give no indication of any such idea, and agree in associating the passover with the exodus; and the unleavened bread is distinctly referred to, not as an offering of the first-fruits of the ground (Exod. xxiii. 19), but as the "bread of affliction," to remind the people of the Egyptian servitude.

The passover lamb was a sacrifice; and this we say in spite of the Reformers, who denied to it this character. Such expressions as, "it is the sacrifice of the Lord's passover" (Exod. xii. 27), "an offering," קרבן (Num. ix. 7), etc., fully justify our classification. The idea of sacrifice is not brought out in the first celebration in Egypt; for there was then no priesthood and no altar. At a later time, the blood was sprinkled, and probably the fatty pieces burned on the altar (Exod. xxiii. 18, xxxiv. 25). It belonged to that class of offerings in which the meal was the principal part, and in which that was a representation of the communion between God and man. It was a home or family offering, where the members of the family united, and confessed themselves to be the Lord's people. Every family was a little congregation of worshippers by itself. The blood had an expiatory efficacy, by keeping the divine wrath away from the home. The sacrificial nature of the occasion is shown by the regulations governing the selection of the lamb (or goat); and the injunction against breaking its bones points to its consecrated character. The hurried completion of the meal brings out the importance of the moment of salvation, when the people were waiting anxiously for deliverance. The bitter herbs referred back to the Egyptian oppression, and the unleavened bread also had an historical meaning (Exod. xiii. 8; Deut. xvi. 3). In the New Testament, the passover lamb is a type of Christ (1 Cor. v. 7), whose sacrificial death secures deliverance from the wrath of God for his church, which enters into communion with God by partaking of his body and blood.

Celebration at the Time of Christ. — Our authorities on this point are, for the most part, the later Talmudic and rabbinical writers. The Paschal lamb, like the other sacrifices, might only be slain in the forecourt of the temple. For this reason the passover feast attracted an immense concourse of people to Jerusalem, — a fact which gave rise to great fear of, and precautions on the part of the Romans against, national revolts at this season of the year (Matt. xxvi. 5; Josephus, *Ant.*, XVII. 9, 3, XX. 5, 3). The custom which the governor practised, of giving up a prisoner, was designed to make a favorable impression upon the Jews, and quiet them. A terrible fate overtook the people at the destruction of Jerusalem by Titus, when they were shut in, and involved in its horrors. Josephus (*Bell. Jud.*, VI. 9, 3) states, that a few years previous, the Paschal lambs were counted at the solicitation of Cestius, and found to number 256,500. Reckoning ten men to a lamb, this would give a throng of nearly 3,000,000 in attendance upon the feast. The pilgrims could not find room in the city, and were obliged to resort to the surrounding towns, or live in tents. The time of celebrating the feast depended upon the condition of the harvest. If the fruits of the field were not far enough advanced in the middle of the twelfth month to seem to justify the harvest a month later, the twelfth month was regarded as an intercalary month, and a thirteenth was added. The Sanhedrin announced when the Paschal month began as soon as the new moon had been seen, and the news was spread through the country by means of fire-signals. But when the Samaritans began to deceive the Jews by false signals, the news was communicated by messengers. The lambs were killed in the afternoon of the 14th of Nisan, at half-past two, and offered an hour later. If the day was the preparation of the sabbath, the killing began an hour earlier. The priests received the blood in silver vessels, and poured it upon the altar, and put the pieces to be offered up in another vessel. Then the Levites began to sing the Hallel. Not less than ten, seldom more than twenty, men partook of one lamb. The Talmud enjoined that each party should eat a portion, at least as large as an olive. Josephus and the Mishna assume that women also partook of the meal, but according to the Gemara they were not obligated to do so. After the first cup was drunk, the first-born son asked for an explanation of the passover ceremonies, whereupon followed a detailed account of their institution (Exod. xii. 26 sq., xiii. 8). The company then started the Hallel (Ps. cxiii.–cxviii.), and, after singing the first two psalms, drank the second cup followed by two others, and then completed the Hallel. It was after this that our Lord went out and sang a hymn with his disciples (Matt. xxvi. 30; Mark xiv. 26).

[The Samaritans still celebrate the passover at the same time as the Jews did; namely, on the full moon of Nisan. Dean Stanley, who witnessed the rites in 1862, describes the scene in a note appended to vol. i. of his *Jewish Church*. The community of Nablûs, numbering a hundred and fifty-two individuals, gathered on Mount Gerizim, a few hundred feet below its summit. At sunset they collected about a trench; and, after the chanting of some praises and prayers, six sheep were driven into their midst. The history of the exodus was then recited, after which the sheep were killed, and the noses and foreheads of the children touched with the blood. The parties then all saluted one another with a kiss, and the sheep were fleeced, and roasted in holes dug in the ground. After midnight the feast began, and proceeded in silence, and as if in haste. In ten minutes all was consumed but a few remnants, which were thrown into the fire, care being taken that none should be left.]

LIT. — BOCHART: *Hierozoicon*, London, 1663 (i. pp. 551 sq.); SPENCER: *De legg. Hebræorum*, Lips., 1705; HITZIG: *Ostern u. Pfingsten*, Heidelberg, 1838; BACHMANN: *D. Festgesetze d. Pentateuchs*, 1858. For the later Jewish rites; HOTTINGER: *Juris Hebræ. leges*, Zürich, 1655; OTHO: *Lex rabbin. phil.*; EWALD: [*Antiquities of the Old Testament*]; OEHLER: [*Theology of the Old Testament*, N.Y., 1883; STANLEY: *Hist. of the Jewish Church*, vol. i.; E. SCHÜRER: *Ueber φαγεῖν τὸ πάσχα, John xviii. 28*, Giessen, 1883]. VON ORELLI.

PASTORAL LETTERS are letters addressed by the pastor, the shepherd, to his flock, generally by the bishop to the clergy under his jurisdiction, or to the laity of his diocese, or to both parties at once. At various times and in various places the secular government has claimed the right of exercising a kind of censure over such pastoral letters; but the claims have always been met with the most decided protest from the side of the clergy. The term also applies to letters issued by ecclesiastical bodies to the pastors under their jurisdiction, e.g., by a Presbyterian synod.

PASTORAL THEOLOGY. Theology is divided into two parts, — *Theoretical* and *Practical*. Under the second division are included *Homiletics*, *Catechetics*, *Liturgics*, and *Poimenics*. Of these subdivisions the first three are treated in other articles under their respective headings: the fourth, Poimenics, is the one to be considered here.

The qualifications and the call of the ministry are themes incidental and introductory, and may be passed without discussion, as the proper limits of this article demand. We have to do rather with the practical work of the pastor.

A presbytery, or other ecclesiastical body, in licensing a candidate for the ministry, passes its verdict upon his fitness for the service. That verdict is to be confirmed by the call of a church and congregation to the licentiate to become their pastor: without such a call, or its equivalent in a missionary appointment, the licensure is not to be consummated by ordination. The call of a church and congregation, when accepted, involves reciprocal obligations. These obligations are represented, but cannot be fully expressed, much less can they be limited by the terms of the call; for the church and congregation owe the pastor, and the pastor owes them, more than can be put into any writing. The call made and accepted is a contract, but it is more than that. Not only must it be fulfilled on both sides with business-like fidelity, but it must be fulfilled in the largeness of the spirit of mutual Christian love.

The true minister will never be a place-seeker. In the spirit of the saying of Confucius, — "I am not concerned that I have no place, I am concerned how I may fit myself for one," — the true-hearted minister, having done his work of preparation with fidelity, will trust the Great Head of the church to find him a place; and the old proverb will hold good, "A stone that is fit for the wall will not be left in the roadway." Absolute personal consecration to Christ and to his kingdom is fundamental to the true idea of an evangelical ministry. Considerations of adaptation and of family ties must have weight; but alway should predominate the question, "Lord, what will thou have me to do?"

Once settled in a parish, the pastor needs, not only power in the pulpit, but also power to reach and sway men by personal contact and influence. Preaching prepares the way for pastoral work; and pastoral work inspires and guides and warms the preaching, and gives it practical adaptation and power. The true pastor finds the themes of his sermons among his people, rather than in his own tastes and tendencies; and so he preaches, not for himself, but for his hearers. If for preaching, talent is first, and tact is second, for pastoral work, tact is first, and talent is second; piety being equally necessary in both relations. Tact is defined as "a finer love:" it is of the heart; and, other things being equal, the heart that is the warmest will have the most of that address, facility, and skill which we call tact. The large and general relation of the preacher to his congregation as a whole becomes in the pastor a personal and an individual relation to each member of the flock, without regard to condition or character. This involves the dealing with a great variety of natures, each one of whom is a separate and a sacred responsibility to the pastor. The work is endless. There are always some souls in need of personal ministrations. Men are reached and saved one by one, and not in mass. The preacher must be a pastor to gather in one by one the souls to whom he has spoken from the pulpit the words of truth.

As the pastor goes among the people, what he is will condition what he says: his character and life will help or hinder his work. "The visible rhetoric" of the minister's daily conduct is more decisive in influence than the audible rhetoric of his sermons. Clerical affectations and assumptions can no longer deceive or awe the people: there must be in the pastor a simple, transparent manliness sanctified by the love of Christ, and yet only the more intensely human because christly. Once the minister was first, and the man second: now the man is first, or the minister has no place or power. In St. Paul's Epistle to Titus (i. 7–9), there are thirteen virtues enjoined as conditioning the one thing, — ability to preach; as if to show that character is to pulpit-power as thirteen is to one.

Scholarly tastes and habits must be watched,

lest they disqualify for genial and effective converse with the common people. The scholarly must be qualified by the christly, then the small courtesies, which are of such value in the commerce of society, will not be neglected, and love will make the pastor a gentleman, welcome to every household and heart.

There is an old saying, as trite as true, "A house-going minister makes a church-going people." The work of pastoral visitation must be systematized. A "calling-book" should be kept, in which, with the name of each family, the names of the children should be recorded. The date of each call should be noted, so that the pastor can learn at any time where his next calls should be made. Only in this way can thoroughness, regularity, and impartiality be secured in the visitation of the people. The pastor in these calls should not be alway preaching; for a minister who is alway preaching, never really preaches. The aim should be to enter into the sympathies of the people, to know their home-life, and to win their confidence and affection.

Besides this general visitation there should be special calls made upon the sick and the afflicted. The tenderness and the sympathy of Christ as toward the suffering, and the words of promise, of counsel, and of comfort with which the Bible abounds, will suggest to the true pastor how he should minister among the sick and the sorrowing. Such calls should be short and frequent, and the words spoken should be few and careful.

Other special calls must be made to reach particular cases of spiritual need. As soon as may be, the pastor should inform himself concerning the spiritual condition of every member of his congregation. His work should begin with the officers of the church, to enlist them in active co-operation; then the membership of the church should be roused to prayer and labor; then Christians outside of the church should be urged no longer to delay confessing Christ. By this method of working from the centre outward, by the time he comes to seek those who are without Christ (beginning with the thoughtful, then approaching the careless, and then the sceptical), the pastor will find that the way has been prepared for him.

Meanwhile the course of preaching should correspond with the course of pastoral labor, beginning at the centre of the church, and working outwards toward those who are farthest from the truth. There will be morbid Christians, given to too much introspection, who make the radical mistake which Hamman has characterized as "the attempt to feel thought, and to comprehend feeling." Such spiritual egoism can be cured only by Christian work. The morbid Christian must stop feeling his own pulse, and go out into the vineyard, and try to win souls for Christ: there can be no spiritual health and vigor without such work. Hence that pastor will be the most successful, who, instead of trying to do all the work of the parish himself, strives to enlist and stimulate the members of the church to work with him as their appointed leader.

There are such varieties of temperament, disposition, character, and condition, that the pastor must break from bondage to himself and to his experience, and learn to judge men, not by himself, but in themselves, making large and generous allowances for differences that come of nature or of education, of antecedent or of present circumstances. In order to this, he must be a many-sided man, always studying in a docile way the endlessly varied manifestations of human nature. He must be stimulated and sustained in his systematic pastoral work, not by natural personal attractions, but by divine motives. He should school himself to see in each soul a special responsibility, for which he must account to Christ. He should see men, not in the common human way, but as made in the image of God, and as redeemed by the blood of the Son of God. This will make the pastor impartial, and faithful to all; and so his parochial work will not depend upon fitful impulses, but will be sustained by the deepest and divinest principles.

There are special relations which the pastor sustains to the officers of the church and congregation and to the heads or leaders in the organized work of the parish. The trustees, or those in charge of the secular interests of the congregation, may ask counsel of him, and then he should give it; but he should not interfere with them, always recognizing the principle that business men should manage the business interests of the parish. The pastor's relations to the spiritual officers of the church should be cordial and confidential. He should not dictate to them, but rather counsel with them, treating them with studied respect and consideration, while maintaining his personal independence.

As to the heads or leaders in the organized work of the church, the general rule is, that the pastor should be loyal to their leadership, and should show respect for the positions they have been appointed to occupy. The sabbath-school should be under the care of the spiritual officers of the church, and the same may be said of the choir, or the conductors of the music. It may be remarked, however, in passing, that it would be an inexcusable egoism in the pastor to demand that the devotional music in the sabbath worship should be adapted only to his individual taste and culture, and not rather to the average taste and culture of the whole congregation. And of the other relation it may be said, that, for the sabbath-school, teachers should be selected, not primarily with reference to the good they may get by having such work to do, but rather with reference to their competency to do the children good. The sabbath-school is not a gymnasium for feeble Christians, but rather is it the institution for the religious education of the children of the congregation. Not all good people will make good teachers. The pastor should visit both the choir and the sabbath-school in the spirit of courteous Christian sympathy with the departments of church life there represented.

There may be within the church, organizations for varied Christian work; such as young people's associations, young men's Christian associations, Dorcas or sewing societies, missionary societies, foreign and home; and to the leaders in these organizations the relations of the pastor are always delicate, and sometimes difficult. It is a question how far it is wise to multiply organizations within the church; since the church is itself the divinely appointed organization as against all evil, and for all good.

Some things must be said with reference to the pastor in his relations to the ordinances of public worship. Here we must not trespass upon the subject of homiletics, elsewhere treated. There is a danger in almost every parish, that the people will demand more frequent calls or visits than the pastor can make consistently with what he owes to his study and pulpit. There should be a careful division of time between the claims of the study and the demands for household visitation. Five hours a day at least should be kept sacred for reading, study, and writing. During these hours, besides what is required for the preparations for the sabbath, some portion of time should be given to systematic courses of study. The time thus devoted should be protected in all possible ways from unnecessary interruptions. To be a good pastor, a minister must be a good preacher; and the converse is equally true, — to be a good preacher, a minister must be a good pastor. Nothing in the way of activity and zeal can take the place of systematic, close, sustained study; and no amount of study can take the place of systematic, house-to-house visitation. The two departments of work, pulpit and parochial, must not conflict, but be proportionate, harmonious, and mutually subsidiary. There should be preparation in the study, not only for preaching, but also for the other parts of public worship. The Scripture-reading should be, in spirit and manner, instructive and interesting. Regular courses of reading, continued from sabbath to sabbath, with brief expository hints, may be profitable to both preacher and hearer. The hymns should be selected with care, not merely to enforce the lesson of the sermon, but mainly to kindle and express the devotions of the people. There should be thoughtful preparation for leading the people in prayer, so that the actual condition of the congregation and of the country may be represented in the thanksgivings and supplications of the sanctuary.

The benevolences of the church constitute an important part of public worship. The pastor should not only keep himself informed concerning all the aggressive work of the church, so that he can inform his people, but he should study methods of reaching their hearts, so as to make them feel the claims of Christ in all departments of his work. They should be taught, not only that giving is worship, but that, under existing conditions, it is doubtful whether there can be true and acceptable worship unless the offerings of the heart and the lips are accompanied, sometimes at least, by the generous offerings of the hand.

The sacraments of the church involve some special pastoral obligations. As to baptism, the pastor should know the condition and habits of his people. He should know what parents have had their children baptized, and he should kindly and faithfully instruct such parents as to their covenant privileges and obligations; and, with those parents who are neglecting this ordinance for themselves and for their children, he should remonstrate, urging them to the performance of their duty.

As to the Lord's Supper, the pastor should exercise the greatest care, lest, on the one hand, he may be the means of admitting to the ordinance those who are not truly regenerated; or, on the other hand, he may repel or restrain those timid and doubting Christians who need that spiritual refreshment which Christ gives only at his table. The celebration of the sacramental feast should be made bright and hopeful, self and sin disappearing, for the time, in the ascendency of the exalted Christ.

The prayer-meeting, or, as it is sometimes called, the conference-meeting, under the sole conduct of the pastor, it is to be feared is fast changing into a mere lecture, and so is losing its social character. It is a question whether it is better that the prayer-meeting should be conducted by the pastor, or by such of the officers and members of the church as have the spirituality, the tact and skill, to make this social service both interesting and profitable. No one method should constrain the liberty of the pastor in this relation: a variety of methods is more conducive to the freshness and effectiveness of this important service. A schedule of topics may be prepared, printed, and distributed, so that the people will know from week to week the theme that will be considered. Questions may be sent in to the pastor to be answered in the prayer-meeting. A course of familiar exposition, if not too long or labored, may be tried with profit. The pastor should be bound by no method, but should impress his people with the deep significance, sacredness, and power of united prayer.

Unselfish consecration, the love of men for Christ's sake, power in the pulpit, tact, tenderness, a profound knowledge of human nature, and a Christlike manliness, are the fundamental necessities to success in pastoral work.

LIT. — CHRYSOSTOM (d. 407): *On the Priesthood* (trans. by B. H. Cowper), Lond., 1866; GEORGE HERBERT: *Country Parson*, Lond., 1652 (often reprinted); RICHARD BAXTER: *The Reformed Pastor*, Lond., 1656; GILBERT BURNET: *A Discourse of Pastoral Care*, Lond., 1692; COTTON MATHER: *Angels preparing to sound the Trumpets;* SAMUEL MILLER: *Letters on the Constitution and Order of the Christian Ministry*, N.Y., 1809, and *Clerical Manners and Habits*, Phila., 1827; BRIDGES: *The Christian Ministry*, Lond., 1829; JOHN ANGELL JAMES: *Earnest Ministry*, Lond., 1848; I. S. SPENCER: *A Pastor's Sketches*, N.Y., 1850–53, 2 series; WILLIAM WISNER: *Incidents in the Life of a Pastor*, N.Y., 1851; J. S. CANNON: *Lectures on Pastoral Theology*, N.Y., 1853; VINET: *Homiletics* (trans. by T. H. Skinner), N.Y., 1854; WILLIAM ARTHUR: *The Tongue of Fire*, Lond., 1856; FRANCIS WAYLAND: *Letters on the Ministry of the Gospel*, Bost., 1863; ENOCH POND: *Lectures on Pastoral Theology*, Andover, 1866; W. G. T. SHEDD: *Homiletics and Pastoral Theology*, N.Y., 1867; J. B. LIGHTFOOT: *Commentary on Philippians* (Dissertation on "The Christian Ministry," pp. 179–267, issued separately), Lond., 1868; HOPPIN: *Office and Work of the Christian Ministry*, N.Y., 1869, new ed., *Pastoral Theology*, 1882; KIDDER: *The Christian Pastorate*, Cincin., 1871; JOSEPH PARKER: *Ad clerum*, Lond., 1871; W. G. BLAIKIE: *For the Work of the Ministry*, Lond., 1873, 3d ed., 1883; W. S. PLUMER: *Hints and Helps in Pastoral Theology*, N.Y., 1874; S. H. TYNG: *The Office and Duty of a Christian Pastor*, N.Y., 1874; PATRICK FAIR-

BAIRN: *The Pastoral Epistles*, Edinb., 1874, and *Pastoral Theology*, 1875; C. H. SPURGEON: *Lectures to my Students*, Lond., 1875, 1877, 2 series; THOMAS MURPHY: *Pastoral Theology*, Phila., 1877; J. C. MILLER: *Letters to a Young Clergyman*, N.Y., 1878; VAN OOSTERZEE: *Practical Theology* (trans. by M. J. Evans), Lond. and N.Y., 1878; C. J. ELLICOTT: *Homiletical and Pastoral Lectures*, Lond., 1880; Bishop G. T. BEDELL: *The Pastor*, Phila., 1880; Bishop LITTLEJOHN: *Conciones ad clerum*, N.Y., 1881. See also the Yale Lectures on Preaching by H. W. BEECHER (1871–74, 3 vols.), JOHN HALL (1875), W. M. TAYLOR (1876), PHILLIPS BROOKS (1877), R. W. DALE (1878), HOWARD CROSBY (1879), Bishop SIMPSON (1880), E. G. ROBINSON (1882), D. C. A. AGNEW (*The Theology of Consolation*, London), J. SPENCER PEARSALL (*Public Worship*, London, 1869). For works on Revivals, see CHARLES G. FINNEY: *Lectures on Revivals of Religion*, Bost., 1835; ALBERT BARNES: *Sermons on Revivals*, N.Y.; EDWIN F. HATFIELD: *Revivals of Religion*, Phila., 1882; NEWELL; *Revivals, How and When*, N.Y., 1882; and the art. REVIVALS. For untranslated German works upon Poimenics see EBRARD: *Praktische Theolog.*, Königs., 1854; NITZSCH: *Praktische Theologie*, Bonn, 1857, 3d vol. (separately issued); HAGENBACH: *Grundzüge d. Homiletik u. Liturgik*, Leip., 1863; OTTO: *Evangel. praktische Theologie*, Gotha, 1869, 2 vols. THOMAS S. HASTINGS.

PASTORELLS. Those risings of the lower classes, which, under the name of *pastorales* or *pastoraux*, took place several times in France, were no doubt chiefly caused by the excitement produced by the Crusades; but it is apparent that also other causes, such as hatred to the clergy, despair of the miserable state of affairs in general, etc., were at work. When, in 1251, the report reached France that Louis IX. had been taken a prisoner, a former Cistercian, Jacob of Hungary, announced that he was called by God to liberate the king, and placed himself at the head of swarms of peasants and shepherds, boys and girls, whose number soon swelled into several thousands. At first the queen looked with favor upon the movement; but when the swarms began to maltreat the priests, the monks, and the Jews, she was compelled to use armed force against them. Jacob was defeated at Bourges, his adherents were dispersed, and all the leaders decapitated. Half a century later on, in 1320, it was again the report of a new crusade which caused a similar rising in Southern France, under the lead of a deposed priest and a runaway monk. The Jews were massacred, the monasteries were robbed, and at last the swarms began to threaten Avignon, where the Pope and the cardinals promised rich spoil; but then the movement was put down with military force. C. SCHMIDT.

PATARENES (Patarini, Patareni, Patarelli, etc.), a name given in the eleventh century to the deacon Arialdus, a zealous opponent of clerical marriages, and, later, to the Cathari, who condemned marriage altogether. The name does not come, as Du Cange supposes, from a certain Paternus Romanus, who spread the heresy of the Cathari in Italy and Bosnia; for then one would have expected *Paternicini*, but from *pataria* ("collector of rags"), a low quarter of the city of Milan, where the followers of Arialdus were wont to gather in 1058. Early in the thirteenth century the Cathari appropriated the name, erroneously affirming that it came from *pati* ("to suffer"), because they were called upon to suffer for their faith. C. SCHMIDT.

PATEN (*patena*, δίσκος), the wide, shallow plate on which the sacramental bread is put and consecrated. In the primitive church, the bread for the Eucharist was supplied by the members of the congregation, and the "paten" was an ordinary plate; but, in course of time, wafers expressly prepared took the place of bread, and the paten became an ecclesiastical vessel. Patens are and were most commonly made of silver; but they are found in glass, gold, alabaster, agate, and other substances. In shape they are commonly round, but oblong and octagonal patens exist. They have always been appropriately decorated to indicate their sacred use. By law, in the Roman-Catholic Church the paten must be of the same material as the accompanying chalice, and both must be blessed by the bishop.

PATER-NOSTER ("Our Father"), the name by which is generally designated the Latin translation of the Lord's Prayer, especially in the Roman-Catholic Church. As in the rosary of the Virgin Mary the Pater-noster is generally combined with the Ave Maria, the rosary itself is often called a *Pater-noster*.

PATIENCE is that moral power by which the soul preserves its equanimity under all exciting and oppressive circumstances, and freely submits to the unavoidable, with the presentiment that it is a divine dispensation. In the most general sense, patience is the soul's dependence upon itself over against opposing elements from without, in contrast to the soul's active effort to overcome this opposition. God's whole government of the world is from this stand-point, and, in view of the opposition of men and demons, brings out the divine, patient, long-suffering gentleness and mercy. The real kernel of the work of salvation was in the patience of Christ, his patient endurance underneath the oppression of the curse which had gone forth upon the world (Heb. xii. 2; 1 Pet. ii. 21); and the fundamental principle in the Christian's temper is patience, which continues faithful unto the end (2 Tim. ii. 13). Adam's fall was an act of selfish anticipation, and therefore an act of impatience, which is a prominent element in all sin and crime. Despair is the culmination of impatience. From this general conception we derive the special Christian grace of patience. Pagan ethics as little reached to the full idea of patience as to the idea of an atoning cross. It has no place among the virtues of the Platonic and Aristotelian systems. The Stoics seem to have recognized it; but the patience of Stoicism is only a dogged submission, which seeks to build itself up on an unfeeling, impassive indifference (*patientia impatiens*). We have an exemplification of the principle in the lives of Moses (Num. xii. 3), Job (Job ii. 10; Jas. v. 11), and the servant of the Lord (Isa. liii.). The New Testament presents a perfect picture of patience in Jesus Christ the Lamb of God (John i. 36).

The virtue of patience very early received a prominent place in the systems of Christian ethics. Hermas mentions it among the four principal Christian graces. Thomas Aquinas,

however, in the middle ages, regarded it as a constituent of courage (*fortitudo*). Protestant systems of ethics should properly honor it upon the basis of such passages as Rom. ii. 7, v. 3, viii. 25; Col. iii. 12; 2 Pet. i. 6; Heb. x. 36, xii. 1. As a fruit of Christian faith, patience is the persistence of the believer in a state of sanctification in spite of temptations. Born of Christian love, it supplements Christian hope (Rom. viii. 25). It gradually learns to bear all things, endure all things, hope all things, to wait contentedly for the coming of the Lord (Jas. v. 7). Its foundation is the Lord's faithfulness. Scriptural songs of patience are found in Ps. xlii., lxii., lxiii., etc. LANGE.

PAT'MOS, a rocky and barren island of the Ægean, twenty-five miles in circumference, and situated near the coast of Asia Minor, between Naxos and Samos. It was used as a place of banishment in the time of the emperors, and the apostle John wrote there his Revelation (Rev. i. 9). The cave is still shown, where, according to tradition, he had his visions: above it stands now a celebrated Greek monastery, built by Alexius Commenus. The island is now called "Patmo" or "Patmosa." See GUÉRIN: *Description de l'Ile de Patmos*, Paris, 1856; TISCHENDORF: *Reise ins Morgenland*, Leipzig, 1845–46, 2 vols. (ii., 257 sq.), and Commentaries on the Apocalypse.

PATOUILLET, Louis, b. at Dijon, 1699; d. at Avignon, 1779. He entered the Order of the Jesuits, and taught for some time philosophy in their school at Laon. He published an enlarged edition of Colonia's *Dictionnaire des Livres Jansénistes*, Antwerp, 1752, which was put on the *Index*; *La progrès du Jansénisme*, Quiloa, 1753; *Histoire du Pélagianisme*, Avignon, 1763–67, 2 vols.; and was one of the chief editors of the *Supplément aux Nouvelles ecclésiastiques* and *Lettres édifiantes*.

PATRIARCH, as a title in the Christian Church, was given in the fourth century as a mark of respect to bishops. For the proofs, see Suicer, *Thesaur.*, 640 sq., and especially Gregory Nazianzen, *Orat.* 42, 23. It was used in this sense in Gaul as late as the fifth and sixth centuries (*Vit. Romani*, 2; Gregor. Tur., *H. Fr.*, 5, 21). When the bishops of Alexandria, Antioch, Constantinople, and Jerusalem, asserted authority over the metropolitans, the title was limited to them. The ecclesiastical divisions corresponded to the political division of the Roman Empire, — dioceses, eparchates, and states (*civitates*). The bishoprics corresponded to the states; and the metropolitan sees, to the eparchates. At first there were no ecclesiastical divisions corresponding to the dioceses, but the metropolitans of the larger cities early began to lay claim to extra authority. Alexandria was the first metropolitan see to attain the position of diocesan or patriarchate authority. The sixth canon of Nicæa recognizes this. In the Meletian schism, the bishop of Alexandria assumed the right to call the synod which deposed Meletius. The situation was about the same at Rome and Antioch, except, that, in the case of the latter, the bishop only ordained the metropolitans, and not the other bishops (Innoc. I., *Ep.* xviii.).

The prominence of the metropolitans of the more important cities was the origin of the patriarchal system. The West never had a patriarch, the claims of Rome to the primacy being a sufficient assurance of her authority. By the second canon of the Council of Constantinople in 381, five larger districts (Alexandria, Antioch, Asia Minor, Pontus, and Thrace) are designated. Constantinople had already at this time taken the place of Herakleas as the centre of the Thracian diocese. The bishops of Ephesus (the central see of Asia Minor) and Cæsarea in Cappadocia (the central see of Pontus) did not long retain the dignity of the other three sees, and they were put under the authority of Constantinople by the twenty-eighth canon of the Council of Chalcedon (A.D. 451, Mansi, vii. 369). To the three remaining patriarchates — Alexandria, Antioch, and Constantinople — Jerusalem was added. An abortive attempt to give it the patriarchal dignity was made at the Council of Ephesus in 431. Theodosius II. assured it by the subordination of the three eparchates of Palestine. This action was confirmed by the Council of Chalcedon (Mansi, vii. 178 sqq.). This same council gave to Constantinople the primacy (Mansi, vii. 361). The metropolitans of Ephesus and Cæsarea in Cappadocia were hereafter called "exarchs" (Mansi, xi. 687, 689). For the patriarchate of the Russian Church, see art. GREEK CHURCH. The bishops of Aquileja, Grado-Venice, and Lisbon, bear the title "patriarch," but derive no special ecclesiastical prerogatives from it. [There are eleven patriarchs in the Roman-Catholic Church. Nine were present at the Vatican Council.]

See BINGHAM: *Orig.*, i. 232 sqq; AUGUSTI: *Denkwürdigkeiten*, xi. 148 sqq.; HINSCHIUS: *System d. kathol. Kirchenrechts*, i. 538 sqq.; HEFELE: *Conciliengesch*, i. ii. HAUCK.

PATRICK, St., Apostle of Ireland. The early references to St. Patrick are few. The first is made by Cummianus in A.D. 634; Adamnan, in the same century, also makes reference to the saint; and of later authorities there is no lack. Prosper of Aquitania, the Venerable Bede, Columban, and others are silent on the subject: the remoteness of Ireland is sufficient to account for this.

Our chief sources of information are two writings which seem undoubtedly to be the work of St. Patrick, — the *Confession*, and the *Epistle to Coroticus*. The former is found in the *Book of Armagh*, an Irish manuscript of about the year 800; and both, in later but independent manuscripts. The Armagh copy professes to be transcribed from an original in the handwriting of the saint. The earliest lives extant quote from the *Confession*, showing that at an early date the work was considered genuine: so the external evidence is not without value. The internal evidence is so overwhelming that the two treatises are accepted practically universally as authentic.

The poem known as *The Hymn or Loricum of St. Patrick* has been considered genuine. It is in very ancient Irish, gives no facts, and, whether genuine or not, is valuable as showing the simplicity of doctrine of the early Patrician Church.

The secondary sources of information are (1) *The Hymn of Secundinus*. This dates probably about A.D. 500, gives no facts, and has only the same value as the *Loricum*. (2) *The Hymn of Fiacc*. This bears internal evidence of being later than A.D. 554. It gives only a few names, and already the miraculous and legendary has

crept in. (3) *The Acts of St. Patrick*, by Muirchu Maccumachtheni. This life is found in the *Book of Armagh*, belongs to about A.D. 700, and is probably the oldest life of St. Patrick. The author admits that even then the facts of the saint's life were hopelessly obscured, and we see legend already gathered about it. (4) *The Annotations of Tirechan*. This is also found in the *Book of Armagh*, and is of about the same date as the *Acts*, but contains more legendary matter. The mission is ascribed to Pope Celestine. (5) Legendary Lives. Of these Colgan has collected seven, some of which are very ancient. They make St. Patrick study with St. Germain of Auxerre and St. Martin of Tours, visit Rome, receive episcopal ordination and commission to preach from Pope Celestine, and work miracles. Much of this, of which no trace appears in the *Confession* or *Epistle*, is, perhaps, taken from some *Acts* of Palladius, now lost: it is repeated, with additions, in successive lives, and culminates in that by Jocelyn in the twelfth century. It is possible that comparative study of the older lives might extract some truth; but at present, as historical authorities, we can only reject them.

It is impossible to settle the dates of St. Patrick's life. Nicholson labors to show that his work belongs to the third, instead of to the fifth century, but brings forward little in support of this view. Killen dates his mission A.D. 405 on insufficient and contradictory grounds. All the earlier ecclesiastical writers assume that St. Patrick was commissioned by Pope Celestine, and so fix the date of the mission A.D. 431 or 432. Todd makes out as strong a case as we can perhaps hope to have for about A.D. 440. A passage in the *Confession* fixes his age at this period as forty-five, which would give A.D. 395 for his birth: this passage is, however, doubtful, not being found in the Armagh manuscript. The *Annals of Connaught* make the year of St. Patrick's birth 336; Ussher, Tillemont, and Petrie, 372; Lannigan, 387; the Bollandists, 378. The year of his death is equally uncertain. Tillemont gives 455; the Bollandists, 460; Nennius, 464; Lannigan, and many following him, 465; Ussher, Petrie, and Todd, 492 or 493. Lannigan's date (465), which is the favorite with recent writers, rests on the assumptions of the commission from Celestine and of a regular succession of bishops, such as prevailed at later date, at Armagh, of which St. Patrick was the first. There is nothing against the ordinary date of 492, and all tradition ascribes extreme old age to the saint.

From the *Confession* we learn that St. Patrick was carried away captive at sixteen from Bonavem of Taberniæ in the "Britanniæ," and it is usually assumed that he was born there. His father, Calpurnius, was a deacon, and at the same time a Roman civil officer: his grandfather, Potitus, was a priest. The fact that a priest and deacon were married men does not seem to St. Patrick to have needed any explanation. Research has failed to identify Bonavem of Taberniæ. The authorities are divided between some point on the coast of Armoric Gaul, possibly Bologne-sur-Mer, and the place since called Kilpatrick, near Dumbarton, in Scotland. The probabilities are in favor of Gaul; the strongest argument against the supposition, namely, that the *Confession* distinguishes between Gaul and Britain, being explicable. But it is quite possible that neither of these places is the right one.

The young Patrick, being carried away with many others, was sold in Ireland, Tirechan tells us, to a chieftain called Milcho. There he was set to watch cattle, and the religious teachings of his youth bore fruit. In six years, guided, as he believed, by a divine vision, he made his escape; and after long wanderings, and undergoing another captivity of sixty days, Patrick, now twenty-two years old, regained his friends. All is unknown until the mission to Ireland; and, if we assume his age at that period to have been forty-five, here is a gap unfilled of twenty-three years. His Latinity, his ignorance of the doctrine and practice of the Roman Church and of the Hieronyian Vulgate, show that the time was not spent in study under learned doctors, like St. Germain of Auxerre, or St. Martin of Tours. But we know nothing of his private life, which might explain all. We learn from the *Confession*, which is largely a justification of his life, that he formed the plan of preaching to the Irish himself, that he persisted in it in spite of the opposition of his friends, and that he attributed his mission to no pope, bishop, or church. Patrick was consecrated bishop, and sailed for Ireland with a few companions. Again the *Confession* fails us: we have almost no details of the work in Ireland. The pages of Lannigan and Todd may be consulted by any one who wishes to see arranged in the best form possible the conflicting accounts. We can gather, however, that the work was by no means the easy and perfect conquest of tradition. Danger and opposition were encountered, and the final success was only partial. Leoghaire, the over-king, lived and died a ferocious Pagan: heathen practices survived the saint many years. His plan, in fact, seems to have been to win the chiefs, and trust to tribe feeling to draw the clan. Such Christianization must, of course, have been superficial; but the work was done, and a native church with native clergy established. Of his death and burial-place we know nothing; although, of course, tradition and invention have been active enough in the interest of various churches. In the authentic writings of St. Patrick we find no trace of purgatory, adoration of the Virgin Mary, transubstantiation, or the authority of the Pope. Still we must not think of St. Patrick as opposing these doctrines: he seems merely to have been ignorant of them. The church he founded was monastic, ascetic, and sacramental. To represent St. Patrick as a protester against the special doctrines of the Roman-Catholic Church is not less absurd than to represent him as a Roman bishop, teaching the doctrine and practices of the twelfth century.

LIT. — VILLANEUVA: *Synodi, Canones, Opuscula et fragmenta Scriptorum*, etc., Dublin, 1835; MIGNE: *Pat. Cursus, Series Prima*, tom. liii., Paris, 1847; COLGAN: *Triadis Thaumaturgæ, sive Divorum Patricii, Columbæ et Brigidæ*, etc., tom. ii., Lovan, 1647; *The Life and Acts of St. Patrick*, etc., *translated from the original Latin of Jocelin*, by E. L. Swift, Dublin, 1809; LEDWICH: *Antiquities of Ireland*, Dublin, 1793; LANNIGAN: *Ecclesiastical History of Ireland*, Dublin, 1829, 4 vols.; TODD: *St. Patrick, Apostle of Ireland*,

Dublin, 1864; NICHOLSON: *St. Patrick, Apostle of Ireland*, Dublin, 1868; KILLEN: *Ecclesiastical History of Ireland*, London, 1875, 2 vols.; SKENE: *Celtic Scotland: a History of Ancient Alban*, Edinburgh, 1876, 3 vols.; SHEARMAN: *Loca Patricinia: an Identification of Localities chiefly in Leinster, visited by St. Patrick*, Dublin, 1879, 2d ed., 1882. Cf. SCHÖLL's art. *Patricius*, in Herzog, 2d ed., vol. xi. pp. 292–300. ROBERT W. HALL.

PATRICK, Symon, b. at Gainsborough, in Lincolnshire, in 1626; d. at Ely, May 31, 1707. He was educated at Queen's College, Cambridge, where he became fellow in 1648. Under the Commonwealth, in 1651, when Episcopacy was repressed, he obtained ordination from Dr. Hale, the ejected bishop of Norwich. After holding the vicarage of Battersea, upon which he entered in 1658, he obtained the rectory of Covent Garden in 1662, — the year when the Act of Uniformity was passed; and during the plague year (1665) he courageously remained at his post when many of the incumbents fled from the city. In 1672 he was appointed to a stall in Westminster Abbey, and in 1679 reached the deanery of Peterborough. That office he continued to hold until 1689, when he was chosen bishop of Chichester, whence he was translated to Ely in 1691. His *Autobiography* contains many interesting notices of passing historical events. He informs us how news reached him of the intention which the Prince of Orange had of coming over to England in the autumn of 1688, how Dr. Jenison called on him in the Westminster cloisters to have some private conversation with him on the subject, and how the people at Hastings were frightened out of their wits in 1690 from an expected French invasion.

He was one of the commissioners intrusted with the consideration of a scheme for comprehension immediately after the Revolution, and took an active part in the proposed revision of the Prayer-Book. He drew up new forms of prayer couched in language unsuited to devotional services, and recommended several important changes in the Liturgy. He was a voluminous author, his publications amounting to no less than fifty-one distinct works. He is best known as a commentator. His Paraphrases of Job and the Psalms appeared in 1678. They were followed in 1681 by others on Proverbs, Ecclesiastes, and Solomon's Song. Then came Commentaries on Genesis (1694), Exodus (1696), Leviticus (1698), Numbers (1699), Deuteronomy (1700). Joshua, Judges, and Ruth came out the same year; and, before the end of 1705, he issued volumes on Joshua, Judges, Ruth, the Books of Samuel, Kings, and Chronicles, Ezra, Nehemiah, and Esther.[1] He added to biblical work treatises on *Christian Sacrifice*, *The Sacraments*, and *The Popish Controversy*, and even attempted allegory in his *Parable of the Pilgrims*, first published as early as 1665. Of course it cannot be compared with John Bunyan's dream; but Southey says, though "poorly imagined, and ill sustained," it contains sound instruction felicitously expressed. Burnet speaks of Patrick as a great preacher. He is ranked amongst the Cambridge latitudinarian divines through his connection with John Smith and Henry More, and he caught something of a Platonic tincture from his philosophical reading; but from the bolder spirit of inquiry cultivated in his day he was an utter alien. He was emphatically Anglican in his dogmatic teaching, and attached authority to the decisions of the early church. He attacked dissent in his *Friendly Debate* (1668), and that in no very friendly spirit; but in the House of Lords, after the Revolution, he expressed regret "for the warmth with which he had written against dissenters in his younger years." He was openly accused of favoring nonconformists, and on this account, it is said, "lost the love of the gentry." He was a good man, and aimed at maintaining in his diocese an unusual strictness of discipline. He wished to see an improvement in psalmody, and early published a *Century of Psalms* for the use of the Charter House. See PATRICK's *Autobiography*, Oxford, 1839, and *Complete Works*, Oxford, 1858, 9 vols. His commentary was combined with those of Whitby, Lowman, and Arnauld (see those arts.). JOHN STOUGHTON.

PATRIPASSIANS (from *pater passus*, "the suffering father"), a name applied to those Christians, who, denying that there is a definite distinction between the personalities of the Father, the Son, and the Holy Spirit in the Trinity, said that the Father had suffered in the Son. It occurs for the first time in the treatise of Tertullian against Praxeas, about 200. See CHRISTOLOGY, p. 453.

PATRISTICS and **PATROLOGY** are the names of that department of theology which gives instruction concerning the lives, writings, and theological doctrines of the Church Fathers, and all else which has a direct bearing upon the study of the Church Fathers. If a distinction is to be made between the two names, then patrology concerns the external history, lives, etc., of the Fathers; patristics (*patristica sicut doctrina*), their doctrinal teachings.

1. *Definition of a Church Father.* — The honorable title "father" was used in the early church to designate ecclesiastical teachers and officers who had exercised a positive and permanent influence upon the doctrinal system or growth of the church. The view subsequently got currency that the Fathers were the theological witnesses to the system of doctrine of the Christian Church, and that the consensus of the Fathers was a source of ecclesiastical authority co-ordinate with the Scriptures. Such theological importance was ascribed to the Fathers by the great church councils; such as that of Chalcedon, when it speaks of obeying the faith of the Fathers (*ut patrum fidem servemus*), or that of Constantinople (680), when it professes to follow the holy councils and the holy and chosen Fathers (*τοῖς ἁγίοις καὶ ἐκκρίτοις πατράσιν*). The Roman-Catholic Church now distinguishes three classes of church teachers, — writers, fathers, and doctors (*scriptores, patres, doctores*). The "holy fathers" must possess four requisites: (1) Sufficient antiquity, a definition usually stretched to include Thomas Aquinas; (2) Orthodoxy — Origen, Tertullian, Lactantius, Eusebius, etc., for this reason being numbered only among the "writers;" (3) Sanctity of life; and (4) The approbation of the church, which is doubtful in the cases of Hippolytus, Theodoret, etc. A "doctor of the church" must possess the additional quality of eminent learning (*eruditio eminens*, comp. the Bull of Benedict XIV., *Militantis*

[1] His labors in this respect are criticised by Lord Macaulay, in his History of England.

ecclesiæ, 1754). Ambrose, Augustine, Jerome, and Gregory represent this dignity among the scholars of the Western Church; Athanasius, Basil, Gregory Nazianzen, and Chrysostom, of the Eastern Church. At a later time the number of doctors has been arbitrarily increased, and made to include Hilary, John of Damascus, Anselm, Thomas, Bonaventura, Alfonso da Liguori, etc. The Protestant Church includes under the designation Church Fathers all those teachers and authors of the ancient church who made essential contributions to the development of Christian life and doctrine. The period to which the designation may be properly regarded to refer is extended to Gregory the Great (d. 604), or to John of Damascus (d. after 754).

2. *Scope of Patristics.* — According to the old definition, patristics included all kinds of facts about the personal life, writings, and doctrines of the Fathers. It was, therefore, an introduction to church history and the history of Christian doctrine. In the stricter and more scientific sense patrology is concerned with the literature of the Fathers, its history and contents, and (1) investigates and determines the text of the writings and monuments of the patristic age, and (2) presents the biographies, literary works, and doctrines of the Fathers individually. Three periods are to be distinguished in the patristic literature, — that (1) of the early church in the apostolic and post-apostolic age, (2) the struggling church in the ante-Nicene age, and (3) the victorious church. Others distinguish only two periods, — (1) the ante-Nicene, and (2) the post-Nicene. The Fathers of each of the various periods are distinguished into Greek or Latin; or, according to nationality, into Orientals, Greeks, Occidentals; or, according to the literary form and contents of their works, into dogmaticians, writers on ethics, exegetes, historians, etc.

3. *History and Literature.* — We distinguish two periods separated by the Protestant Reformation. (1) The first preliminary work for a history of Christian literature was done by the historians of the ancient church, and especially Eusebius. He gives many very valuable notices of Christian authors, and excerpts from their writings. The real father of patrology is Jerome, whose work on the writers of the church (*De viris illustribus s. de scriptoribus ecclesiasticis*), as he distinctly says in a note to his friend Dexter, was designed to "briefly describe all those, who, from the passion of Christ to the fourteenth year of Theodosius, had produced any thing worthy of preservation about the Holy Scriptures." Beginning with James and Peter, he gives in a hundred and thirty-five sections short biographies and notices of works. This production was much admired, translated into Greek by Sophronius, and continued by Gennadius of Massilia (who about 492 wrote notices of ninety-five or a hundred ecclesiastical authors, mostly of the fifth century), Isidore of Seville (d. 636), and Ildefonsus of Toledo (d. 667).

In the middle ages monks copied the writings of the Fathers, carefully preserved them in the convents, and made collections of excerpts; but there was no critical study of these writings. Collections of notices were, however, made, some of which, uncritical though they be, are invaluable. Here belong the collections of Photius (d. 890), especially his *Bibliotheca*, or Μυριοβίβλον, the so-called *Nomenclatores veteres*, who continued or imitated Jerome's Catalogue; especially Honorius of Autun (d. 1120), who beginning his work *De luminaribus eccles.*, etc., with the apostles, carries it down to Anselm; Sigebert of Gemblours (d. 1112); and Johann Tritenheim (d. 1516) who begins with Clement of Rome, and concludes with the author himself, nine hundred and seventy writers being noticed.

(2) A new period in the history of patrology dates from the rise of Humanism and the Reformation. The immense strides in culture in the fifteenth century, the classical studies of the Humanists, the growing acquaintance with the Greek language in the West, the invention of printing, etc., all redounded to the interest of this science. Patristic writings were discovered, edited with notes, first those of Latin, then of Greek authors. Special mention in this connection is due to Erasmus, Beatus Rhenanus, Œcolampadius, and the learned booksellers Robert and Henry Stephens, Froben, Oporin, and others. Editions appeared of Lactantius (1465), the *Letters* of Jerome (1468–70), Augustine's *City of God* (1470), Leo's *Sermons*, Cyprian's *Letters*, Orosius, and Origen's *Contra Celsum* (all 1471). In the sixteenth century Erasmus, in quick succession, issued editions of the works of Cyprian (1520), Hilary (1523), Jerome (1526), Irenæus (1526), Ambrose (1527), Augustine (1528), [Epiphanius, 1529], Chrysostom (1530), [Origen, 1531], Athanasius, and also Basil (1532).

The Reformers, while denying to the Fathers an equal authority with the Scriptures, got weapons for the struggle in which they were engaged from their writings. Luther was well read in them; although he passed an unfavorable judgment upon Jerome, Origen, and Chrysostom. Melanchthon urged very earnestly the study of the Fathers, collected their opinions about the Lord's Supper (*Sententias patrum de cœna domini*, 1530), etc. The Wurttemberg theologian, Schopff, wrote *Academia J. Chr. s. brevis descriptio Patrum ac Doctorum ecclesiæ* (Tübingen, 1593); and Scultetus wrote the *Medulla theol. Patrum* (Amberg, Neustedt, and Heidelberg, 1598–1613, 4 vols.). Of the seventeenth century, deserve to be mentioned, Gerhard's posthumous work, *Patrologia s. de prin. eccl. doctorum vita et lucubrationibus* (Jena, 1653, 1673), Hülsemann's *Patrologia* (Leipzig, 1670), Meelfürer's *Corona patrum* (Giessen, 1670), Olearius' *Abacus patrologicus* (Jena, 1673, new ed., Jena, 1711, under the title *Bibl. scr. eccl.*). None of these works have any critical value. In the seventeenth century, the Roman-Catholic Church did far more in this department than the Protestant. Among the Italians, Baronius and Bellarmin deserve mention; the latter writing the *liber de script. eccl.* (*The Writers of the Church*, Rome, 1613, Paris, 1616), which was often republished, and supplemented by Labbé (1660) and Oudin (Paris, 1686). The Belgian theologian, Aubertus Miräus, published a *Bibliotheca eccl.* and *Auctar. de script. eccl.* (Antwerp, 1639; reprinted, A. Fabricius, *Bibl. Eccles.*, 1718). The French Congregation of St. Maur did a work of imperishable value in this department, by publishing editions (known as the "Benedictine;" for list see BENEDICTINE) of the Fathers superior in

learning, completeness, and critical acumen to any thing that had preceded them. Du Pin published *Nouvelle bibliothèque des auteurs eccl.*, Paris, 1686 sqq., 3d ed., 1698 sqq., 47 vols.; Le Nourry, *Apparatus ad biblioth. max. Patrum*, Paris, 1703–15; Remy-Ceillier, *Hist. générale des auteurs ecclésiastiques*, Paris, 1729 sqq., 23 vols, new ed., Paris, 1860 sqq., 13 vols.; and Tillemont, *Mémoires*, etc., 1693 sqq., with their thorough, rich, patristic excursuses. The more recent works in France are of less importance, as Caillau's *Introd. ad Patrum lection.*, Charpentier's *Études sur tes pères de l'église*, and the meritorious but somewhat uncritical and manufactured works of Abbé Migne, *Bibl. universalis s. patrum et scriptorum eccles.*, or *Patrologiæ cursus completus*, — *Series Lat.*, 221 vols., *Series Græca*, 162 vols.

In England, Ussher (d. 1656) distinguished himself by his patristic investigations; as also Grabe (d. 1706), by his *Spicilegium patrum* and his editions of Justin and Irenæus, Pearson (d. 1686), Henry Dodwell (d. 1711), William Cave (d. 1713), and Lardner (d. 1768), who exhibits an abundance of patristic erudition in his *Credibility of the Gospel History*. [For the works of these authors, see the special articles.] Of the German works and authors of the eighteenth and nineteenth centuries, the following Roman-Catholic works and authors deserve mention: Wilhelm, *Patrolog. ad usus acad.* (Freiburg, 1775), Schramm, *Anal. fidei opp. ss. Patrum et script. eccl* (Augsburg, 1780–95, 18 vols.), Lumper, *Hist. theol. crit. de vita, scriptis et doct. Patrum, etc.* (Augsburg, 1753–99, 13 vols.), Permaneder, *Patrol.* (Landshut, 1841–44, 2 vols.), and the treatises and text-books on patrology of Lochner (Mainz, 1837), Möhler (incomplete, Regensburg, 1840), Magon (Regensburg, 1864, 2 vols.), Alzog (Freiburg-im-Breisgau, 1866, 3d ed., 1876), J. Schmid (Freiburg, 1880), Nirschl (Mainz, 1881). Among the Protestant works, those of Fabricius deserve prominent mention as of special value; viz., his *Bibl. eccles.* (Hamburg, 1718), *Bibl. græca* (1705–28, 14 vols., new ed. by Harless, 1790 sqq.), *Bibl. latina* (1697, new ed., 1774 sqq), and their continuation, *Bibl. lat. mediæ et infimæ latinitatis* (Hamburg, 1734 sqq.). We mention further, Ittig, *Schediasma de autoribus*, etc. (Leipzig, 1711), Walch, *Bibl. patrist.* (Jena, 1757, 1770, new ed. by Danz, Jena, 1834), Schönemann, *Bibl. . . Patrum latin.* (Leipzig, 1792–94, 2 vols.), Thilo, *Bibl. patr. dogmat.* (Leipzig, 1854), and the treatises on patrology of Pestalozzi (Göttingen, 1811), Danz (Jena, 1839). For special editions of authors, see the special articles.

LIT. — In addition to the literature already given, see the Manuals of Church History, the Histories of Philosophy of RITTER and UEBERWEG [Eng. trans., New York, 1872, 2 vols.]; EBERT: *Gesch. d. christl.-lat. Lit.*, Leipzig, 1874–80, 2 vols. A comprehensive treatise on patrology is a great desideratum. [Alzog's work, above referred to, is the most satisfactory manual on patristics. The fragments of Fathers of the second and third centuries have been published by ROUTH: *Reliquæ Sacræ*, Oxford, 1846, 5 vols. See also GEBHARDT and HARNACK: *Texte und Untersuchungen zur Gesch. d. altchristl. Lit.*, Leipzig, 1882 sqq. For English translations of the ante-Nicene Fathers, see CLARK'S *Ante-Nicene Library*, ed. by Roberts and Donaldson, Edinburgh, 1867–71, 24 vols.; of both ante-Nicene and post-Nicene Fathers, see *Library of the Fathers of the Holy Catholic Church, anterior to the Division of the East and West, translated by Members of the English Church*, Oxford, 1839 sqq. (vol. 47, *St. Cyril of Alexandria against Nestorius*, 1880); and of AUGUSTINE, edited by Dods, Edinburgh, 1871–78, 12 vols. (supplements the translations already in the Oxford *Library;* cf. Lowndes, *Manual*, Bohn's ed., vol. iv., pp. 278–81). The most elaborate English treatise upon a limited field is DONALDSON: *Critical History of Christian Literature and Doctrine, from the Death of the Apostles to the Nicene Council*, Edinburgh, 1864–66, 3 vols. See also SPRINZL: *Die Theologie der apostolischen Väter*, Vienna, 1880. For a glance at the ante-Nicene Fathers, see the *Early Christian Literature Primers*, edited by Professor G. P. Fisher, New York, 1879 sqq. Good biographies of different Fathers have been published by the S. P. C. K., London. See separate arts. The great *Dictionary of Christian Biography*, by SMITH and WACE (London, 1880 sqq., 4 vols.), should always be consulted]. WAGENMANN.

PATRONAGE (*jus patronatus*). In the fifth century the opinion became current, both in the East and the West, that it was proper to grant to the founder of a church or some other religious institution the right of appointing not only the manager of the property set aside for the purpose, but also the priest or other ecclesiastics to be maintained from the donation (*Nov. Justin.* 131, c. 10 (c. 545), c. 1, C. XVI. qu. 5, and *can.* 10, Council of Orange, 441). This tendency was further strengthened by a peculiar feature of the social organization of the Germanic nations. Among them the owner of the soil, the lord of the peasant-community, exercised full right of possession over any thing in or on the glebe, and had perfect control over the temple or over the Christian church erected on the ground, appointing and dismissing the priest according to will (*can.* 7, 26, 33, Council of Orleans, 541). This arrangement was continued during the Carolingian age, and the consecration of the building had no influence whatever on the title-deed of the owner. But, after that time, the church endeavored to impose such restrictions upon the owner as to prevent him from any actions contrary to the ecclesiastical purpose. He was forbidden to cancel the dotation, to have co-proprietors, to appoint incapable persons, to dismiss an incumbent without the consent of the bishop, etc. It was not, however, until the twelfth century that the popes, more particularly Alexander III., succeeded in re-organizing the whole arrangement on a new and firmer basis. Maintaining that the ecclesiastical character of the foundation, and not the ownership of the founder, was the decisive feature in the legal position of the institution, he denied the proprietorship of the lord of the ground, and confined his right of appointment to a mere right of presenting a candidate to the bishop. Thus arose the *jus patronatus*.

The introduction of the Reformation brought no very considerable change in the ruling practice as developed by the Roman-Catholic Church, though it gave rise to some curious complications, as, for instance, when a Roman-Catholic lord came to exercise patronage over a Protestant church.

[In Norway the right of patronage was never established, as Christianity was introduced in the country, not by the voluntary adoption of the people, but by the forcible imposition of the kings. In Denmark it was completely abolished by the constitution of June 5, 1849. In Prussia it was abolished during the revolution of 1848, but quietly re-established when the re-action came into power again in 1850. In England, where the greater part of the benefices are presentative, it has proved impossible to abolish patronage. As real patronage — that is, a patronage which belongs to the glebe, in contradistinction to personal patronage, which belongs to the person, and is extinguished with the family of the founder — has a market-value, and can be the object of buying and selling, its abolition would bring along with it a very difficult conflict with the established ideas of property; and in 1875 The Church Private Patronage Association was founded, for the purpose of maintaining, by every legal means, the immemorial rights of private patrons. In 1649 patronage was abolished in Scotland, but re-established in 1660. Once more abolished in 1690, a pecuniary compensation having been voted to the patrons, it was suddenly restored by Queen Anne in 1712, and the patrons did not pay back the compensation received in 1690. The feeling against it was steadily increasing, however; and in 1842 a motion for its entire abolition was carried in the General Assembly. But the practical result was only the so-called "Lord Aberdeen's Act," which, in rather vague expressions, gives a certain scope to objections from the side of the congregation. In the Roman-Catholic Church a patron saint is a saint who is chosen as a protector, it may be of a nation, a city, a village, a church, a class, or an individual. The earliest witness of this usage is Ambrose of Milan (386).]

LIT. — LIPPERT: *Entwickelung d. Lehre v. Patronatrechte*, Giessen, 1829; KAIM: *D. Kirchenpatronatrecht*, Leip., 1845, 2 vols.; BRUNO SCHILLING: *Das kirchliche Patronat*, Leip., 1846.

PATTESON, John Coleridge, D.D., Bishop of Melanesia; b. in London, April 1, 1827; murdered at Santa Cruz, by the Melanesians, Sept. 20, 1871. He was the son of Sir John Patteson, an English judge, and studied at Eton, and afterwards at Oxford, where he was elected fellow of Merton College, 1850. After being some time curate at Alfington, Devonshire, he went out to New Zealand in 1855, to assist Bishop Selwyn in his missionary work among the South Sea Islands, and in 1861 was consecrated Bishop of Melanesia. Possessing great linguistic talent, he reduced to writing and grammar several languages which had only been spoken before. His work among the islands was noble and self-denying. In time of sickness he would watch and nurse the poor natives himself, and by love and kindly example lead them up to the thought of God, till he knew their speech sufficiently to instruct them correctly. The kidnapping of the islanders, to be sent to the plantations of Queensland and Fiji, was the chief hinderance to the work in which he was engaged; and the ill feeling engendered by this traffic, to which he was much opposed, may be said to have been the cause of his death; the natives mistaking, it is likely, the missionary ship in which he was cruising about among the islands of his diocese, for a kidnapper's craft. Accordingly, they opened fire, and he was killed.

See *Life of Bishop Patteson*, London (S. P. C. K.), 1872; FRANCES AWDRY: *The Story of a Fellow-soldier*, 1875; C. M. YONGE: *Life of J. C. Patteson*, 1878. ROBERT S. DUFF.

PAUL THE APOSTLE AND HIS EPISTLES. This article will consider the life of the apostle and the scope and contents of his writings.

LIFE. — The life of Paul falls into three periods: (1) The period before his conversion, (2) The period between his conversion and the Roman imprisonment, (3) The period beginning with the Roman imprisonment. The sources of Paul's life are the letters by his hand and the Acts of the Apostles.

1. *The Period before his Conversion.* — Paul was of pure Jewish descent (2 Cor. xi. 22; Phil. iii. 5); belonged to the theocratic part of the nation after the exile, being of the tribe of Benjamin, an ardent Pharisee (Acts xxiii. 6); and was born at Tarsus in Cilicia (Acts ix. 11, etc.). The statement of Jerome (*Cat.*, 5; *Ad Philem.*, 23), that he lived at Giskalis in Galilee until it was taken by the Romans, when Tarsus became his abode, cannot be accepted, as no record exists of a Jewish war at the time of Paul's childhood (Josephus, *B. J.*, iv. 2, 1). Paul inherited the dignity of Roman citizenship (Acts xxii. 18). How his ancestors or father had secured the title is unknown. (See Cellarius: *De Pauli Rom. civitate*, Hal., 1706; Arntzen: *De civ. Pauli*, Traj.-ad-Rh., 1725; Eckermann: *De Rom. Ap. Pauli civ.*, Ups., 1746.) His Hebrew name in its hellenized form was *Saulos* (Σαῦλος), in its Aramaic form, *Saoul* (Σαοῦλ). His Roman citizenship explains his Roman name *Paul*, by which he is uniformly known by the writer of the Acts, after Paul's meeting with Sergius Paulus on the Island of Cyprus (Acts xiii. 9). He did not get the name from his connection with the conversion of Paulus, as the teacher would hardly be called after the pupil; nor from his insignificant stature (2 Cor. x. 10); nor did he assume it as an expression of humility (1 Cor. xv. 9), *Paul* meaning *little*. It was customary for Jews who were Roman citizens to have two names, a Hebrew and Latin (Acts xii. 25, xiii. 1); and the use of the Latin name *Paul*, from the apostle's visit to Cyprus, is to be explained by the fact that he began to employ it exclusively in his relations to extra-Jewish peoples. The theory, based upon Rom. xvi. 22, that Paul had three names, is untenable (Roloff, *De tribus Pi. nominibus*, Jen., 1731).

The accounts of Paul's youth are meagre. The date of his birth is unknown. It is not fair to conclude from 2 Cor. viii. 22 that he had a brother, as Rückert and Hausrath do; but he had at least one sister (Acts xxiii. 16). Tarsus at that time was a very flourishing city, and, like Athens and Alexandria, a seat of schools and art (Strabo, xiv. 5, 13). If Paul belonged to the upper classes of society, as his Roman citizenship would seem to imply, he must have had access to these privileges of culture. But his character was formed under the strict Jewish discipline of his home and his training at Jerusalem. The time of his going to Jerusalem is not stated; but the statements that he was "brought up" there (Acts xxii. 3), and that he was a "young man" (Acts vii. 58) at the

death of Stephen, lead us to suppose that he left Tarsus at an early age. The object of his going to Jerusalem was probably to secure the training of a rabbi. He was the pupil of the celebrated Gamaliel (Acts xxii. 3), whose moderation of spirit he did not imbibe (Acts v. 34 sqq.). He probably, as Godet also affirms, witnessed the public activity of Jesus in Jerusalem; but nowhere is it said that he saw Jesus, not even in 2 Cor. v. 16, where the reference is to a carnal conception of him before his conversion. His sudden appearance at Jerusalem at the death of Stephen has suggested the idea that his sojourn there had been interrupted for a while (Neander, Mangold, Wieseler, Beyschlag, etc.). Following the usual custom of the rabbis, Paul learned and practised a trade, — the trade of a tent-maker (Acts xviii. 3). During this period, Paul was a zealot for the law and the doctrines of the Pharisees. It has often been affirmed that Paul was married (Clem Alex.: *Strom.*, III. 6; Origen: *Op.*, IV., pp. 461 sq ; Eusebius: *H.E.*, III. 20; Luther, Grotius, Hausrath, Ewald). Erasmus and others explain the term "yoke-fellow" in Phil. iv. 3, of a wife [Canon Farrar zealously defends the theory of Paul's marriage, on the ground of his alleged membership in the Sanhedrin (Acts xxvi. 10), his accurate description of domestic life, etc.]; but the way Paul writes of his continence in 1 Cor. vii. 7, and his argument in 1 Cor. ix. 5, absolutely forbid the view that he was married. Paul was bitterly hostile to Christianity, as his share in the stoning of Stephen as an approving witness of the bloody scene shows. In the persecution which began at that time, he took a zealous and fanatical part, going from house to house, dragging Christians to prison and to death (Acts xxii. 4, etc.)

In the midst of this persecuting activity an event occurred which completely changed the attitude of the inquisitor Paul to Christianity. On his way to Damascus to persecute the Christian sect, he was suddenly arrested by a brilliant light, above the brightness of the noonday sun. Paul declares he had seen Christ (1 Cor. ix. 1); but this can hardly have been the historical Christ, as he derives his apostolic dignity from the vision. In 1 Cor. xv. 5–8 we have a better guide for determining the nature of this vision. Mangold very justly has called this passage the "Achilles heel" of the so-called vision hypotheses of Baur, Holsten, and others, which resolves Paul's vision of Christ into a mere subjective experience. The apostle put himself among the number of those who were witnesses of the resurrection, because the appearance of Christ to him on the road to Damascus had objective reality. This event was the turning-point in Paul's life from an inquisitor to an apostle of the new faith. Three times the event is narrated in the Acts (ix., xxii., xxvi.). The rationalistic critics (Baur, Zeller, Holsten, etc.) have explained the occurrence as simply an ecstatic condition of Paul's own mind; so that Paul was a Christian before the event, and had fought his way through spiritual conflicts to faith, so that the vision was "an appearance of his own faith rising out of his own soul." Others, like Ammon, Winer, and Ewald, have explained the light and sound which Paul saw and heard to be lightning and thunder. Arbitrary as this explanation is, it fails to explain Paul's conversion. According to Luke, the real objective appearance of Christ made Paul a Christian; and Paul's own testimony (1 Cor. xv. 9; Gal. i. 13; Phil. iii. 5) forbids the thought that a psychological preparation had been going on in Paul's mind through the influence of Gamaliel and the speech and calmness of Stephen, as Olshausen, Neander, [Farrar, Schaff, and others] urge.

The date of Paul's conversion has repeatedly been derived from 2 Cor. xi. 32, 33 (comp. Gal. i. 17 sqq.; Acts ix. 19 sqq.), and, according to the best view, is put in 34.

2. *From the Conversion to the Roman Imprisonment.* — Paul's conversion opened up to him a world-wide mission. He enjoyed a valuable external preparation. He had no graces of person. The descriptions of the *Acta Pauli et Theclæ* and Nicephorus (*H.E.*, II. 37), which Renan accepts, are to be put down as distorted fancies; but from 2 Cor. iv. 7, x. 10, Acts xiv. 12, we gather that he was insignificant in stature; and in 2 Cor. ii. 3, Gal. iv. 13, physical infirmities are mentioned. The "thorn in the flesh" (2 Cor. xii. 7), from which he prayed in vain to be delivered, was not a spiritual temptation (Luther), but either an ophthalmic infirmity [Howson, Farrar, Plumptre], or epilepsy [Holsten, Ewald, Hausrath, Lightfoot, Schaff]. For pictorial representations of Paul, see Schultze: *D. Katakomben*, Leipzig, 1882, pp. 149 sq.; [Howson: *Life of St. Paul*, chap. vii.; Mrs. Jamieson: *Legendary Art*]. Paul had received ineffaceable impressions from the Greek world of culture, although he did not possess encyclopedic learning (Schramm: *De stupenda eruditione Pauli*, Herb., 1710), or exhaustive knowledge of philosophy (Zobel: *De Paulo philosopho*, Alt., 1731) or jurisprudence (Stryck: *De jurispr. Pauli*, Hal., 1695; Kirchmaier: *De jurispr. Pauli*, Vit., 1730; March: *Specimen jurispr. Pauli*, Leipzig, 1736).

He cited Greek poets (Acts xvii. 8), but such sentences were too proverbial in their tone to justify us in attributing to the apostle large acquaintance with Greek literature. At Tarsus, Paul became thoroughly conversant with the Greek idiom, and there can be no doubt [?] that he learned to understand Latin (Ehrhardt: *De latinitate Pauli*, 1755). Paul's spiritual preparation for his apostolate was derived from his conversion. He undoubtedly had, prior to that occurrence, some historical knowledge of the life and teachings of Jesus, and refers in his Epistles to sayings of Jesus (1 Cor. vii. 10, 25, etc.; compare Acts xiii. 25; xx. 35). To this were added special revelations (Gal. i. 12, ii. 2; 1 Thess. iv. 15) and ecstatic visions (2 Cor. xii. 1 sqq.).

Baptized by Ananias (Acts ix. 17), Paul went from Damascus to Arabia (Gal. i. 17) for the purpose of avoiding the influence of the older apostles, and devoting himself to meditation. Three years later he returned to Damascus, where he was rescued from a plot (Acts ix. 25; 2 Cor. xi. 32). Thence he went for the first time to Jerusalem to become acquainted with the apostles (Acts ix. 26; Gal. i. 17). Thence he went to his old home at Tarsus, where he remained until Barnabas sought him out, and took him to Antioch in Syria (Acts xi. 26), where he labored successfully, making the local church the mother of

the Gentile churches. In company with Barnabas, he went up to Jerusalem with the collection of the Antiochean Christians (xi. 30). Retiring to Antioch, and under the impulse of the Holy Spirit, and with the consecration of the church, he started out with Barnabas and John Mark on his *first missionary journey*, the account of which is preserved in Acts xiii., xiv. The route was to the Island of Cyprus (where the sorcerer Barjesus was humbled, and the proconsul Sergius Paulus converted), to Perga in Pamphylia (whence Mark returned to Jerusalem), Antioch in Pisidia, Iconium, Lystra, and Derbe. At these places, Paul preached, first to the Jews, and then to the Gentiles; and, although he received harsh treatment, his preaching won converts. The journey was brought to a close by the return of the two missionaries to Antioch in Syria after an absence of probably two years (46–48?).

After Paul had been for some time (Acts xiv. 28) in Antioch, extreme Jewish Christians from Jerusalem ("the Ultramontanes of that age," Hilgenfeld) came, insisting that Gentile converts should submit to circumcision (Acts xv. 1). The trouble which resulted in the Antiochean Church was the occasion for Paul and Barnabas to go up to Jerusalem, and discuss the question of liberty with the local church. An account of this council is given in Acts xv. 1 sqq. and Gal. ii. 1 sqq. The differences, real or apparent, cannot be entered into here. According to Zimmer (*Galaterbrief u. Apostelgeschichte*, Hildburghausen, 1881), "all the differences may be explained from the different aims of the two accounts." After Paul's return, Peter met him at Antioch. Paul rebuked Peter for demanding, in spite of his own example, the Gentile Christians to live as the Jews. Barnabas was likewise carried away into the same error; and perhaps it was differences growing out of this difficulty that led Paul to refuse the proposition of Barnabas (Acts xv. 36–39) to take Mark with them on a second missionary journey. Paul chose Silas as his companion.

The account of the *second missionary journey* is given in Acts xv. 40–xviii. 22. After visiting some of the churches in Syria, Cilicia, and Lycaonia, accompanied by Timothy, a disciple of Lystra (Acts xvi. 1–3), he went in a northwesterly direction to Phrygia and Galatia (a province settled by Celtic tribes about 250 B.C.), where he met with a warm reception (Gal. iv. 14 sq.). Travelling thence through Mysia, he came to Troas, where he received a vision of a man of Macedonia calling him to Europe (Acts xvi. 8 sqq.). Joined by Luke, the little company of four crossed over the sea, and preached at Philippi, where Lydia, Paul's first European convert, was admitted to the church, and Paul and Silas, thrown into prison on account of the healing of a sorceress, were miraculously delivered, and the jailer converted. From Philippi, Paul went to Thessalonica (Acts xvii. 1), where he formed his first Christian church in Greece from Jewish and Gentile converts (Acts xvii. 4), and, forced by the violence of the Jews to leave, went to Berœa, which he was likewise compelled to leave by the violence of Jews from Thessalonica. Leaving Silas and Timothy behind, the apostle went to Athens, probably taking the sea-route. At Athens (Schlosser: *Annot. ad gesta Pauli in urbe Athen.*, Gis., 1726) he disputed in the synagogue with the Jews, and on the market-place with the Stoics and Epicureans, and delivered on the Areopagus (not before the court) an impressive address (whose genuineness Baur, Zeller, Schwegler, Overbeck, and Hausrath deny). He came in contact for the first time with the centre of Greek popular life at Corinth (Acts xviii. 1–18), the home of trade, art, and the sciences, and also the seat of Hellenic conceit, luxury, and immorality (Strabo: *Athen.*). In this city he gathered a large congregation, which included persons of note (Acts xviii. 8-10). It was at Corinth that Paul met and was entertained by Aquila and Priscilla; and here he wrote the First, and, a few months later, the Second, Epistles to the Thessalonians. From Corinth, he returned, by way of Ephesus, to Jerusalem, for the passover, and thence to Antioch (Acts xviii. 22).

After a brief sojourn in Antioch, Paul started on his *third missionary journey* (Acts xviii. 23–xxi. 15), this time without a companion, and, after preaching in Galatia and Phrygia, arrived in Ephesus, where he remained nearly three years. His labors were abundantly blessed, and a wide door was opened into Asia (1 Cor. xvi. 9). Here he wrote the Epistle to the Galatians, which bears witness that enemies had crossed his path in Galatia, — Judaizing teachers preaching another gospel than he had preached (Gal. i. 8 sq.). To this sojourn in Ephesus is also to be attributed his First Epistle to the Corinthians, whom he had already visited a second time when he wrote 2 Cor. ii. 1, xii. 21, xiii. 1 sq. The letter was designed to counteract certain abuses of which he had received reports. Since his first visit, different parties had arisen in the church, acknowledging Paul, Peter, and Apollos as leaders. Paul turns their attention to Christ. About the time of writing this Epistle, Paul left Ephesus, and went, by way of Troas (2 Cor. ii. 12), to Macedonia, where he met Timothy (2 Cor. i. 1) and Titus (2 Cor. vii. 6 sqq.), both of whom came from Corinth. No doubt influenced by them, the apostle wrote from Macedonia (perhaps Philippi, as in the Peshito) the Second Epistle to the Corinthians (2 Cor. i. 16). After a tour in Illyria (Rom. xv. 19), Paul went in person to Achaia, probably spending most of his time in Corinth (Acts xx. 2). To this period, without doubt, belongs the composition of the Epistle to the Romans, which mentions Phœbe, a deaconess in Cenchrea, the eastern seaport of Corinth (Rom. xvi. 1), and Gaius (xvi. 23), who can be no other than the Gaius of 1 Cor. i. 14. The collection for the Jerusalem Christians, mentioned in Rom. xv. 25 sqq., is the same which Paul urged in 2 Cor. viii., ix. Paul's Epistle to the Romans was designed to prepare for his own visit to the city by contributing to the progress of the gospel (Rom. xv. 4 sqq.). Influenced by Jewish plots to give up his original plan to return to Syria by sea (Acts xx.), he went by way of Philippi and Troas (xx. 3–6) to Miletus, where he bade goodby to the elders of Ephesus (xx. 17 sqq.), and from there, by way of Cæsarea, in spite of the warnings of Agabus (xxi. 10 sqq.), to Jerusalem.

Arrived in Jerusalem, Paul soon discovered a bitter hostility against himself, as an enemy of the law, on the part of legalistic Jewish Chris-

tians. In order to preserve peace, he gave a proof of his regard for the law by submitting as a substitute to the Nazarite's vow (Acts xxi. 18–26). But his efforts were in vain. Fanatic Jews from Asia Minor excited a mob against him, which, but for the protection of Claudius Lysias, would have killed him (xxii. 1–21). His defence before the people, and subsequently before the Sanhedrin, was without effect. In order to elude a Jewish conspiracy, Claudius conveyed him by night to Cæsarea, where he came under the jurisdiction of the procurator Felix, and remained his prisoner for two years, till the arrival of his successor, M. Porcius Festus. Another hearing was granted him (xxvi. 1–23); and he might have been released, but for the fact, that, earnestly desiring to see Rome (Acts xix. 21, xxiii. 11; Rom. xv. 24, 28), he had used his right as a Roman citizen to appeal to the emperor (Acts xxvi. 32). Under the guard of Julius, he sailed from Cæsarea, changed vessels at Myra, but, after a stormy passage, was shipwrecked off the coast of Malta (Boysen: *Eclogæ arch. ad difficile Pauli iter*, Hal., 1713; Eskuche: *De naufragio Pauli*, Bern, 1730; Walch: *Antq. mantissæ ad itin. Pauli rom.*, Jena, 1767, *Antiqq. naufragii in itin. Pauli*, Jena, 1767; Lassen: *Tentam. in iter Pauli*, etc., Aarhus., 1821; J. Smith: *The Voyage and Shipwreck of St. Paul*, 4th ed., London, 1880). Paul reached Rome by way of Syracuse and Rhegium. His arrival occurred in the spring of 61, Festus having become procurator in the summer of 60. Paul's conversion is set by Wieseler in the year 40; Anger and Ewald, 38; Schott, Godet, [Alford, Schaff], etc., 37; [Howson, 36]; Meyer, [Ussher], 35; [Bengel, 31. For a tabular view of the chronology of Paul's life, as fixed by various chronologists, see Lange's *Com. on Acts*, and Farrar, *Life and Work of St. Paul*, ii. 623].

3. *The Period beginning with the Roman Imprisonment.* — Paul was cordially received by the Christians of Rome. He had been familiar with the condition of the local church, as the Epistle to the Romans proves (i. 8, ii. 17 sqq., iv. 1, xvi. 3, 5, 7, 9, etc.). It had probably been founded at an early date, perhaps by some of the converts of the first Pentecost (Acts ii. 10). Paul remained two years in Rome, guarded by a Prætorian soldier, yet dwelling in his own hired house (Acts. xxviii. 16, 30 sq.). Four of his Epistles were written during this captivity. The Epistle to Philemon commends the slave Onesimus to the generous treatment of his master Philemon, from whom he had fled. The Epistle to the Ephesians is encyclical in its character, as is clear from the inscription (i. 1), the general statement of the truth, and the absence of greetings. Ephesus is mentioned, because it was a metropolitan city. This Epistle is probably the same as the Epistle to the Laodiceans (Col. iv. 16; see Anger: *Ueber d. Laodicenerbrief*, Leipzig, 1843). The Epistles to the Colossians and Philippians likewise belong to this period.

There are no reliable records of the length of Paul's life. Only of this are we sure, that the apostle suffered martyrdom under Nero. Clement of Rome (*Ad Corinth.* V.) indicates this. According to Dionysius of Corinth (Euseb., II. 25), and Irenæus (*Adv. Haer.*, III. 1), Peter and Paul were put to death at the same time; and Caius, Roman presbyter (Euseb., II. 25), states that their graves were sacredly kept. Others speak of the time of Paul's martyrdom and the place of his grave (Euseb., II. 25). A difference of opinion exists as to whether Paul suffered martyrdom at the close of the Roman imprisonment, with which the Acts closes, or whether that event occurred after a period of freedom, during which he preached the gospel in Spain. The theory of a second imprisonment is advocated by Michaëlis, Bertholdt, Hug Credner, Neander, Bleek, von Hofmann, Lange, Godet, [Ussher, Howson, Farrar, Lightfoot, Schaff, Plumptre], and denied by De Wette, Baur, Hilgenfeld, Reuss, Hausrath, Wieseler, Otto, Thiersch. The theory is not excluded by any thing in the Acts. Paul was not kept a prisoner by the procurator because he was a Christian, but because he had appealed to Cæsar. He himself hoped to be liberated (Philem. 22; Phil. i. 25 sq., ii. 24). It likewise has in its favor some ancient testimonies, as the statement of Clement of Rome, who speaks of Paul's going to the extremity of the west (*ἐπὶ τὸ τέρμα τῆς δύσεως*), referring, no doubt, to Spain. The Muratorian Fragment says definitely that Paul journeyed from Rome (*ab urbe*) to Spain. The authenticity of the three Pastoral Epistles depends upon this assumption of a second imprisonment. They are addressed to two of Paul's companions in work (Timothy and Titus), are directed against the same heresy, and have the same peculiarities of style. Attempts have been made to find a place for the composition of these Epistles before the close of Paul's first imprisonment. Titus has been put before 1 Corinthians (Reuss, Otto), or between 1 and 2 Corinthians (Wieseler); 1 Timothy, between Galatians and 1 Corinthians (Planck, Schrader, Wieseler, Reuss); and 2 Timothy has been referred to the Cæsarean imprisonment (Bottger, Thiersch), or the beginning (Otto, Reuss), or close of the Roman imprisonment (Wieseler). The contents of the letters preclude these dates; and, in our view, the genuineness of the three stands or falls with the theory of a second Roman imprisonment. Paul was released before July, 64, the date of the great Roman conflagration. He then went by way of Crete (Tit. i. 5), Miletus (2 Tim. iv. 20), and Ephesus (1 Tim. i. 3), to Macedonia (1 Tim. i. 3), where he wrote 1 Timothy. Then returning by way of Troas (2 Tim. iv. 13), Corinth (2 Tim. iv. 20), and Nicopolis (Tit. iii. 12), he went to Spain, and was again imprisoned at Rome.

Scope and Contents of the Epistles. — The Epistles of Paul were, in the best sense of the word, tracts for the times (*Gelegenheitsschriften*), intimately connected with the writer's circumstances at the time of composition, and the needs of the correspondents. The investigations of Mangold, Weizsäcker, and others, have shown this to be true of the Epistle to the Romans. Side by side with letters full of messages of friendship (Philemon, Philippians) are letters with a decided polemical purpose, with strong words of rebuke (Galatians, Colossians), and others prevailingly didactic in aim, and dialectic in method (Romans and Ephesians). Of the lost letters of Paul — if there be any such — no fragments remain; the Latin letter to the Laodiceans (Fabricius) not being found in the Muratorian Frag-

ment, but mentioned by Jerome (*Cat.*, 5). The Latin correspondence, in six letters, between Paul and the philosopher Seneca, mentioned by Jerome (*Cat.*, 22), is also spurious. Paul wrote in Greek, and not in Aramaic (Bolten, Bertholdt). His training and personality are plainly reflected in his Epistles. With the exception of the letter to the Galatians (vi. 11), and perhaps Philemon (19), Paul did not write his Epistles with his own hand (Rom. xvi. 22; 1 Cor. xvi. 21; Col. iv. 18; 2 Thess. iii. 17). [It is held by Farrar and others that this was due to his weak eyes.] The traces of rabbinic culture are everywhere patent. He employs Hebrew and Chaldee terms (*abba*, Rom. viii. 15, etc.; *amen*, Rom. xv. 33, etc.; *maranatha*, 1 Cor. xvi. 22; *pascha*, 1 Cor. v. 7, etc.), Hebraistic combinations (*respect of persons*, προσωπολημψία, Rom. ii. 11, etc.), turns of expression (1 Cor. xv. 50; Eph. iv. 18; Col. i. 21), parallelism of clauses (Rom. ii. 7, xi. 12, etc.), and uses Judaistic dialectics in striking antitheses (Rom. i. 23, iii. 5; 2 Cor. xiii. 4; Phil. iii. 7, etc.), in short interrogations (Rom. iii. 9, vi. 15; Gal. iii. 19), etc. He also resorts to the rabbinical method of allegorical exposition, as in the typical meaning of Abraham's faith (Rom. iv. 1 sqq.; Gal. iii. 6 sqq.), the allegory of Sara and Hagar (Gal. iv. 22), etc. The Greek, however, Paul had perfectly at his command, as the rich use of alliteration (Rom. i. 29, 31, xi. 17; 1 Cor. ii. 13; 2 Cor. viii. 22, etc.), the participial construction (1 Cor. xv. 58; Phil. ii. 7, etc.), and single words (2 Cor. vi. 14 sq.), show. The consummate art of the psalm of trusting love (1 Cor. xiii.), and the noble dithyramb of faith, in Rom. viii. 31 sqq., led Longinus to place Paul amongst the greatest Greek orators. Some of his expressions are peculiar to him, and invented to express something inexpressible; as ὑπερπερισσεύω (Rom. v. 20; 2 Cor. vii. 4), and ὑπερεκπερισσοῦ (Eph. iii. 20; 1 Thess. iii. 10, etc.), See Kirchmaier: *De Pauli eloquentia*, Vit., 1695; Sellach: *De P. eloq.*, Gryph., 1708; Walch: *De obscuritate Epp. P falso tributa*, Jen., 1732; Baden: *De eloq. P.*, Havn., 1786, etc.

In considering the contents of the Pauline Epistles, or the Pauline theology, we will examine the features of the Pauline gospel in the letters written before the Roman imprisonment, in those written during the imprisonment, and in the Pastoral Epistles. In the letters written before the imprisonment, it is to be remembered that Paul constantly has in view the Judaizing teachers.

Paul starts with the idea of how a man shall be just with God. Human righteousness consists in complete submission to the will of God. The law is the norm, but righteousness of the law is proved by experience to be impossible to man (Rom. x. 3). God, therefore, in his grace, has opened a way of righteousness which comes by faith (Rom. iv. 13, x. 6). The righteousness of the new covenant is contrasted with that of the old covenant; and no one was better fitted, by reason of experience, than Paul himself, to state and elaborate this contrast. He allows the heathen world to speak for itself, and shows how it had darkened its own understanding (1 Thess. iv. 5; Rom. i. 28, etc.), and given itself up to all manner of vice (Rom. i. 24 sqq.; 1 Thess. iv. 3 sqq.; 1 Cor. v. 10). Israel had this advantage over the heathen world, that it possessed the oracles of God; but it did not keep the law (Rom. ii. 1 sq.). The whole world failed to get righteousness by the works of the law. He refers the origin of sin to Adam (Rom. v. 12), and death came upon all men through him. Sin, as transgression of the divine law, is enmity against God (Rom. v. 10, viii. 17), and exhibits itself in desires (Rom. i. 24, etc.) and passions (Rom. i. 26, etc.). The law was given because of transgression, and was designed to be a schoolmaster to lead Israel to Christ (Gal. iii. 24). To Israel the promise was given of redemption, and with its fulfilment the reign of grace began (Rom. vi. 14). Grace excludes works (Rom. xi. 6), and righteousness henceforth is a gift (Rom. iii. 24). The mediator of grace is Christ. The two facts in Christ's life most prominent before Paul's mind are his resurrection and glorification. He was declared to be the Son of God by the resurrection (Rom. i. 4), who, after that event, entered into the glory he possessed before the world began (2 Cor. viii. 9). He became the mediator of grace by purchasing redemption by his death (Rom. iii. 24), and so reconciling the world unto God (2 Cor. v. 19). He is the propitiation for sin, and on account of him God declares the sinner righteous (Rom. iii. 25 sq.). The sinner becomes partaker of the benefits of Christ's work by faith, which is not merely knowledge, but an act of the whole man, mind, will, and affections (Rom. x. 10), resting upon Christ as its Mediator with God, and Redeemer. But faith is not a work of human merit, but rather an operation of God in the human soul. The sinner is pronounced righteous on the ground of such faith, and kept from the wrath of God (Rom. iv. 8, v. 9; 2 Cor. v. 19). The aggregate of those who believe constitute the church of God (1 Cor. x. 32), which is represented under the figures of a temple (1 Cor. iii. 16 sq.) and a body (1 Cor. x. 7). The Spirit of God dwells in it (2 Cor. vi. 16); but in its present condition it is not an ideal organization. It will be consummated after the final crisis (1 Thess. iv. 17; 2 Thess ii. 1, etc.), which will be preceded by the culmination of apostasy in Antichrist (2 Thess. ii. 3. sq.).

The Epistles of the imprisonment have been aptly called "the Christological Epistles." They emphasize, if possible, more strongly, the redemption of the world through Christ. He is equal with the Father (Phil. ii. 6), the Creator of the world (Col. i. 15 sq.), and possesses the fulness of the Deity (Col. ii. 9), but emptied himself, and humbled himself even to the death of the cross. The true Christian is a new man (Col. iii. 10), belongs to heaven (Phil. iii. 21), lives in the world, but is not of it (Col. iii. 3), and will be led by Christ to absolute purity (Eph. v. 27); so that, through Christ, all separation from God is overcome. The church is an ethical organization.

The contents of the Pastoral Epistles are determined largely by the obstacles to the growth of the church to which the apostle directs himself. They emphasize that a sound faith depends upon sound doctrine, which is found in the word of God (1 Tim. vi. 3 sq., etc); such doctrine should be cordially received (1 Tim. i. 15, iii. 1, etc.); the church, which is the organization of God's chosen people, should be well organized, its affairs properly managed by chosen and godly officers (1 Tim. v. 19; 2 Tim. i. 6, etc.), — presbyters, deacons,

widows, deaconesses. The core of the Christian life is described as piety (*εὐσέβεια*), godliness of heart, — an idea nowhere else found in the New Testament, except in the Acts and 2 Peter (1 Tim. ii. 2, iv. 7 sq.; 2 Tim. iii. 5; Tit. i. 1, etc.). Its principal fruit is self-control (*σωφροσύνη*). The expression is a different one, but no new doctrine is urged by Paul in the Pastoral Epistles. They, too, strongly urge, as the only ground of salvation, the grace of God in Christ, who was made manifest in the flesh (1 Tim. iii. 16), gave himself up as a ransom (1 Tim. ii. 6; Tit. ii. 14), and destroyed death (2 Tim. i. 10). Righteousness comes not by works (Tit. iii. 5), but by grace. The Pastoral Epistles do not, as has been asserted (Pfleiderer), represent the transition from Paulinism to Catholicism.

LIT. — Lives of Paul. By HEMSEN, Göttingen, 1830; SCHRADER, Leipzig, 1830–36, 5 vols.; BAUR, Stuttgart, 1845, 2d ed., Leipzig, 1866, 2 vols., [Eng. trans., London, 1873–75, 2 vols.]; HAUSRATH, Heidelberg, 1865, 2d ed., 1872; RENAN, Paris, 1869, [Eng. trans., New York, 1871]; KRENKEL, Leipzig, 1869; LUTHARDT, Leipzig, 1869; KÄMMLITZ, Frankenberg, 1881; [CONYBEARE and HOWSON, London, 1850–52, 2 vols. (many editions and reprints); LEWIN, London, 1851, new revised edition, 1874, 2 vols.; FARRAR, London and New York, 1879, 2 vols.; WILLIAM M. TAYLOR, Sermons, N.Y., 1882]. More General Works. — NEANDER: *History of the Planting . . . of the Christian Church;* LANGE: *D. Apost. Zeitalter,* EWALD: *History of the People of Israel,* vol. vi.; LECHLER: *D. apost. u. nachapost. Zeitalter;* THIERSCH: *D. Kirche im apost. Zeitalter,* 3d ed., Augsburg, 1879; [SCHAFF: *Apostolic Church* and *History of Christian Church,* new edition, 1882, vol. i.; SABATIER: *L'apôtre Paul,* Paris, 1870, 2d ed., 1882; PRESSENSÉ: *The Early Years of Christianity,* vol. i., New York, 1870; F. A. MALLESON: *The Acts and Epistles of St. Paul,* London, 1881; JAMES SMITH: *Voyage and Shipwreck of St. Paul,* London, 1848, 4th ed., 1880]. Theology of Paul. — GOTTLOB W. MEYER: *Entwickelung d. paul. Lehrbegriffs,* Altona, 1801; CARL SCHRADER: *D. Apostel Paulus,* Leipzig, 1832, vol. iii.; USTERI: *Entwickelung d. paul. Lehrbegriffs,* Zürich, 1824, 6th ed., 1851; DÄHNE: *Idem,* Halle, 1835; [WHATELY: *Essays on St. Paul's Writings,* London and Andover, 8th ed., 1865; IRONS: *Christianity as taught by St. Paul,* London, 1870, 2d ed., 1876; P. J. GLOAG: *Introduction to the Pauline Epistles,* Edinburgh, 1874]; MENEGOZ: *Le péché et la rédemption d'après S. Paul,* Paris, 1882; the *Theologies of the New Testament* of SCHMID, VAN OOSTERZEE, WEISS. Representing the Tübingen School. — BAUR: *Neutest. Theol.,* Leipzig, 1864; HOLSTEN: *Zum Evangelium d. Paulus u. Petrus* (Rostock, 1868), *D. Evang. d. Paulus* (Berlin, 1880); J. H. SCHOLTEN: *D. Paulinische Evangelium,* Elberfeld, 1881; and to some extent PFLEIDERER: *D. Paulinismus,* Leipzig, 1873. Chronology of Paul. — ANGER: *De temporum in Actis App. ratione,* Leipzig, 1833; WIESELER: *Chronol. d. apost. Zeitalters,* Göttingen, 1848.

[*Commentaries.* — Among the innumerable Commentaries upon St. Paul's Epistles, those by the following recent writers deserve to be mentioned. On all the Epistles. — MEYER (English trans.), DE WETTE, LANGE (various authors, American edition), WHEDON, ELLICOTT, COWLES; *Bible* (Speaker's) *Commentary* (various authors), ELLICOTT'S *New-Testament Commentary* (various authors), SCHAFF'S *Popular Commentary* (various authors), *Cambridge Bible for Schools* (various authors). On Single Epistles. — *Romans:* HODGE, Philadelphia, 1835, new revised edition, 1870; J. BROWN, Edinburgh, 1857; VAUGHAN, London, 1874; BEET, London, 1877, 3d ed., 1882; GODET (Eng. trans., Edinburgh, 1880–81, 2 vols.), New York, 1883, 1 vol.; MCCAUL, London, 1882; VALDES (Eng. trans. from the Spanish by J. T. Betts), London, 1883; D. BROWN, London, 1883. *Corinthians:* STANLEY, London, 1855, 2 vols., 4th ed., 1876, 1 vol.; HODGE, Phila., 1857–59, 2 vols.; BEET, London, 1882, 2d ed., 1883. *First Cor.:* EDWARDS, 1885; GODET, Paris, 1885. *Galatians:* J. BROWN, Edinburgh, 1853; LIGHTFOOT, London, 1865, 6th ed., 1880; EADIE, Edinburgh, 1869; SCHAFF, New York, 1880; DALE, London, 1882. *Ephesians:* HODGE, Phila., 1856; EADIE, London, 1861. *Philippians:* EADIE, Lond., 1859; VAUGHAN, London, 1864, 4th ed., 1882; LIGHTFOOT, London, 1873, 4th ed., 1878. *Colossians:* EADIE, Lond., 1856; LIGHTFOOT, Lond., 1875, 2d ed., 1879; KLOPPER, Berl., 1882. *Thessalonians:* LILLIE, N.Y., 1860; EADIE, Lond., 1877. *Pastoral Epistles:* FAIRBAIRN, Edinb., 1874. *Philemon:* G. CUVIER, Geneva, 1876, and in LIGHTFOOT'S *Colossians.*]

WOLDEMAR SCHMIDT.

Chronology of the Life and Writings of the Apostle Paul.

	A. D.
Paul's conversion	37
Sojourn in Arabia	37–40
First journey to Jerusalem after his conversion (Gal. i. 18); sojourn at Tarsus, and afterward at Antioch (Acts xi. 26)	40
Second journey to Jerusalem, in company with Barnabas, to relieve the famine	44
Paul's first great missionary journey, with Barnabas and Mark; Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe; return to Antioch in Syria	45–49
Apostolic council at Jerusalem; conflict between Jewish and Gentile Christianity; Paul's third journey to Jerusalem, with Barnabas and Titus; settlement of the difficulty; agreement between the Jewish and Gentile apostles; Paul's return to Antioch; his collision with Peter and Barnabas at Antioch, and temporary separation from the latter	50
Paul's second missionary journey from Antioch to Asia Minor, Cilicia, Lycaonia, Galatia, Troas, and Greece (Philippi, Thessalonica, Berœa, Athens, and Corinth). From this tour dates the Christianization of Europe	51
Paul at Corinth (a year and a half); First and Second Epistles to the Thessalonians	52, 53
Paul's fourth journey to Jerusalem (spring); short stay at Antioch; his third missionary tour (autumn)	54
Paul at Ephesus (three years); Epistle to the Galatians (56 or 57); excursion to Macedonia, Corinth, and Crete (not mentioned in the Acts); First Epistle to Timothy (?); return to Ephesus; First Epistle to the Corinthians (spring, 57)	54–57
Paul's departure from Ephesus (summer) to Macedonia; Second Epistle to the Corinthians	57
Paul's third sojourn at Corinth (three months); Epistle to the Romans	57, 58
Paul's fifth and last journey to Jerusalem (spring), where he is arrested, and sent to Cæsarea	58
Paul's captivity at Cæsarea; testimony before Felix, Festus, and Agrippa (the Gospel of Luke and the Acts commenced at Cæsarea, and concluded at Rome),	58–60
Paul's voyage to Rome (autumn); shipwreck at Malta; arrival at Rome (spring, 61)	60, 61
Paul's first captivity at Rome; Epistles to the Colossians, Ephesians, Philippians, Philemon	61–63
Conflagration at Rome (July); Neronian persecution of the Christians; martyrdom of Paul (?)	64
Hypothesis of a second Roman captivity, and preceding missionary journeys to the East, and possibly to Spain; First Epistle to Timothy; Titus (Hebrews?); Second Timothy	63–67

PAUL is the name of five popes. — **Paul I.** (757–767) was raised to the papal throne, April 26, 757, at the death of his brother, Pope Stephen II. He was supported by the Frankish party, and followed his elevation with a letter to Pippin, the Frankish king, asking him to confirm his election, and appealing "to his help and mighty protection." The hostile attitude of Desiderius, king of the Lombards, soon made this aid necessary. Desiderius laid hands upon the duchies of Spoleto and Beneventum, which had placed themselves under the protection of the Frankish king and the Pope, and refused to deliver Bologna and other cities to the papal see. With the aid of France, Paul secured most of his demands, but practised a double-faced policy with Desiderius to do it. Paul lived in constant anxiety lest the Byzantine emperor should form an alliance with the Lombards or Pippin. He died June 28, 767. See his *Life*, in *Liber pontif.* (Muratori, *Rer. Ital.* iii., 172 sq.), his *Letters*, in MIGNE (vol. lxxxix.) and JAFFÉ (*Bibl. rer. Germ.*, pp. 67 sq.); JAFFÉ: *Reg. Pontif.*; BARONIUS: *Annales*, the Histories of the city of Rome of REUMONT and GREGOROVIUS; HEFELE: *Conciliengesch.*, vol. iii. pp. 420, 431 sqq. (2d ed.). — **Paul II.** (1464–71), whose civil name was Pietro Barbo, a nephew of Pope Eugenius IV., was b. in Venice, Feb. 26, 1418; d. July 26, 1471. After occupying various positions of ecclesiastical dignity, he was made cardinal-priest of St. Mark's, Venice, by Nicholas V., and on Aug. 30, 1464, unanimously chosen pope. He was obliged to sign a document, pledging himself to do away with nepotism, continue the war against the Turks, call an œcumenical council, etc., but understood how to break the stipulations. He showed promptitude and courage in putting down plots against his life. His opposition to the Humanists led him to pass the ridiculous measure commanding the Romans to confine the education of their children to reading and writing. His tastes were luxurious; and his introduction of public carnivals, horse-races, etc., tended to corrupt the morals of the city. From an ecclesiastical stand-point, Paul's pontificate was not one of the most brilliant. He spent his forces in settling little controversies between the states of Italy, instead of resisting the progress of the Turk. He even pursued George Podiebrad, king of Bohemia, and chief opponent of the Turk, as a heretic, because he kept the Compact made with the Utraquists at Basel. (See HUS.) The king was cited to appear at Rome, Aug. 2, 1465; and soon afterwards a papal commission directed the Bishop of Lavant to pronounce the king's subjects free from their allegiance. A crusade was preached against him, and led by the king of Hungary (1468), but was unsuccessful. Measures looking to a reconciliation of the Pope were terminated by the king's death, March 22, 1471. See CANNESIUS: *Vita P. II.*, in Muratori, *Rer. Ital.*, iii. pp. 994 sq.; GASPAR VERONENSIS: *De gestis tempore pontif. Max. Pauli II.* (*ibidem*, p. 1026): PALACKY: *History of Bohemia*; ZAUN: *Rudolf von Rüdesheim, Fürstbischof von Lavant u. Breslau*, Frankfurt, 1881. — **Paul III.** (1534–49), whose civil name was Alexander Farnese, was b. at Carino, Feb. 28, 1468; d. at Rome, Nov. 10, 1549. His mother's family had given Boniface VIII. to the papal chair. Alexander was made cardinal-deacon in 1493 by Alexander VI., who sustained a forbidden relation to his sister. At the death of Leo X. (1521) he came within two votes of being made pope; was again unsuccessful at the death of Hadrian VI. (1523), but secured the prize at the death of Clement VII., and at his suggestion. Alexander's ability to secure the favor of one pope after another is a sufficient evidence of his diplomatic endowments. His election as pope occurred Oct. 13, 1534, and was in spite of his transgression of the rule of celibacy. He had four children, one of whom, Pier Luigi, became notorious for his debauched habits. Alexander adopted the name of Paul III., and soon after his promotion, Dec. 18, 1534, gave his grandchildren (Alexander Farnese, a boy of fourteen, and Guido Ascanius Sforza, a boy of sixteen) cardinal's hats. The remonstrance of the emperor the Pope answered by saying that boys had been appointed cardinals in the cradle. The bad impression created by this act was counteracted by the speedy admission of learned and devoted ecclesiastics to the college of cardinals, such as Contarini, Pole, and Sadolet. The Pope declared in favor of an œcumenical council to correct the abuses of the church, and stem the tide of the Reformation, and, encouraged by the emperor, issued a bull (June 2, 1536) for its convention at Mantua. The Duke of Mantua declining to receive the council unless all the expenses were paid by the Pope, it was appointed for May 1, 1538, at Vicenza. In June, 1538, he secured the conclusion of a peace between Charles V. and Francis I. at Nice. In 1536 Paul appointed a commission to prepare a programme for the council, which brought in thirty propositions for the reformation of the church (*consilium de emendanda ecclesia*). These propositions, which were not received with favor, were translated by Luther into German (1538), with preface and notes, who, ignorant of the good intentions of the commissioners, calls them "distracted fellows, who want to reform the church with the tails of foxes." Paul's deep interest in the proposed council is vouched for by the excommunication of Henry VIII. of England, 1538 (projected in 1535), after he had declared against the council in two tracts. The Pope was intensely loyal to his family, and got into wars and controversies in the endeavor to promote the interests of his grandchildren and nephews. The refusal of Perugia to pay a salt tax which he levied, called forth from him in 1540 an interdict, and was punished with the army he sent out under his son. In 1540 he confirmed the order of Ignatius Loyola, which helped him to check the progress of Protestantism by violent measures. But he did not give up the idea of settling matters through a council, sent delegates to the disputation at Worms (1540, 1541), and Cardinal Contarini to the Colloquy of Regensburg. In consequence of a meeting between the Pope and the emperor at Lucca, the proposed council was appointed for Nov. 1, 1541, at Trent. This delay afforded time for the consummation of other measures for checking the spread of heresy. Cardinal Caraffa proposed that all heresies should be crushed from Rome as a centre; and Paul, acting upon the idea, issued the bull *Licet ab initio* (July 21, 1542), and appointed a tribunal of inquisitors, with headquarters at Rome, whose office it was to extirpate

heresy. It was the aim of Charles V. to gain Paul for his policy. This he failed to do when he refused to pay Paul's price, — the transfer of Milan to his nephew Ottavio Farnese. Paul threw his influence on the side of Francis I. Hostilities again broke out, and the Council of Trent was suspended July 6, 1543. In the mean while the Inquisition had done its work well in Italy. Paul's feelings against Charles V. were intensified by his concluding peace with France (Sept. 18, 1544) without consulting him, and granting some concessions to the Protestants at Spires (June 10, 1544); and he wrote to the emperor, comparing him to the worst persecutors of the church from Nero to Henry IV. The Reformers no sooner heard of the Pope's letter than Luther (*Wider d. Papstthum zu Rom vom Teufel gestiftet*) and Calvin (*Admonitio paterna Pauli III. . . . ad invectiss. Cæs. Carolum V.*, 1545) wrote tractates full of biting sarcasm at his presumption. A bull was issued, calling the Council of Trent for March 15, 1545. In the mean while Cardinal Alexander Farnese, the Pope's grandson, began new measures to check the Reformation. No other papal legate exerted such a bad influence in imbittering the feelings of the two parties as he. June 15, 1545, Paul obligated himself to furnish twelve thousand five hundred men, and a hundred thousand crowns, for the war against the Protestants; the emperor, on his side, confirming the gift of Parma and Piacenza to Paul's son, Pier Luigi. In the Council of Trent, at last convened Dec. 15, 1545, Charles V. demanded the passage of reforms; Paul, the consideration of the doctrinal controversies. This difference, and Paul's fear that the emperor, who by this time had reduced Southern Germany, might interfere too much in the affairs of Italy, led him to hope for the success of the arms of the Reformers. Charles V. was obliged to conclude the compact at the Augsburg diet (1548) on his own responsibility. Paul's consent to three of the articles — granting to the Protestants dispensation concerning celibacy, the gift of the cup, and fasting — was secured; but Charles had to agree to refer all future measures of Reformation to a committee of prelates at Rome. The intrigues went on; the Pope's policy, looking to the enrichment of his family, finally suffering a severe defeat. Charles refused to give up Piacenza, and determined to lay his hand upon Parma. Paul resolved to claim the cities which he could not secure for his family for the papal see, but died during the progress of the intrigues. Venetian, Spanish, and French diplomates represent Paul's prominent traits as cunning, foresight, tenacity in the execution of his plans, but irresoluteness at the critical moment. The Protestant historian will deem it a mark of the Divine Providence over the affairs of the Reformation, that the emperor placed such mighty impediments in the way of the execution of the papal plans for the suppression of Protestantism.

Lit. — Paolo Sarpi: *History of the Council of Trent* [Eng. trans. by Brent, London, 1676]; Quirini: *Imago opt. pontificis expressa in gestis Pauli III.*, Brescia, 1745; Kiesling: *Epist. de gestis Pauli III.*, Leipzig, 1747; *Calendar of State Papers, Henry VIII.*, vol. 7; Lanz: *Correspondenz Karl V.*, Leip., 1845, 2 vols.; Dittrich: *Regesten u. Briefe d. Cardinals G. Contarini*, Braunsb., 1881; Ranke: *History of the Popes* [Eng. trans., Lond., 1847, 3 vols.]; Pastor: *Die kirchliche Reunionsbestrebungen während d. Regierung Karls V.*, Freib.-i.-Br., 1879; [the Histories of the Reformation of Fisher, D'Aubigné, etc.]. R. ZOEPFFEL.

Paul IV. (1555–59), an energetic and violent opponent of the Reformation, whose civil name was Giovanni Pietro Caraffa; of a noble Neapolitan family; was b. June 28, 1476; d. at Rome, Aug. 18, 1559. He enjoyed the favor of his uncle, Cardinal Oliviero Caraffa, who opened to him the way to ecclesiastical promotion. Julius II. made him bishop of Chieti (Theate) in 1504, and used him for political missions. Leo X. despatched him as papal legate to England to demand the payment of Peter's pence, and to Spain to induce Ferdinand to form a general alliance of Christian princes against the Turks. The second mission was unsuccessful; but Caraffa secured the Spanish king's favor, and received the appointment of vice grand chaplain, which he held for several years. Soon after the king's death he returned to Italy, and after 1520 resided in Rome. He was one of the commission of eight appointed by Leo X. to destroy the hydra of heresy, but was disappointed in its failure to take energetic measures. He was a member of the Oratory of the Divine Love, which developed into the order of the Theatines. Caraffa, true to its profession, set the example in renouncing worldly possessions. In 1527 he was in Venice, and began the *rôle* of a violent enemy of the heretics, which he pursued for thirty years. In a letter to the Pope, he said, "Heretics are heretics, and must be treated as such," etc. Paul III. made him cardinal; and he soon took sides in the conclave against the party led by Contarini, which was in favor of mild and conciliatory measures towards the Protestants. After Contarini's failure to come to any agreement with the Protestants at the Regensburg Colloquy (1541), the radical party at Rome secured the preponderance of influence. Caraffa was energetic in spying out any indications of the Reformation in Italy; and by the bull *Licet ab initio*, promulged July 21, 1542, the Holy Office of the Inquisition was established at Rome. Caraffa threw all his force into it. His elevation to the papal throne, May 23, 1555, enabled him to carry out his plans fully, covering Italy with a network of Inquisition offices. He extended his efforts in opposition to the Reformation, to Spain, France, and England; and the order of the Jesuits was favored by him to such an extent, that he was hailed as its second founder (Orlandini, i. 15). His last dying words to the cardinals assembled at his death-bed were in commendation of the Inquisition. His death was hailed with jubilation by the people, who stormed the house of the Inquisition (freeing the prisoners), broke his statue, and dragged the head through the streets. But the next day all Rome thronged to see the remains of the great Pope, who had impressed the stamp of his mind and will upon the future history of the Papacy. See notices of the early lives of Paul in Bromato: *Storia di Paolo IV.*, Ravenna, 1748–53, 2 vols. Very important is the manuscript work, *Vita e Gesti di G. P. Caraffa*, in the British Museum, etc. Ranke: *History of the Popes* (an excellent description of his character

and work). [See also the Histories of the Reformation of FISHER, etc.] BENRATH.

Paul V. (1605–21), whose civil name was Camillus Borghese, was b. Sept. 17, 1552, at Rome; studied philosophy at Perugia, and law at Padua; d. Jan. 28, 1621, at Rome. He was made cardinal in 1596 by Clement VIII., in recognition of his service as papal legate in Spain, and afterwards inquisitor. He was elected pope, May 16, 1605. He endeavored to increase the authority of the papal throne, but, instead, weakened it. In the controversy between the Jesuits and Dominicans over the work of the Jesuit Molina (see art.), he decided in favor of the former. He placed Venice under an interdict (April 17, 1606) on account of the State's interference in ecclesiastical matters (imprisonment of two priests, etc.). Paolo Sarpi, as well as the Senator Quirino, opposed the assumptions of Rome in able writings; and all the orders, with the exception of the Jesuits, Theatines, and Capuchins, refused obedience. Services went on, the communion was dispensed, and the refractory orders banished. The Pope endeavored to excite Spain to a crusade against the refractory State. The measure miscarried, and the Pope was obliged to submit. The State refused to acknowledge the justice of the interdict, or to deliver up the prisoners; but Cardinal Joyeuse, who conducted the proceedings, made the sign of the cross secretly, with his hand concealed behind his baretta, in order to give out that the papal censures had been recalled, and dispensation granted in the usual way. This was the last papal interdict. Paul succeeded, too, in getting worsted in his relations with England when he forbade the Catholics to take the oath of allegiance, and with France after the murder of Henry IV. The Jesuit Mariana's work, commending the murder of tyrannical kings, was burned by the public hangman, by order of the French Parliament; and Bellarmin's work, written in the same spirit, against the king of England, was, by an act of Parliament, forbidden to be sold in the land. The work which Paul commissioned Suarez to write against the English king was publicly burned by order of James I. Paul was more successful in promoting art than the affairs of the church. St. Peter's was finished by Carlo Maderno, by his order, and the great palace of Borghese built by his gifts. The city of Rome owed the repair of its water-works to him, as did also the Vatican Library its enlargement. Exempt from moral stain, he approached close to Pius IX. in his willingness to be apotheosized, and allowed himself to be called "Vice-God." See BZOVIUS: *Vita Pauli V.*, Rome, 1625; PLATINA: *Historia Pontif.*, Cologne, 1626; CIACONIUS: *Vitæ et res gestæ Pontif. Rom.*, Rome, 1677; GARDINER: *History of England, 1603–16*, Lond., 1863; RANKE: *Hist. of the Popes*, SCHNEEMANN: *Weitere Entwickelung d. thomistisch-molinistischen Controverse*, Freib.-i.-Br., 1880. R. ZOEPFFEL.

PAUL, Father (Paolo Sarpi). See SARPI.

PAUL OF SAMOSATA. See MONARCHIANISM, p. 1549.

PAUL OF THEBES. See MONASTERY, p. 1551.

PAUL, Vincent de. See VINCENT DE PAUL.

PAUL THE DEACON, son of Warnefried, the historian of the Lombards; was b. about 720 or 725; d. April 13, probably in the year 800. He conducted the education of Adelperga, daughter of the Lombard king Desiderius. He entered the clerical order, and became intimate with Charlemagne, at whose court he remained for some time. In 787 he returned to his former cloister at Monte Casino, Italy. Paul was versatile as a writer. From one of his poems on John the Baptist, Guido of Arezzo got names for the notes: —

> "UT queant laxis
> RE-sonare fibris
> MI-ra gestorum
> FA-muli tuorum
> SOL-ve pollutum
> LA-bii reatum
> Sancte Joannes."

His historical works are a *Life of Gregory the Great* (a compilation from Beda, and Gregory's own writings), *Gesta episcoporum Mettensium* (a *History of Rome* down to the time of Justinian, written for Adelperga), and especially a *History of the Lombards* to Liudprand's death (744), which preserves many valuable popular traditions. German translations of the last work by SPRUNER (Hamb., 1838) and ABEL (Berlin, 1849); DAHN: *Des Paulus Diaconus Leben und Schriften*, 1876; WATTENBACH: *Deutschland's Geschichtsquellen*, 4th ed., Berlin, 1877.

PAULA, a Roman lady of the highest rank and of great wealth; married, and mother to four children; settled, after the death of her husband Toxotius, most of her property on her children, and followed Jerome to the Holy Land, where she founded a monastery, nunnery, and hospital at Bethlehem, and spent her life in devotional practices. She died in 404, and is commemorated by the Roman-Catholic Church on Jan. 26. See *Act. Sanct. Boll.*, Jan. 26.

PAULICIANS, a dualistic sect of the Orient, whose name was derived from their respect for the apostle Paul, rather than from their third leader, the Armenian Paul, as Photius and Petrus Siculus affirm.

History. — The founder of the sect was a certain Constantine, who hailed from Mananalis, a dualistic community near Samosata. He studied the Gospels and Epistles, combined dualistic and Christian doctrines, and, upon the basis of the former, vigorously opposed the formalism of the church. Regarding himself as called to restore the pure Christianity of Paul, he adopted the name Silvanus, one of Paul's disciples, and about the year 660 founded his first congregation at Kibossa in Armenia. Twenty-seven years afterwards he was stoned to death by order of the emperor. Simeon, the court official who executed the order, was himself converted, and, adopting the name Titus, became Constantine's successor, but was burned to death in 690 (the punishment pronounced upon the Manichæans). The adherents of the sect fled, with the Armenian Paul at their head, to Episparis. He died in 715, leaving two sons, Gegnæsius (whom he had appointed his successor) and Theodore. The latter, giving out that he had received the Holy Ghost, rose up against Gegnæsius, but was unsuccessful. Gegnæsius was taken to Constantinople, appeared before Leo the Isaurian, was declared innocent of heresy, returned to Episparis, but, fearing danger, went with his adherents to Mananalis. His death

(in 745) was the occasion of a division in the sect; Zacharias and Joseph being the leaders of the two parties. The latter had the larger following, and was succeeded by Baanes, 775. The sect grew in spite of persecution, receiving additions from the opponents of image-worship. Baanes, an immoral man, was supplanted by Sergius, 801, who was very active for thirty-four years, and was received into the number of the saints. His activity was the occasion of renewed persecutions on the part of Leo the Armenian. Obliged to flee, Sergius and his followers settled at Argaum, in that part of Armenia which was under the control of the Saracens. At the death of Sergius, the control of the sect was divided between several leaders. The empress, Theodora, instituted a new persecution, in which a hundred thousand Paulicians in Grecian Armenia are said to have lost their lives. Under Karbeas, who fled with the residue of the sect, two cities, Amara and Tephrica, were built. His successor, Chrysocheres, devastated many cities; in 867 advanced as far as Ephesus, and took many priests prisoners. In 868 the emperor, Basil, despatched Petrus Siculus to arrange for their exchange. His sojourn of nine months among the Paulicians gave him an opportunity to collect many facts, which he preserved in his *Ἱστορία περὶ τῆς κενῆς καὶ ματαίας αἱρέσεως τῶν Μανιχαίων, τῶν καὶ Παυλικιανῶν λεγομένων* ("History of the empty and vain heresy of the Manichæans, otherwise called Paulicians"). The propositions of peace were not accepted, the war was renewed, and Chrysocheres killed. The power of the Paulicians was broken. In 970 the emperor, John Tzimisces, transferred some of them to Philippopolis in Thrace, and, as a reward for their promise to keep back the Scythians, granted them religious freedom. This was the beginning of a revival of the sect; but it was true to the empire. Several thousand went in the army of Alexius Comnenus against the Norman, Robert Guiscard; but, deserting the emperor, many of them (1085) were thrown into prison. Efforts were again put forth for their conversion; and for the converts the new city of Alexiopolis was built, opposite Philippopolis. When the Crusaders took Constantinople (1204), they found some Paulicians, whom the historian Gottfried of Villehardouin calls Popelicans. According to a Greek writer, Constantine (*ἐγχειρίδιον περὶ τῆς ἐπαρχίας Φιλιππουπόλεως*, Vienna, 1819, p. 27), adherents of the ancient sect were living in Philippopolis in the early part of this century.

Doctrines.—Little is known of the tenets of the Paulicians, as we are confined for information to the reports of opponents and a few fragments of Sergius' letters which they have preserved. Their system was dualistic. There are two principles, two kingdoms. The Evil Spirit is the author of, and lord of, the present, visible world; the Good Spirit, of the future world. Of their views about the creation of man, little is known but what is contained in the ambiguous words of Sergius, "*ἡ πρώτη πορνεία, ἣν ἐκ τοῦ Ἀδὰμ περικειμεθα, εὐεργεσία ἐστίν. ἡ δὲ δευτέρα μείζων πορνεία ἐστὶ περὶ ἧς λέγει· ὁ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.*" This passage seems to teach that Adam's sin of disobedience was a blessing in disguise, and that a greater sin than his is the sin against the church (*σῶμα*). The Paulicians accepted the four Gospels, fourteen Epistles of Paul, the three Epistles of John, James, Jude, and an Epistle to the Laodiceans, which they professed to have. The Old Testament they rejected. They rejected the title of *θεοτόκος* (mother of God), and refused all worship to Mary. Christ came down from heaven to emancipate men from the body and from the world, which are evil. The reverence for the cross, they looked upon as heathenish. The outward administration of the sacraments of the Lord's Supper and baptism, they rejected. Christ himself is our baptism. Their places of worship they called "places of prayer" (*προσευχαί*). Although they were ascetics, they made no distinction in foods, and practised marriage.

The Paulicians were not a branch of the Manichæans, as Photius, Petrus Siculus, and many modern authors have held. Both were dualists, but the former ascribed the creation of the world to the evil God; Manes, to the good God; and the former held the Scriptures in higher honor. They even condemned Manes, comparing him to Buddha. Gieseler and Neander, with more probability, derive the sect from the Gnostic Marcionites. Muratori, Mosheim, Gibbon, and others regard the Paulicians as the forerunners of the Cathari; but the differences between them in organization, ascetic practices, etc., forbid this opinion. [The Seventh Council of Twin (719) forbade all intercourse with them.]

Lit.—Photius, in *Gallandii Bibl. Patrum*, Petrus Siculus, ed. by Gieseler, Göttingen, 1846, 1849; Johannes Ozniensis, in his *Opera*, ed. by Aucher, Venice, 1834; F. Schmidt: *Hist. Paulic. Orientalium*, Copenhagen, 1836; the *Church Histories* of Gieseler and Neander; [A. Lombard: *Paulicians*, Geneva, 1879]. C. SCHMIDT.

PAULINUS OF AQUILEIA, one of the ornaments of the Carolingian period; was b. in Friuli, Italy; d. about 802. Elevated by Charlemagne in 787 to the patriarchal chair of Aquileia, he took an active part in the ecclesiastical controversies of the day, and was one of Charlemagne's chief counsellors in matters of ecclesiastical concern. He took part in the synods of Regensburg (792) and Frankfurt (794) against the Adoptionists, and in 796 held a provincial synod, at Forum Julii, against the Greek doctrine of the procession of the Holy Spirit and the Adoptionists. The acts of the last synod are given in Mansi and Hefele. Alcuin, who was very intimate with Paulinus, never wearies of his praises. Paulinus left behind him a number of *Letters* to Charlemagne, Leo III., and Heistulf (at one time ascribed to Stephen V.), who murdered his wife on the suspicion of adultery, and the following works: *Sacrosyllabus contra Elipandum* (a statement against Adoptionism); *Libri tres contra Felicem*, *Lib. exhortationis seu de salutaribus argumentis* (a work dedicated to Henry, Duke of Friuli, enumerating the vices he should avoid, and the virtues he should practise, and at one time ascribed to Augustine); a tract on penance, ascribed to him by the *Histoire littéraire de la France*, and some poems, among which, a statement of faith in the Trinity and Incarnation, under the title *De regula fidei metrica*, etc., deserves special mention. The works of Paulinus have been edited, with a Life, by Madrisius (Venice, 1737) and Migne, *Pat. Lat.* xcix. HERZOG.

PAULINUS, Pontius Meropius Anicius, usually called **Nolanus,** from the town of which he was bishop; a devoted ecclesiastic; was b. at Bordeaux, 353; d. June 22, 431. He belonged to one of the noblest and richest families of the land, and inherited such vast wealth, that Augustine (*De civit. Dei*, i. 10) could speak of him as *opulentissimus dives*. His youth was spent in the pursuit of pleasure. In 379 he was consul, and might have occupied the most distinguished civil positions. But turning his thoughts seriously to religious concerns, and under the influence of Martin of Tours, and Ambrose, he determined upon a clerical life, and separated from his wife Therasia, and with her full consent. In 393 or 394 he was made presbyter at Barcelona, and relinquished his wealth, but, retaining a certain control over it, dispensed it in charities, — building hospitals for monks and the poor, in constructing extensive water-works for Nola, etc. Martin of Tours, Augustine, and Jerome applaud his self-denial and devotion. He lived humbly, and practised strict ascetic habits. In 394 Paulinus made Nola his home, and was subsequently (409, according to Tillemont) chosen its bishop. Of Paulinus' writings there are preserved fifty letters to friends (Augustine, etc.), and thirty poems. Some of his letters contain valuable notices of the church architecture of the day, and the celebration of the Agapæ. (See Augusti: *Beiträge zur christl. Kunstgeschichte*, i. 147–179).

Lit. — The writings of Paulinus have been edited by Rosweyde and Le Duc (Antwerp, 1622), Le Brun des Marettes (Paris, 1685, 2 vols.), Migne, Mai (*Nicetæ et Paulini scripta e Vaticanis codd.*, ed. Rome, 1827). For his life, see Chifflet: *Paulinus illustratus*, Dijon, 1662; Tillemont: *Mémoires pour servir à hist. ecclés.* (an excellent collection of materials); Gilly: *Vigilantius and his Times*, London, 1844; Buse: *Paulin von Nola u. seine Zeit*, Regensburg, 1856; Lagrange: *Paulin de Nole*, Paris, 1877; E. Chatelain: *Notices sur les manuscrits des poésies de S. Paulin de Nole, suivie d'observations sur le texte*, Paris, 1880. HENKE.

PAULINUS OF YORK came to England together with St. Augustine; accompanied, in 625, Æthelburga to Northumbria, where he labored as a missionary with great success; was made bishop of York in 628, but was in 633 compelled to flee before the invading Pagans, and died in 643 as bishop of Rochester. See Milman: *Hist. of Latin Christianity*, ii.

PAULISTS, a society whose proper designation is "The Congregation of the Missionary Priests of St. Paul the Apostle;" founded by Isaac Thomas Hecker, in New York, in 1858. The original band were Redemptorists, who at their own request were released from their vows, and organized into the new society, which was thought to be better adapted to missionary work in America. The members and houses of the society are held together by voluntary agreement, under one superior general, and the rules are enacted in general chapter. The society founded *The Catholic World*.

PAULUS, Heinrich Eberhard Gottlob, a leader of rationalism in the department of exegesis; b. Sept. 1, 1761 in Leonberg, Würtemberg, in the same house with Schelling, whose colleague he afterwards became at Jena and Würzburg; d. Aug. 10, 1851, in Heidelberg. His father, who was *Diakonus* at Leonberg, was not only a rationalist, but at one time had doubts about the resurrection. In order, if possible, to satisfy those doubts, he asked his wife on her death-bed to appear to him in bodily form after her death. This she did, so that her husband saw, or thought he saw, her with his bodily vision, and became such an ardent advocate of spiritualistic visions, that he was deposed, in 1771, from his office, "on account of his absurd and fanciful divine visions" (*ob absurdas phantasmagoricas visiones divinas*). Young Paulus was brought up with stern severity; entered the seminary at Tübingen, where he graduated in 1784, and then became teacher at Schorndorf. His intense application to study necessitated a prolonged vacation (1787, 1788), which he spent in travel through Germany, Holland, England, and France. In 1789 he was called to the chair of Oriental languages at Jena.

The period of rationalism can hardly produce a theologian who gave a more characteristic display of rationalistic tendencies than Paulus. The views he held as a young man he continued to hold in his old age. As a youth, he understood by righteousness intellectual probity, and by faith honesty of conviction; and just before his death he said, "I am justified in the sight of God by my desire of that which is good." He conceived of religion as the intellectual knowledge of God. All definitions which associated it with the emotional nature, or regarded it as an act of immediate consciousness, he discarded, as savoring of pietism, mysticism, etc. Paulus did not succeed as professor of Oriental languages, and at Döderlein's death (1793) he was transferred to the chair of exegetical theology. He was, however, exceedingly busy as a student and author, and published, among other writings, the *Philological Key to the Psalms* (*Philologische Clavis über die Psalmen*), 1791 [2d ed., Heidelberg, 1815], and *Philological Key to Isaiah*, 1793; a critical commentary on the New Testament (*Philolog.-Kritischer Com. über d. N. Test.*), in three parts, 1800–04; and an edition of Spinoza's works (1802 sq., 2 vols.). His labors upon the Old Testament did not make much impression, but the principles which he sought to carry out in his criticism of the New Testament created a decided sensation. The so-called natural explanation of the miracles of Christ is indelibly associated with his name. This method of interpretation stood in close connection with his philosophical principle, which measures facts by the conception of their possibility. It is impossible that one who was really dead should rise again: therefore Christ was only apparently dead when he lay in the sepulchre. Christ could not walk on the lake — that is an impossibility; and the Gospels mean that he walked on the shore of the lake. No rationalist of our day who lays claim to exegetical culture can read such interpretations without smiling. The remark is attributed to a well-known philologist, that "the theologians are creating exegetical miracles in order to do away with the biblical miracles." It was Lavater, and none of the sages of rationalism, who resented the ridiculous hypothesis that Christ walked on the shore, and not on the lake itself: "We dare not pronounce such interpretations of

the plainest statements foolish and insolent, for our very tolerant generation would declare that intolerance; but I would like, in all modesty, to ask these philological illuminators, not whether a single philologist for the last seventeen hundred years can be found who stumbled upon the idea of translating the words "Jesus walked upon the sea" by "near the sea, on the shore," but whether, indeed, the three evangelists intended to teach that Jesus was able, like ourselves, to walk on *terra firma*. Wonderful statement! Oh, most marvellous of miracles!"

In 1803 Paulus left Jena, not much regretted, to accept the chair of theology at Würzburg. The effort was being made, of rendering this institution a distinguished centre of the new rationalism. Schelling and Hufeland had already been called: Voss and Schleiermacher were to be. A good deal was expected from Paulus, especially in his lectures on theological encyclopædia; but disappointment came quickly. The Catholic students all left, and the number of the Protestants was decreasing. In 1807 Paulus went to Bamberg as school director, in 1808 to Nürnberg, and in 1810 to Ansbach, to fill a similar position. He longed to be again connected with a university; and in 1811 his wish was gratified by a call to the chair of church history at Heidelberg, where he remained during the rest of his life. At Heidelberg, Paulus was very active. His lectures spread over the whole field of Old and New Testament criticism. His publications, which were numerous, are enumerated by Reichlin-Meldegg. His most important work of this period was his *Life of Jesus as a Basis for a History of Early Christianity* (*Leben Jesu als Grundlage einer reinen Geschichte des Urchristentums*), Heidelberg, 1828, 2 vols. A learned supplement to it was offered in his *Commentary on the Three First Gospels* (*Exegetisches Handbuch über d. drei ersten Evangelien*), Heidelberg, 1830–33, 3 vols. Paulus acknowledged the miraculous feature of Christ's moral character. The miraculous in Christ is Christ himself, — his person. The results he produced are to be explained by natural causes, some of the circumstances not being handed down. [F. W. Krummacher, in his *Autobiography* (Eng. trans., p. 187), gives the substance of an interesting conversation with Paulus at Heidelberg: "When, in the course of my observations, I expressed the idea that to him Christ seemed to be nothing more than a mere man, he sprang suddenly from his seat, and replied with great passion and glowing cheeks, 'That is an unjust statement, which people are not weary of repeating against me! Believe me, that I never look up to the Holy One on the cross without sinking in deep devotion before him. No, he is not a mere man, as other men. He was an extraordinary phenomenon, altogether peculiar in his character, elevated high above the whole human race, to be admired; yea, to be adored!'"] Hug, the Catholic theologian, who was much Paulus' superior in thoroughness and intellectual judgment, sharply opposed his exegetical principles; and Strauss, in his *Life of Jesus*, gave the final and crushing blow. The man who had restlessly striven to illuminate others by rationalistic methods was now left far behind, and superseded by the rapidly advancing intellectual culture. But he continued to be active, and in his eightieth year proposed to found a new periodical, *The Sophronizon*. The philosophical method of thought had changed, but Paulus remained the same. He still clung to his "intellectual faith" (*Denkglauben*). One of his colleagues trenchantly explained the meaning of this when he said such an intellectual believer is one who "thinks he believes, and believes he thinks. There was neither thought nor faith in this intellectual faith." To the day of his death he remained the rationalist of 1790. We do not wish to underestimate the virtues which many admired in him; but we are not able to pronounce him an evangelical theologian, who, in his dying-hours, made the confession, "I am justified in the sight of God by my desire of that which is good." Paulus wrote a sketch of his own life (1839); and full details will be found in the work of REICHLIN-MELDEGG, professor of philosophy at Heidelberg, to whose hands Paulus intrusted his manuscripts and many hundreds of letters: *H. E. G. Paulus u. seine Zeit*, Stuttgart, 1853, 2 vols. KAHNIS.

PAUPERES DE LUGDUNO. See WALDENSES.

PAVIA, The Council of, was appointed by Martin V. in the forty-fourth sitting of the Council of Constance, and in accordance with its decree (Oct. 9, 1417) that another council should be held in five years. As the time approached for its convention, Martin was listless. Delegates from the university of Paris were despatched to urge him to keep the appointment. The council was opened April 23, 1423. At its close, only four German, six French, and several English prelates were present, and none from Spain or Italy. A pestilence suddenly breaking out, it was transferred (June 22, 1423) to Siena, without having accomplished any thing. See MANSI, XXVIII., 1081 sqq., 1057 sqq.; HEFELE: *Konciliengeschichte*, vii. 375–392. P. TSCHACKERT.

PAVILLON, Bishop of Alet; one of the four bishops who refused unqualified assent to the papal condemnation of the five articles from Jansen's writings; was b. at Paris, Nov. 17, 1597; d. Dec. 8, 1677. He deserves a place here as a perfect type of a Jansenist bishop. He was acquainted in early life with St. Vincent de Paul, under whose direction he engaged in charitable work at Paris, and secured some fame as a preacher. Appointed to the bishopric of Alet, in the Pyrenees, by Richelieu, he was very reluctant to accept. Following the counsel of Vincent de Paul, he was consecrated in 1639. The diocese of Alet had been wretchedly administered. Pavillon effected a complete re-organization and reformation of the habits of his clergy, for whose education he established a seminary at Alet. Among the other customs of the day, which he denounced, was the duel. Neither Richelieu, Mazarin, nor Louis XIV. liked the bishop; and the Capuchins and other religious corporations of his diocese opposed his administration. The opposition to him increased after his refusal to assent to the papal condemnation of Port Royal; but the purity of his life, and the esteem in which he was held, prevented his deposition. See REUCHLIN: *Gesch. von Port-Royal*, Gotha, 1839–44, 2 vols. HERZOG.

PAYSON, Edward, b. at Rindge, N.H., July 25, 1783; d. at Portland, Me., Oct. 22, 1827. He was a graduate of Harvard College; studied divinity with his father, Dr. Seth Payson; and was

settled over the Second Congregational Parish in Portland near the close of 1807. Here he continued to labor with extraordinary zeal and success, until his death, at the age of forty-four. Dr. Payson was a highly gifted man intellectually and spiritually, and left his mark upon American piety. His Life, which had a very wide circulation both in this country and in Great Britain, endeared his name to the Christian world. He was of a melancholy temperament, and not without morbid tendencies, which mar somewhat the influence of his example; but, notwithstanding this drawback, the records of his religious experience and pastoral labors are so full of impassioned love to Christ and love for the souls of men, so inspired by seraphic devotion and all holy sympathies, so illuminated by light from heaven, that no one can easily read them without being stimulated to a better life. His fine natural traits — sportive humor, ready mother-wit, facetious pleasantry, and keen sense of the ridiculous — rendered him a delightful companion, and the centre of attraction alike in his home and in society. Just before his death he dictated a letter to his sister, which is one of the gems of religious literature. Here are the opening sentences: —

"Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The Celestial City is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ear, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on this excessive brightness."

LIT. — *The Complete Works of Edward Payson* in 3 vols. 8vo, Portland, 1846. This edition contains the Memoir by Dr. Asa Cummings, first published in 1829; Payson's *Select Thoughts*, edited by his eldest daughter, Mrs. Hopkins; and his *Sermons*. G. L. PRENTISS.

PÁZMÁNY, Peter, the most distinguished Catholic prelate of Hungary; was b. Oct. 4, 1570, at Grosswardein; d. at Presburg, March 19, 1637. His parents, who were Calvinists, sent him to the Jesuit college at Kolozsvár. At the age of seventeen he entered the order of the Jesuits, and was sent to Rome to complete his education. Returning in 1597, he became professor of philosophy at Graz.

As a Writer. — In the sixteenth century the press and the schools in Hungary were almost exclusively in the hands of the Protestants: Pázmány completely reversed the state of affairs. In two writings (1603, 1605) he attacked the doctrines of Luther and Calvin. Both aroused a universal interest. These he followed up with a succession of brilliant controversial works against Protestantism. The most important was the *Isteni igazságra vezetö Kalauz* ("Guide to the Divine Truth," Pozsony, 1613, 3d ed., 1637), — a work in which the doctrines of Catholicism were set forth in the style of Bellarmin. His volume of sermons (*Predikációk*, Pozsony, 1636) is used to this day in Hungary. Pázmány was a master of the Magyar language, and by his style won for himself the title of the "Hungarian Cicero."

As a Politician. — At the death of the primate Forgács, the author of the *Kalauz* was made archbishop. From the moment of his elevation, he made it his object to confirm the Hapsburg dynasty in power; and he succeeded in gaining a complete victory for Catholicism in the kingdom. Pázmány was the Hungarian Richelieu. He succeeded in making converts of many of the nobles, secured the election of Ferdinand II. to the throne, in spite of the herculean efforts of the Protestant nobles at the Parliament. In 1629 he was made cardinal.

As an Ecclesiastic. — At the appearance of Pázmány the Catholic Church was much demoralized in Hungary, both intellectually and financially. The clergy were dissolute. He had to build up from the foundation. His first care was to provide the church with well-trained ecclesiastics. In 1623 he founded the seminary called the "Pazmaneum," at Vienna, which is still in a flourishing condition. Theological and other schools were established in many places, and richly endowed. The Protestant clergy were driven from their parishes, and their goods confiscated. The Jesuits were everywhere in power. That Europe possesses one Protestant nation less than she has is due to the zeal and ability of Pázmány. See FRANKL: *Pázmány Péter és kora* (P. Pázmány and his Times), Pest, 1868–72, 3 vols.; KAUKOFFER: *P. Pázmány, Cardinal*, Vienna, 1856. FRANZ BALOGH.

PEABODY, George, an illustrious philanthropist, descended from New-England Puritans, was b. in the part of Danvers, Mass., which now bears the name of Peabody, Feb. 18, 1795; and d. in London, Nov. 4, 1869. He was employed as a boy in a country store; but he soon broke away from its limitations, and, before he became of age, had engaged in business at Georgetown, D.C., and in 1815 at Baltimore, in a commercial house which soon established branches at Philadelphia and New York. He visited England for the first time in 1827, and was of much service in protecting the financial interests of the State of Maryland. He made his permanent home in London in 1843.

As his fortune increased, he cherished the purpose of devoting a large part of it to the good of his fellow-men. His generosity first became conspicuous when he gave a large sum to enable exhibiters from the United States to make a suitable display in the Universal Exhibition of 1851; then he made a liberal contribution toward the expense of the Grinnell expedition, which went in search of the Arctic explorer, Sir John Franklin; and in 1852, when the centennial anniversary of the settlement of his native place was commemorated, he sent to the committee a letter, offering as a sentiment this maxim, "Education, a debt due from the present to succeeding generations," and giving a generous foundation for a local library. Next came his proposal to establish in Baltimore, where he had long resided, an institute for the encouragement of literature and the fine arts. This was followed, in 1862, by his gift to the poor of London, which has been employed in building good dwellings to be rented at low rates to moral, industrious, and needy persons. This was fol-

lowed, in 1866, by a noble endowment for the promotion of education in the Southern States of this Union.

The magnitude of these three last-mentioned endowments eclipses several other gifts, which, taken by themselves, would have made his name distinguished. He established a museum of archæology at Harvard, of natural history at Yale, and endowed an academy of sciences at Salem. He founded a second library in his native town, at North Danvers; built a church at Georgetown, Mass., as a memorial of his mother; and gave liberal sums to Kenyon College (Ohio), Washington and Lee University (Virginia), Phillips Academy (Andover), and to the Maryland and Massachusetts historical societies. He also founded a library in Georgetown, D.C.

He received during his lifetime innumerable tokens of the gratitude of those whose appreciation he valued. The queen, it is said, offered him a baronetcy, and, when it was declined, presented him with her portrait; citizens of London caused a statue by William W. Story to be placed in his honor near the Royal Exchange. Oxford conferred on him the honorary degree of J.C.D.; while his countrymen, by large assemblies in the places where he had lived, and by other innumerable tokens, manifested their admiration and respect; Harvard conferred on him the degree of LL.D., and Congress caused a gold medal to be struck in his honor.

In all his good deeds George Peabody was as sagacious as he was generous. He gave in his lifetime for worthy objects, and he helped them on with a nice sense of their proportionate value. He gave for purposes in which he was personally interested, and which others had neglected, yet by methods which were likely to incite and call out the co-operation of others. His deeds of trust were prepared with remarkable skill, so as to secure in successive generations excellent managers, and so as to indicate clearly the main purpose of each foundation without fettering it by too many trivial regulations. His endowments are free from narrow sectarian or sectional limitations, but are for the purpose of promoting education in the United States, and for the relief of the poor in England. His trustees were selected with great discrimination. Consequently all his gifts have been well administered, and most of them are of increasing value. They have also suggested other benefactions. It is certain, for example, that the bequest of Johns Hopkins for a university in Baltimore was quickened by the example of his former townsman; and the John F. Slater Fund, for the education of freedmen, was indirectly due to the success of the Peabody Fund. His interest in every place where he had resided — Danvers, Thetford, Georgetown, Baltimore, and London — was shown by some endowment.

Mr. Peabody was never married. He was hospitable and patriotic, and during his residence in London was most useful in promoting a good understanding between England and the United States. His habits to the close of life were careful and thrifty; his demeanor was dignified, simple, and affable; he took great pleasure in his benefactions. When he died, his body, after funeral services in Westminster Abbey, was brought to his native land in a British man-of-war, and buried in his native town. The eulogies by Hon. R. C. Winthrop (at the funeral) and by Hon. S. Teackle Wallis in Baltimore are among the best tributes to his memory.

Mr. Wallis closes his address with these words: "Peabody has shown how the rich may keep above their riches by clinging to the treasure of their souls."

It is impossible to give a complete list of his benefactions, but those which are of the most general interest are indicated in the following list: —

Establishment of a trust for the London poor by a gift which has increased (1882) by investments to the sum of	$4,000,000
Establishment of a Southern educational fund (besides, in Mississippi bonds, $1,000,000)	2,000,000
Foundation of the Peabody Institute, Baltimore (including $1,000,000 in cash, $300,000 in Tennessee bonds, and $100,000 in Virginia bonds), total valued at	1,400,000
Repeated gifts for libraries in Danvers and Peabody, which amounted to	250,000
Peabody Museum of Archæology, Cambridge, Mass.	150,000
Peabody Museum of Natural History, New Haven, Conn.	150,000
Peabody Academy of Sciences, Salem, Mass.	140,000
For a church at Georgetown, Mass.	100,000
Kenyon College	25,000
Phillips Academy, Andover	25,000
Maryland Historical Society	20,000
Massachusetts Historical Society	20,000
Newburyport, Mass., for a library	15,000
United States department in the World's Fair	15,000
Georgetown (D.C.) Public Library	15,000
Grinnell expedition to the Arctic Ocean	10,000
United States Sanitary Commission	10,000
Peabody Library, Thetford, Vt.	5,500
Washington and Lee University[1]	

Most of the institutions which bear the name of Peabody publish annual reports giving full particulars in respect to their operations. The proceedings of the trustees of the educational fund fill two octavo volumes of several hundred pages each. D. C. GILMAN.

PEABODY, William Bourne Oliver, D.D., b. at Exeter, N.H., July 9, 1799; d. at Springfield, Mass., May 28, 1847; graduated at Harvard, 1817; studied divinity at Cambridge; and was from October, 1820, Unitarian pastor at Springfield. "A man of rare accomplishments and consummate virtue," he was one of the most distinguished ornaments of his denomination. He wrote much for the *North American Review*, *Christian Examiner*, and Sparks's *American Biography*, and prepared for the Massachusetts Zoological Survey a *Report on the Birds of the Commonwealth*, 1839. He was familiar with landscape-gardening, and gave some lectures on scientific topics. His *Sermons*, with a memoir by his twin-brother, appeared, 1849, and his *Literary Remains*, edited by his son, 1850. He published in 1823 a *Catechism in Verse*, with ten lyrics on the seasons, etc., among them, *Behold the Western Evening Light*, and in 1825 *The Springfield Collection of Hymns*. F. M. BIRD.

PEACE, Kiss of. See KISS OF PEACE.

PEACE OFFERING. See OFFERINGS, p. 1688.

PEARSON, Eliphalet, LL.D., b. in Byfield, a parish in Newbury, Mass., June 11, 1752; d. at Greenland, N.H., Sept. 12, 1826. He entered Harvard College in 1769, and was graduated in 1773.

Soon after graduation he was called to teach a grammar-school at Andover, Mass., the home of

[1] Owing to the loss, on the Arctic, of certain bonds, the recovery of which is still in litigation, the amount of this donation cannot be exactly stated.

his friend Samuel Phillips, afterwards lieutenant-governor of Massachusetts. In 1775 Gov. Phillips was commissioned by the General Court to manufacture gunpowder for the Revolutionary army. In this enterprise he relied very much on the scientific attainments of Pearson. He relied on the same while he laid the foundation of Phillips Academy at Andover. Pearson became the first principal of the academy, and remained in office from 1778 to 1786. He was one of the twelve original trustees, and was the first president of the board who did not belong to the Phillips family.

In 1786 he was called to the professorship of the Hebrew and Oriental languages at Harvard College, — an office for which he was well qualified. He delivered to the students a valuable course of lectures on language. He was eminently successful as a teacher of rhetoric. Occasionally he spent the entire night in correcting the compositions of the students, in order that he might spend the day in the multiplied extra-official duties which were heaped upon him. He labored with rare zeal and tact for the financial as well as literary welfare of the college. He searched the documents which illustrated the claim of the university to certain disputed possessions; examined old deeds in the registry of probate, old notes pertaining to farms, ferries, and bridges, in which the university had, or was thought to have, an interest. For twenty years he was an uncommonly laborious professor in the college; for six years was a leading member of its Board of Fellows, and for a long time performed many of the duties belonging to the president. Among his pupils were some of the most eminent men of the day, such as John Quincy Adams, Judge Story, Presidents Kirkland and Quincy, Drs. William E. Channing and Edward Payson, John Pickering, Alexander H. Everett. It has been often said, that, if Gov. Phillips had lived, Pearson would have been elected president of Harvard College, as successor to Dr. Joseph Willard.

He resigned his office at Cambridge in 1806. He immediately repaired to Andover, where he gave the first impulse to the formation of the Andover Theological Seminary. He originated its remarkable constitution. He and Dr. Leonard Woods were the main instruments of effecting the union between the seminary planned at Andover and that which had been planned by Dr. Samuel Spring of Newburyport. He rode from Andover to Newburyport thirty-six times for the purpose of consummating that union. He was elected the first professor of sacred literature in the seminary. He was the first president of the Board of Trustees after the theological institution came under its care. He retained the presidency of that board nineteen years, — a longer period than any other one, either before or since his time, has held it. He continued a member of the board forty-eight years.

He was an adept in the fine arts; he possessed remarkable skill and taste in music; he had also an architect's eye and forecast. For many years he had been an industrious member, and also the secretary, of the American Academy of Arts and Sciences. He had associated mainly with men of letters, of science, and of political renown: he had not addicted himself to the niceties of theological study. Not feeling at home in his Andover professorship, he retained it only one year (1808-09).

His person was noble and commanding: his manners were dignified and courtly. As a teacher, he was faithful; as a disciplinarian, exact and severe. He published a Hebrew grammar and also five pamphlets. He edited two or three important volumes and numerous tracts. He originated the Massachusetts Society for the Promotion of Christian Knowledge, and was the most conspicuous man in forming the American Education Society. His enterprising spirit made him a pioneer in many great and good works. EDWARDS A. PARK.

PEARSON, John, b. at Snoring, Feb. 12, 1612; d. at Chester, July 16, 1686. He was educated at Eton, whence he proceeded to King's College, Cambridge, to be there chosen as fellow. He became prebendary of Sarum, 1629; chaplain to Lord-Keeper Finch, and incumbent of Torrington, 1640; minister of St. Clement's, Eastcheap, London, 1650; rector of St. Christopher's, London, prebendary of Ely, archdeacon of Surrey, and master of Jesus College, Cambridge, 1662; and bishop of Chester, 1672. This rapid promotion is accounted for when we find Burnet pronouncing him "in all respects the greatest divine of the age." His reputation stood excessively high in his own day, and it has retained a lofty position in the Church of England ever since; and, if the eulogium from Burnet just quoted be somewhat exaggerated, no one can fairly dissent from the words which follow, in which the historian of his own times speaks of Pearson as "a man of great learning, strong reason, and of a clear judgment." His great work is the *Exposition of the Creed* (1659), long a text-book with Church-of-England clergymen; and it is praised, not only by the general run of Anglican theologians, but by such men as Dr. Johnson, Dean Milman, and Henry Hallam. Pearson was by no means a high-flown Anglo-Catholic, but a cautious, moderate thinker, citing the Fathers in support of his positions, but nowhere exalting patristic authority. He must have been moderate in his ecclesiastical opinions, or he would not have retained his lectureship at St. Clement's, Eastcheap, where he delivered during the Commonwealth the theological lectures which formed the basis of his distinguished treatise. The passages in his *Exposition of the Creed* with regard to the church would not have satisfied Thorndike or Heylin, or even Bishop Bull. He uses strong expressions respecting the atonement, speaking of it as "the punishment which Christ, who was our surety, endured," and as "a full satisfaction to the will and justice of God;" and he defines faith as a "spiritual act, and consequently immanent and internal, and known to no man but him that believeth." His perspicuity of style and directness of reasoning are strong recommendations; and his orderly arrangement and compact manner of expression render him very helpful to divinity students.

Next to the *Exposition* in point of fame is Pearson's *Vindiciæ Epistolarum S Ignatii* (1672). Bentley and Boyle highly esteemed this erudite work: so did Dr. Lardner, who pronounced it "unanswerable." It was very valuable at the time, and so it is still, in a measure; but much

new light has been thrown on the Ignatian Epistles since Pearson's day. Pearson wrote a book entitled *Annales Paulini;* and the posthumous publication of it has been translated by J. M. Williams, Cambridge, 1825. *Minor Theological Works* by the same divine were collected and edited by Churton, with a memoir, Oxford, 1844, 2 vols.

Pearson took part in the proceedings of convocation in 1661, and was one of the commissioners at the Savoy Conference the same year. Baxter describes him as a true logician, disputing "accurately, soberly, and calmly;" breeding a great respect, and a persuasion, that, if he had been independent, he would have been for peace. Pearson was remiss in his episcopal duties, and for some years before his death sunk into second childhood. JOHN STOUGHTON.

PECK, George, D.D., Methodist; b. in Middlefield, N.Y., Aug. 8, 1797; d. at Scranton, Penn., May 20, 1876. He began his ministry (1816) in the Genesee Conference, and experienced those trials which accompany and characterize pioneer work. In 1824 he was appointed presiding elder of the Susquehanna district; in 1835 elected principal of the Oneida Conference Seminary; in 1839 resigned; from 1840 to 1848 edited *The Methodist Quarterly Review*, from 1848 to 1852, *The Christian Advocate and Journal;* re-entered the pastorate; from 1858 to 1872 was presiding elder of the Lackawanna district and Wyoming district; was superannuated in 1873. He enjoyed the confidence of his denomination to a high degree. In 1846 he was appointed by the New-York Central Conference a delegate to the General Convention of the Evangelical Alliance in London. He was a delegate to every General Conference from 1824, and was an authority in questions of polity. He was also an effective speaker and eloquent preacher. Among his numerous publications may be mentioned, *Scripture Doctrine of Christian Perfection*, New York, 1842, revised ed., 1848; *Rule of Faith: Appeal from Tradition*, 1844; *Wyoming; its History, Stirring Incidents, and Romantic Adventures*, 1858; *Early Methodism within the Bounds of the Old Genesee Conference from 1788 to 1828*, 1860; *Life and Times* (autobiography), 1874.

PECK, Jesse Truesdell, D.D., Methodist-Episcopal bishop; b. at Middlefield, N.Y., April 4, 1811; d. in Syracuse, Thursday, May 17, 1883. He was licensed as a local preacher in 1829; in 1832 joined the Oneida Conference; from 1837 to 1841 was principal of the Gouverneur Wesleyan Seminary, from 1841 to 1848, of the Troy Conference Seminary at Poultney, Vt.; from 1848 to 1852, president of Dickinson College, Carlisle, Penn.; pastor of the Foundry Methodist-Episcopal Church, 1852 to 1854. Subsequently, he was secretary of the Tract Society of the Methodist-Episcopal Church, and editor of its publications, pastor in New-York City, pastor and presiding elder of the San-Francisco district, pastor in Peekskill, Albany, and New-York City, N.Y. In 1872 he was elected bishop, and distinguished himself in this capacity. He was one of the founders of Syracuse University, 1870, and the first president of its board of trustees. He wrote *The Central Idea of Christianity* (New York), *The True Woman* (New York, 1857), *History of the Great Republic* (New York, 1868).

PECK, John Mason, D.D., Baptist; b. in Litchfield, Conn., Oct. 31, 1789; d. at Rock Spring, Ill., March 14, 1857. With early poverty, and no more than common-school advantages, he succeeded in acquiring considerable information, and in exerting a wide influence. His parents were Congregationalists, and he joined that church; but in 1812 he was licensed to preach by the Baptists, and subsequently was one of the pioneer preachers of this denomination. After regular pastoral labor for five years, in 1817 he was appointed by the Baptist Triennial Convention a missionary to Missouri Territory. In 1820 the mission was closed, but he continued his itinerating work there and in Illinois. In 1822 he was appointed to the same work by the Baptist Missionary Society. He also was agent (1823) of the American Bible Society, and active in the organization of Sunday-schools. By reason of his advocacy of the plan in 1826, he deserves the epithet of "father" of the American Baptist Home Mission Society, which was organized 1832. In 1827 he established the Rock Spring Seminary (now Shurtleff College); in April, 1829, *The Pioneer*, the first Baptist, perhaps the first religious, newspaper west of the Alleghanies. In 1853 he projected the American Baptist Historical Society. His life was that of a pioneer, and fruitful in good works. He wrote *The Emigrant's Guide*, Boston, 1831 (it induced large emigration); *Gazetteer of Illinois*, Jacksonville, Ill., 1834; *Life of Daniel Boone*, in Sparks's *American Biography*, Boston, 2d ser., xiii.; *Life of Father Clark*, N.Y., 1855. See R. BABCOCK: *Forty Years of Pioneer Life: Memoir of John Mason Peck, D.D., edited from his Journals and Correspondence*, Phila., 1864.

PEDERSEN, Christiern, b. at Svendborg, in the Danish Island of Fünen, 1480; d. at Helsinge, in the Island of Zealand, Jan. 16, 1554. He studied in Paris; became canon at the cathedral of Lund, but was implicated in the political vicissitudes of Christian II.; fled to Holland, and lived, after his return, in retirement, though active for the spread of the Reformation. He translated the New Testament into Danish, 1529.

PEDOBAPTISM, PEDOBAPTISTS. See PÆDOBAPTISM, PÆDOBAPTISTS.

PELAGIUS AND THE PELAGIAN CONTROVERSIES. While the Eastern Church engaged all her energies in the elaboration of the doctrines of the Trinity and incarnation, and the demonstration of the supernatural character of Christianity as a fact in the objective world, it fell to the lot of the Western Church to take up the doctrines of sin and grace, and demonstrate the supernatural character of Christianity as an agency in the subjective world. Not that those ideas were altogether wanting in the Eastern Church, but they were only partially developed. The problem was then and there to burst the bounds of Pagan naturalism, and rise to the higher level of spiritual morality. Both in the contest between the Greek philosophy and the old mythological spirit, and in the contest between Christianity and Gnosticism, the issue at stake was to make a definite distinction between nature and morality, to disentangle man from all his improper complications with nature, to make him feel himself an independent moral centre, to place him as a free, responsible personality in his relation to God.

Hence the constant and strong emphasis which all the Greek Fathers, from Origen to Chrysostom, lay on human freedom: hence the shyness they evince towards any thing which might make sin appear as a natural power. However grave the consequences of the fall may be, — the overpowering sensuality and death in its track; the weakness of the will, always open to the temptations of the world, the Devil, and the demons; the dulness and the errors of the intellect, — nevertheless, actual sin is always man's own deed, issuing from that point in him which cannot be obliterated without destroying him as a moral being, — the freedom of his will. The general state of sinfulness is recognized; but at the same time it is now and then hinted — as, for instance, by Gregory of Nyssa — that there might exist human beings who were sinless. Quite otherwise in the Western Church. Tertullian, and, after him, Hilary and Ambrose, recognized in human nature a *vitiositas animæ*, the effect of the fall of Adam, and since that time propagated in the race by generation; and they consequently define grace, not simply as an objective means of salvation, but also as the subjective cause of repentance and conversion. But it was not until the contest broke out between the British monk Pelagius and Augustine (the head of the African Church) that the development of these anthropological doctrines entered its decisive phase.

Of the earlier life of Pelagius nothing is known; but legend acknowledges the close correlation between him and his great antitype Augustine by assuming that they were born on the same day and in the same year. At what time he came to Rome from Britain cannot be ascertained; but his stay there must have been of some duration, since he gave an almost complete literary exposition of those views which soon were to cause such vehement opposition before (in 411) he left for Africa. He was thoroughly conversant with the Greek language and theology, and shows a certain affinity to the doctrinal tendencies of the Eastern Church, which seems to indicate that the original connection between the British monasteries and the Orient was still alive. In Rome he conversed much with Rufinus, the zealous propagator of Greek theology in the Latin Church, and the circle which gathered around Rufinus, Paulinus of Nola, Sulpicius Severus, and others. The odious stories told about him by Jerome and Orosius are completely refuted by the circumstance, that, even when the controversy was hottest, Augustine never ceased to pay an unstinted respect to his moral zeal and Christian conduct. The great work he wrote in Rome — his Commentary on the Pauline Epistles — exists only in the orthodox redaction of Cassiodorus; but even in that shape it gives a tolerably clear idea of his peculiar views. In speaking of a letter, which, during his stay in Rome, Pelagius wrote to Paulinus, Augustine complains that it is so completely occupied with the forces and faculties of nature, that it hardly mentions the grace of God; and, indeed, another letter by Pelagius, written somewhat later (415), and addressed to Demetrius, indicates exactly the same point of view. To Pelagius, religion was not the vital germ of morality, but only an external influence; and, when he sometimes mentions religion as the highest moral motive, he means the fear of God as it is found under the dispensation of the law. Nowhere in the above letter does he speak of grace as an inner agency creating a new life. He acknowledges that in the course of history sin has increased so fearfully as to become almost an element of nature; but he nevertheless maintains that at any moment the will is able to burst the meshes of sinful habits, and vindicate its own independence. In the Commentary all the principal propositions which afterwards called forth the controversy are found, — the rejection of the doctrines of hereditary sin (*tradux peccati*), of the connection between sin and death, of grace as the sole cause of conversion, etc. His very object in his Commentary on the Epistle to the Romans was to deprive those propositions of their scriptural basis because he considered them subversive of all morality.

It was, however, not Pelagius, but Cœlestius, who opened the campaign. He belonged to a distinguished family, and practised as a lawyer in Rome, when he became a monk, and joined Pelagius. In 411 they went together to Africa; but after a short stay there, during which he met with Augustine, Pelagius continued the journey to Palestine, while Cœlestius remained at Carthage, where he hoped to obtain the office of presbyter. In 412, however, he was accused of heresy by Deacon Paulinus of Milan, before a synod at Carthage, over which Bishop Aurelius presided. The accusation referred to six different points of heresy, of which the most prominent seems to have been that concerning infant baptism. Adam, Cœlestius was said to maintain, would have died, even if he had not sinned. Children are born in the same state as Adam was in before the fall, and consequently they have eternal life, even though they die unbaptized. Both before and after the Lord's appearance in the flesh, there have existed people who were without sin, etc. Cœlestius tried to show that the question whether or not there existed a true *tradux peccati* was a theological problem, without any direct bearing on the general creed of the church. From the few fragments of the debate which have come down to us, it seems that in general his policy was to temporize; but the synod was not satisfied with his vague prevarications. He was excommunicated, and repaired to Ephesus.

Between this, the first act of the controversy, and the second, in which the scene changes to the East, Augustine wrote his *De peccatorum meritis*, etc. In Palestine, Pelagius was very well received by Bishop Johannes of Jerusalem; but he could not avoid coming into conflict with Jerome, who considered his views a revival of those old heresies of Origen which Rufinus had defended. Jerome stood at that very moment in close communication with Augustine, who in 415 sent the Spanish presbyter Orosius to him with letters of recommendation. Orosius also brought a report of what had recently taken place in Africa; and Jerome consequently lost no time in writing his *Dialogi contra Pelagianos*. The book is full of invectives, but without any deep understanding of the subject. Jerome confined himself to the question, whether, as asserted by Pelagius, a human being could be without sin; and that question became, indeed, the principal subject of debate at the synod of Jerusalem, which Bishop

Johannes convened for the purpose of settling the controversy between Jerome and Pelagius. Orosius was invited to give an account of what had taken place in Africa, and laid great stress upon the circumstance that the views of Pelagius had been rejected by such a man as Augustine. But as Pelagius simply declared that the authority of Augustine had nothing to do with the subject in question, and as Johannes took the side of Pelagius, Orosius had to content himself with claiming that the final decision should be referred to the Bishop of Rome, since Pelagius was a member of the Latin Church. Johannes consented; but it soon appeared that the adversaries of Pelagius could not abide with patience the result of so slow a process. Before the year (415) came to an end, two deposed Western bishops who happened to be in Palestine (Heros of Arles and Lazarus of Aix) laid a formal accusation of heresy before the synod of Diospolis, convened by Bishop Eulogius of Cæsarea. To the great chagrin, however, of Jerome, Pelagius succeeded also this time in satisfying his Oriental judges, and was recognized as an orthodox member of the orthodox church. But Cœlestius was condemned; and, since Pelagius acquiesced in that condemnation, Augustine was certainly right when he afterwards, in his *De gestis Pelagii*, protested that Pelagius could not give his assent to that condemnation without condemning himself.

In the West these decisions caused considerable uneasiness, and it was generally determined to employ more effective measures against the new heresy. At a provincial synod of Carthage, convened in 416 by Bishop Aurelius, Orosius read a report of what had taken place in Palestine, written by the two Gallican bishops; and the synod decided to anathematize Pelagius and Cœlestius, unless they retracted. A letter was also sent to Pope Innocent I., asking him to anathematize any one who should teach that man is able by himself to overcome sin, and fulfil the commandments of God, or who should deny that by baptism children are raised from a state of perdition, and made heirs to eternal life. The Numidian bishops assembled at Mileve in the same year, and addressed the Pope in a similar strain; and so did five other African bishops, among whom was Augustine, in a private letter. The Pope was much flattered by these appeals, as he called them, to the authority of the Roman see, and declared himself in perfect accord with the African bishops. Pelagius now also presented a confession to the Pope, in which he expatiated at great length upon Christology, the Trinity, and other doctrines, but touched only vaguely the point in question, arguing against those, who, like the Manicheans, asserted that man cannot escape sinning, and against those, who, like Jovinian, asserted that man, when regenerated, can sin no more. This confession did not reach Innocent before his death; but his successor, Zosimus, received it very kindly, and seemed to be more in favor of Pelagius. Cœlestius, who had become a presbyter in Ephesus, and afterwards had staid for some time in Constantinople, came also to Rome about this time; and in the confession he submitted to Zosimus he tried to vindicate his old point of view, — that the whole question was, properly speaking, *præter fidem*. The result of these movements was, that Zosimus, in two letters, openly blamed the African bishops because they had listened to the accusations of the Gallican bishops, two men of ill repute, and opened a controversy without properly investigating the matter.

The African bishops, however, would not brook the rebuke. A synod of Carthage immediately determined to adhere to the decision of Innocent as the only valid one; and, while Zosimus was trying to effect a decent retreat, the African bishops assembled in a general council (418), at which also delegates from Spain were present, and formally condemned the views of Pelagius. The propositions condemned were, that man was created mortal, and would have died, even though he had not sinned; that children were born without sin, and needed not baptism as an atonement; that grace works only forgiveness for sins committed, but does not help to avoid committing sins; that grace helps only by revealing the will of God, but not by communicating power to withstand sin, etc. The African bishops further succeeded in gaining the Emperor Honorius over to their side; and an edict of April 30, 418, banished all adherents of Pelagius, laymen or clergy, from the country. Zosimus now saw fit to break openly with Pelagianism, and by his *Epistola Tractoria* he solemnly confirmed the canons of the African council. All Western bishops were commanded to subscribe to the letter. A few Italian bishops refused. Among them was Julian of Eclanum in Apulia, the third great representative of Pelagianism, and a man both of talents and learning. He sacrificed his bishopric for his opinions, and in the literary contest which ensued he gave Pelagianism a broader and more consistent development. Meanwhile the Pelagians were everywhere hunted down. New and harder decrees were issued against them by Constantius. Pelagius himself disappears altogether after 420. Cœlestius is still seen wandering about for some years from place to place. In 424 he was in Rome, demanding a new investigation of the subject from Pope Cœlestius; in 428 he was in Constantinople, trying to make an alliance with Nestorius, etc. See CŒLESTIUS, NESTORIANISM, and SEMI-PELAGIANISM.

LIT. — The sources are the works of Pelagius, — *Expositiones in epist. Pauli, Epistola ad Demetr.*, and *Libellus fidei ad Innocentium* (preserved among the works of Jerome, ed. Mart. V.: the *Libellus fidei* was for a long time considered an orthodox work, and is quoted as such in the *Libri Carolini*, iii. 1); the pertinent works of Jerome, Augustine, Orosius, Julian, and Marius Mercator; the acts of the various councils (see in Mansi, IV.). Among modern treatments of the subject, F. WIGGERS: *Prag. Darstellung des Augustinismus und Pelag.*, Berlin, 1831–32, 2 vols. (vol. i. translated by R. Emerson, *Augustinianism and Pelagianism*, Andover, 1840); J. L. JACOBI: *Die Lehre d. Pelagius*, Leip., 1842; WÖRTER: *Der Pelagianismus*, Freib., 1866; KLASEN: *Die innere Entwickelung des Pelagianismus*, Freiburg, 1882. W. MÖLLER.

PELAGIUS, the name of two Popes. — **Pelagius I.** (555–560), b. in Rome, and d. there March 3, 560. Under Pope Silverius he held the position of apocrisiarius at the court of Justinian I., and combined with the Empress Theodora, a secret advocate of Monophysitism, for the overthrow of

Silverius, a foe of Monophysitism, and the elevation of Vigilius. He stood in favor with Vigilius, and in 553 signed the *Constitutum* in favor of the Three Chapters (see THREE-CHAPTER CONTROVERSY) which Vigilius had drawn up. Vigilius and Pelagius were both banished by the Byzantine emperor, but the latter pardoned, and commended by the emperor for Pope, in the place of Vigilius. Two bishops and one presbyter assisted at his consecration. He was accused of heresy, on account of his connection with the Three-Chapter Controversy, and took great pains to rid himself of the charge. He had much opposition in Italy. It was an act humiliating to the Papacy, when, in 557, he decided, at the wish of Childebert, to furnish a confession of faith as a proof of his orthodoxy. But that he understood how to vigorously defend the Church against the claims of the State is seen in his demand upon Childebert to make good his invasions into the rights of the papal vicar Sapandus. See *Vita Pelagii* I., in MURATORI: *Rerum Ital.*, iii.; JAFFÉ: *Reg. Pontif. Rom.*, 2d ed., Leipzig, 1881. Pelagius' *Letters* are given in MIGNE: *Patrol. Latina*, vol. lxix. — **Pelagius II.** (578–590), of Gothic extraction, the son of Winigild; was b. at Rome; elevated to the papal throne, July 30, 578; d. in Rome in January, 590. Pressed by the king of the Lombards, he sought aid from the Byzantine emperor, who, not being in a position to send an army, advised the Pope to free Rome from the army of besiegers by the payment of a sum of money. Pelagius, following the advice, secured temporary relief by the payment of three thousand pounds of gold to the Lombards. In order to secure permanent relief, he also solicited the aid of Childebert II., king of the Franks, who wrote to Laurentius, Archbishop of Milan, promising an army which should "destroy the cursed people that had armed its cruel hands with violence against the saints and for the murder of the faithful." The alliance between the Greeks and the Franks, for the purpose of breaking the power of the Lombards, was suddenly interrupted by the latter, who entered into a treaty of neutrality with the Lombards. The Greeks, in 584, concluded a three-years' treaty of peace with the enemy. This period was utilized by Pelagius in an effort to heal the schism which the Three-Chapter Controversy had created in the Western Church. He communicated with the archbishop, Elias of Aquileja-Grado, and the other bishops of Istria, using the words of 2 Tim. ii. 23, and trying to prove that the decree condemning the Three Chapters was not at variance with the first four œcumenical councils. They refused, however, to return to the Church till the condemnation was revoked, or to accept a proposition to meet papal commissioners. Pelagius also got into controversy with John the Faster, Patriarch of Constantinople, and protested against his assumption of the title of œcumenical bishop. The papal document rebuking the patriarch for his presumption has not come down to us, the Pseudo-Isidorian Decretals which profess to contain it being spurious. See *Vita Pelagii* II., in *Liber Pontif.* (MURATORI: *Rer. Ital. Scr.*, III.); his *Letters*, in MIGNE: *Patrol.*, vol. lxxii.; JAFFÉ: *Reg. Pontif. Rom.*, 2d ed., Leipzig, 1881, p. 137 sqq.; HINSCHIUS: *Decretales Pseudo-Isidor.*, Leipzig, 1863, p. 721. R. ZOEPFFEL.

PELAGIUS, Alvarus, Spanish Franciscan, pupil of Duns Scotus, and bishop of Silves in Algarve [Portugal], d. 1352; is famous for his immoderate defence of the Papacy, in his work *De planctu ecclesiæ* (Ulm, 1474; Venice, 1560; Lyons, 1570): "The Pope is above every thing, even œcumenical councils. From him councils get their authority and the privilege of convention. The Pope may pronounce judgment upon all creatures, but be judged by none. As the Spirit was given to Christ without measure (John iii. 34), so authority upon earth is given to the Pope without measure." He also wrote a *Colloquium adv. hæreses*, which has never been printed. See BELLARMINE: *De script. eccles.*; RIEZLER: *D. liter. Widersacher d. Päpste*, 1874, pp. 283 sqq. HERZOG.

PELLIKAN, Konrad, a distinguished Hebraist; b. Jan. 8, 1478, at Ruffach in Alsace; d. April 6, 1556, at Zürich. His German name, Kürsner, was altered to Pellicanus by his uncle, who provided for his education at Heidelberg and Tübingen. In 1499 he began the study of Hebrew, which he pursued with intense avidity. His only help was the *Stern meschiah* of Peter Negri (Esslingen, 1477). In 1501 he prepared the *De modo legendi et intelligendi Hebræum*, which was the first Hebrew text-book ever written by a Christian. It was published in the *Margarita philosophica*, Strassburg, 1504. In 1501 Pellikan was consecrated priest in Ruffach, and, after filling various other academical positions, was, with Œcolampadius, made professor of theology at Basel, and in 1525 was, on Zwingli's invitation, induced to go to Zürich. His first lecture in Zürich, on Exod. xv., he began with the words, "Thanks be to my God, who, having snatched me from Egypt and from the Egyptian and papal captivity, has caused me to pass over the Red Sea." He threw aside the cowl, and married, although already arrived at the age of forty-eight. He died as professor of Greek and Hebrew, and librarian, at Zürich. Pellikan's text-book of the Hebrew was the first, but was soon displaced by Reuchlin's *Rudimenta*. He was also the first in the Reformation period to write a complete commentary of all the books of the Bible (*Comment. biblischer*, Zürich, 1532–39). See *D. Chronikon d. Konrad Pellikan*, ed. by Riggenbach, Basel, 1877. Riggenbach's excellent introduction to Pellikan's autobiography treats of his literary activity, and of his relation to the Reformation. Pellikan's Hebrew text-book was reprinted by Nestle, Tubingen, 1877. HERMANN L. STRACK.

PELT, Anton Friedrich Ludwig, a theologian of comprehensive culture in the departments of philosophy, history, and exegesis, and a master in the department of theological encyclopædia; was b. at Regensburg, June 28, 1799; d. at Kemnitz, Jan. 22, 1861. Educated at Jena and Kiel, he became in 1826 docent at Berlin; 1829, professor at Greifswald; and, 1835, professor at Kiel, as Twesten's successor. His Latin commentary on the Thessalonian Epistles appeared at Greifswald, 1829. Pelt took a high position as a theological teacher; and, while he was originally in closer sympathy with the school of Hegel, he wrote *D. Kampf aus d. Glauben* (1837) in answer to Strauss's *Life of Christ*. He took part in the practical ecclesiastical movements of the day When Schleswig-Holstein was finally made subject to the Danish

crown, in 1852, he lost his position at Kiel, and was nominated by the university of Greifswald to the pastorate of Kemnitz, which was in its patronage. In 1857 he was promoted to be superintendent of the diocese. Pelt's greatest work is the *Theol. Encyklopädie als System, im Zusammenhange mit d. Gesch. d. theol. Wissenschaft u. ihrer einzelnen Zweige*, Hamburg and Gotha, 1843. This work, which divides theology into historical, systematic, and practical, is brilliant in conception, and instructive in execution. I. A. DORNER.

PENANCE, the fourth of the seven sacraments of the Roman-Catholic Church, is a means of repairing a sin committed, and obtaining pardon for it, and consists, partly in the performance of expiatory rites, partly in voluntary submission to a punishment corresponding to the transgression. It is found in all religions. In the Old Testament it occurs under the form of purification, expiatory sacrifices, fasts, etc.; but this merely juridical form of expiation was afterwards, by the prophets, elevated to the more spiritual forms of repentance of the heart, and complete change of life. Adopting this more spiritual view of the prophets, the ancient Christian Church early developed a very severe practice. At the instance of Paul (1 Cor. v.), excommunication, that is, exclusion from community with the congregation, was employed. But such an excommunication was not final and absolute. The excommunicated could be re-admitted to the church (2 Cor. ii.) on condition of public confession and full expiation. See IRENÆUS: *Adv. Hæres.*, 1, 13; TERTULLIAN: *De pœnit.*, 2, 4, 9, 10; CYPRIAN: *Ep.* x., 13, 31; LACTANTIUS: *Instit. divin.*, iv., 30, etc. As public confession, however, carried with it not only great inconveniences, but even dangers, it was afterwards, especially by the efforts of Leo the Great, changed into private confession. On the whole, concerning confession, the views were for a long time uncertain. The thirty-third canon of the Council of Châlons, 813, says (MANSI: *Coll. Council.* XIV.), "Some think it sufficient to confess to God alone, while others think it necessary also to confess to a priest: both ways have their advantages." In the twelfth century, however, the treatise *De vera et falsa pœnitentia*, generally but without good reason ascribed to Augustine, contributed much to the establishment of the idea that the priest had the power of pardoning or retaining sin; and though this doctrine was not accepted without certain restrictions (comp. PETRUS LOMBARDUS: *Sentent.*, lib. iv. dist. 18; RICHARD OF SAINT-VICTOR: *Tract. de potest. ligandi et solvendi*, 12; THOMAS AQUINAS: *Summa*, p. iii. qu. 84, art. 31), it served to spread the custom of confessing to a priest. Finally, the fourth Council of the Lateran (1215), presided over by Innocent III., and treating the heresies of the Cathari and Waldenses, made confession to a priest an indispensable part of penance, and consequently compulsory. With respect to the expiatory part of penance, or penance proper, the views were originally very severe. It lasted long, often the whole life through, and the penalties were very heavy. But, as time went on, the views became milder, the penalties were confined to prayers, fasts, and alms. At first the penalties were simply considered as evidences of the sincerity of the repentance; but in course of time they became a real *opus operatum*. In the middle ages it was generally agreed that the penance imposed upon one person could be paid by another, at least in part; and in a collection of penitence-rules found in Mansi (*Coll. Council.*, XVIII. p. 525) it is stated, that, by means of a sufficient number of co-fasters, a fast of seven years may be accomplished in six days. Penance was conceived of as a satisfaction; and consequently, as Thomas Aquinas has it, so long as the debt is paid, it does not matter who pays it. All these various features have been retained by the Council of Trent (*Sess.* XIV., c. 2 and 8) in its definition of the sacrament, though in a somewhat refined form. The conception of the Greek Church differs in no essential point from that of the Roman-Catholic. Penance is there considered a second baptism, the "baptism of tears" (BOISSARD: *L'Église de Russie*, i. p. 334). For further details and pertinent literature, see CONFESSION, PENITENTIALS, and REPENTANCE.

PENITENTIALS (*Libri Pœnitentiales*) were collections of rules for the guidance of the confessor, prescribing the penalty he ought to impose; that is, the satisfaction he ought to demand before granting absolution. In the ancient church the Councils of Ancyra (314), of Nicæa (325), and others, gave such rules. Of great influence on the reigning practice were also the two epistles on the subject by Basil of Cæsarea (d. 379). In his *Syntagma*, Joannes Scholasticus (d. 578) gave sixty-eight canons, which were confirmed by the Trullan synod of 692; but the farther development of this literature in the Greek Church is of comparatively small interest. In the Latin Church the Letters of Basil formed the starting-point; though a work of similar kind, but of native growth, is mentioned in the middle of the third century. (Comp. CYPRIAN: *Epist.* 2, and *De lapsis*, 31, 52.) The monastic discipline exercised a special influence; and from it there grew up in the old British or Irish Church a number of penitentials, which, exactly in the fashion of a criminal code, prescribed certain penalties for certain transgressions. Fragments of the *Canones Patricii* (about 456), the *Liber Davidis* (about 544), a penitential by Vennianus, or Finnianus, another by Gildas (d. 583), are still extant. By Theodore, Archbishop of Canterbury (d. 690), those works were collected and arranged for the Anglican Church. He was a Greek by birth; and his book, which from the eighth to the twelfth century was considered the highest authority on questions of penance, contains many Greek and Roman traditions. It is doubtful, however, whether he ever wrote down his rules himself, or whether they were put in writing later on by others. The *Pœnitentiale Theodori*, such as it is published in *Ancient Laws and Institutes of England*, 1840, cannot belong to him. The same is the case with the penitentials of Beda Venerabiles (d. 735) and Egbert, Archbishop of York (d. 767). The Anglo-Saxon penitentials were brought by Columban into Gaul, and obtained great authority throughout the Frankish Empire. But works of the same kind poured into the country also from other sides; and a great confusion ensued, which a number of Frankish synods from the first half of the ninth century in vain tried to remedy. At the instance of Bishop Ebo of Rheims, Bishop

Halitgarius of Cambray wrote, about 829, his celebrated *Liber Pœnitentialis*, in six books. The sixth book (published in Canisius: *Lectiones antiquæ*, tom. ii. part ii. p. 121) is designated as *Pœnitentialis Romanus, quem de scrinio Romanæ ecclesiæ adsumpsimus*, though it is certainly of Frankish origin. It must not be confounded with another *Pœnitentiale Romanum* which is often mentioned, but which had no papal authority either. There exists, indeed, no penitential specially authorized by the Roman *curia*, though it often happened that a penitential writer ascribed his work to a pope in order to make it more authoritative. Thus there is a *Pœnitentiale Gregorii III.*, but it belongs to a much later period. Prominent among the productions of the Frankish Church in this line during the ninth century is the *Liber pœnitentiæ*, or *Pœnitentium*, of Rabanus Maurus, Archbishop of Mayence (d. 855). See *Opera*, ed. Colvenerius, Cologne, 1627, vol. vi. None of these penitentials, however, succeeded in gaining authority throughout the whole Frankish Empire. The confusion continued. At last almost every diocese had its own penitential; and in many cases it would, no doubt, prove utterly impossible to disentangle the reciprocal relations of those books.

LIT. — WASSERSCHLEBEN: *Beiträge zur Geschichte der vorgratianischen Kirchenrechtsquellen*, Leipzig, 1839; *Die Bussordnungen der Abendländischen Kirche*, Halle, 1851; KUNSTMANN: *Die lateinischen Pönitentialbücher der Angelsachsen*, Mayence, 1844; [H. J. SCHMITZ: *Die Bussbücher u. d. Bussdisciplin d. Kirche, Nach handschriftlichen Quellen dargestellt*, Mainz, 1883]. MEJER.

PENITENTIAL PSALMS, so called because of their expressions of repentance over sin, are seven in number; viz., vi., xxxii., xxxviii., li., cii., cxxx., cxliii. They are placed together in the Roman breviary, and indulgences have been promised those who recited them. Pope Innocent III. ordered their recitation in Lent. The Fifty-first Psalm is the typical one of the seven.

PENN, William, son of Admiral Sir William Penn and of Margaret Jasper (of Rotterdam) his wife; was b. in London, Oct. 14, 1644; and d. July 30, 1718. At the age of fifteen he was admitted as a gentleman commoner at Christ Church College, at Oxford, where he made large acquisitions as a scholar, and was distinguished for his excellence in field-sports and manly exercises. The instructions of Dr. John Owen, dean of Christ Church, gave him serious views of life; and he was deeply impressed by the preaching of the Quaker, Thomas Loe, an old Oxford student. Expelled from college for nonconformity, he was harshly treated by his father, who soon sent him to France with a party of young nobles and gentlemen. Presented to Louis XIV., he was a great favorite at court, and added to his former accomplishments all the social graces for which the French capital was famed, while at the same time he was kept pure from vice. At Saumur he attended with great interest the lectures of the Calvinistic theologian, Moses Amyrault. After a short stay in Northern Italy, he returned to London, after two years' absence, a good French scholar and a finished gentleman, and entered as a student of law at Lincoln's Inn. The great plague, which broke out a year afterwards, gave his thoughts again a serious direction, and his father, to distract his mind, sent him to the gay and splendid vice-regal court of the Duke of Ormond, in Dublin. Forming a warm friendship for the duke's son, the Earl of Arran, he joined him in an expedition to put down a mutiny at Carrickfergus, acquitting himself in the action with great courage. He wished to accept a commission now offered him in the army, but his father was unwilling. The only certainly authentic portrait of Penn is one taken at this time, representing him in a full suit of armor. Placed in charge of the family estates in Ireland, he showed great capacity for business. Being at Cork one day, he heard the preaching of his old friend, Thomas Loe, who began his discourse with these words: "There is a faith which overcomes the world, and there is a faith which is overcome by the world." Penn was so deeply moved, that he renounced the world at once and forever, and spent the rest of his life as a devoted servant of Christ. Attaching himself to the Society of Friends, he suffered much from persecution. Imprisoned in 1677, for attending a religious meeting of his fellow-worshippers in Cork, he wrote a letter to the Earl of Orrery, lord-president of Munster, in which he said, "Though to dissent from a national system imposed by authority renders men heretics, yet I dare believe your lordship is better read in reason and theology than to subscribe a maxim so vulgar and untrue." The earl ordered his release; but his father, hearing that he had turned Quaker, sent for him, and he returned home. Observing that his son did not uncover his head when he came into his presence, the admiral demanded an explanation. William answered that he could uncover only to God, and not in homage to any man. "Not even to the king?" asked the father. The son asked an hour for consideration, and, after meditation and prayer, returned with the answer, "Not even to the king." Enraged, his father beat him and turned him out of doors.

However excessive his scruples may have been, the servility of that age made greater demands for such a protest than our franker and more manly times. At all events, William Penn gave the fullest proof of his sincerity and Christian heroism. Never did a young man sacrifice more when he renounced the world. Enjoying the intimacy and the favor of the king, admired at court, handsome in person, graceful in manners, adorned with every manly accomplishment, expectant heir of a title of nobility (that of Lord Weymouth), which the king was ready to confer upon his father, he was entering upon life with the most brilliant promise of distinction and success. All this he gave up, to meet persecution and scorn. Hardest of all, he was forced to disappoint the fond and ambitious hopes of his father. But he never wavered. His father, the admiral, was before his death (1670) reconciled to him, and advised him to keep his "plain way" of life and of preaching.

Penn holds a high place as a champion of English liberty and of universal toleration. Imprisoned in the Tower, at the instance of the Bishop of London, (and this twenty-four years after the execution of Laud!) for writing a tract entitled *The Sandy Foundation Shaken*, he sent

word to his father, "My prison shall be my grave before I will budge a jot; for I owe my conscience to no mortal man." In the Tower he wrote, *No Cross, No Crown*, the most widely read of all his works. He said, in a letter to the secretary of state, "What if I differ from some religious apprehensions? Am I therefore incompatible with human societies? I know not any unfit for political society, but those who maintain principles subversive of industry, justice, fidelity, and obedience." "It ought to satisfy the most rabid sectarian that he can forbid his rival a share of heaven, without also banishing him from the earth." These views he maintained in his after-life, before kings and people, and defended them in speeches before the House of Commons and by his pen. He told Dr. Stillingfleet, sent by the king to endeavor to change his judgment, "whoever was in the wrong, those who used force for religion never could be in the right." After an imprisonment of nine months, he was released from the Tower by the king, through the intercession of the Duke of York.

In August, 1670, on going to the meeting at Grace-church Street, he found the house guarded by a band of soldiers. Not permitted to enter, the Friends gathered about the door in silence, and held their meeting in the street. Penn preached, but was soon arrested by the constables, together with William Mead. Penn's bold assertion of the liberties of an Englishman, and the noble constancy of his jury in acquitting him against all the threats of the court, have made this trial ever memorable. Within three months he was again imprisoned for preaching. He travelled in Holland and Germany, preaching fidelity to the light of Christ in the soul; and with his courtly breeding (speaking also Dutch, German, French, and Italian) he mingled with the highest orders of society as well as with the lowly. The princess-palatine of the Rhine, granddaughter of James I., sought his society, and confided to him the story of her religious conflicts and experiences.

From early years Penn had nourished dreams of a home for the oppressed in the wilds of America. Becoming connected with New Jersey, and one of the proprietors of East Jersey, he drew up liberal laws for the Province, and many Friends migrated thither. In 1681 he obtained from Charles II. a grant of the lands now constituting the States of Pennsylvania and Delaware, in satisfaction of a claim of his father's against the crown for sixteen thousand pounds, and became the greatest land-owner in the world. The king insisted on prefixing "Penn" to the name of the principality, against Penn's protest. Here he had opportunity for his "holy experiment." He granted perfect toleration, and the fullest liberty consistent with order; he treated the Indians with justice and generosity; and under his government the province grew rapidly, and flourished. He spent a great part of his large estates in England and Ireland for the aid of the settlers, — in fact, thirty thousand pounds more, he says, than he ever got from the Province; and yet, with an excess of liberality, he refused to accept an impost on exports and imports which the Assembly voted him. He found it difficult to collect the moderate annual quit-rents, which as feudal proprietor he was obliged to exact, and through the frauds of his steward he became for a time impoverished. He made two visits to his American possessions, but felt it his duty to live at the court of James II., interceding with the king for the release of all victims of religious or political persecution. This he did with great effect. The king, to whose especial care he had been intrusted by the dying admiral, was his faithful friend, and sometimes attended his meetings, and listened to his preaching. Penn did not conceal from him his liberal political views, but labored openly for the election to Parliament of the republican Algernon Sidney. On the accession of William of Orange, Penn was charged with being a Papist, and plotting for the return of the Stuarts, for which he was several times arrested, and once thrown into prison. He succeeded at length in establishing his innocence, and was made a welcome visitor at their courts by William, Mary, and afterwards Queen Anne, thus enjoying the personal friendship of five sovereigns of Great Britain. Six years before his death, he was attacked with an apoplectic disease, by which his mind was impaired, but not the sweetness of his temper, nor the joy of spiritual communion with his Lord. "Clouds lay upon his understanding," says Cope; "but the sun shone on his eternal prospects, and the long evening sky was clear, and full of light."

As an author, Penn appears as a defender of the views of Fox and Barclay, a writer of sententious ethical precepts, an opponent of judicial oaths, an advocate of a Congress of Nations for the settlement of international disputes, and a champion of complete and universal religious liberty. Many of his books and pamphlets were translated into German, French, Dutch, and Welsh. Among the more important of them are, *Truth Exalted* (a defence of Quakerism, 1668); *No Cross, no Crown* (1670); *The People's Ancient and Just Liberties asserted* (1670); *A Caveat against Popery* (1670); *A Guide Mistaken* (against J. Clapham's *A Guide to True Religion*, 1670); *The Great Case of Liberty of Conscience once more briefly debated*, etc. (1670); *A Treatise on Oaths* (1675); *England's Present Interest discovered, with Honour to the Princes, and Safety to the Kingdom* (1675); *The Continued Cry of the Oppressed for Justice* (1675); *A Letter to the Churches of Jesus throughout the World*, *A Call or Summons to Christendom* (1677); *A Persuasion to Moderation* (1686); *Good Advice to the Church of England, and Catholic and Protestant Dissenters, for the Abolition of the Penal Laws and Fasts* (1687); *A Key* (elucidating the peculiar tenets and features of Quakerism); *The New Athenians no Noble Bereans* (1692); *An Essay towards the Present and Future Peace of Europe by the Establishment of a European Diet, Parliament, or Estates* (1693); *Fruits of Solitude* (1693); *Travels in Holland and Germany, anno 1677* (1694); *Primitive Christianity revived* (1696); *The Quaker a Christian* (1698).

The bi-centennial of Penn's landing at Chester, Oct. 24, 1682, was celebrated with great enthusiasm in Philadelphia, and throughout Pennsylvania, Oct. 24, 1882.

Biographies of William Penn: Marsillac (Paris, 1791, 2 vols.); Clarkson (London, 1813, 2 vols.); Dixon (London, 1851, 3d ed. 1856);

LEWIS, in *Friends' Library* (Phila.); ELLIS (in Sparks's *American Biography*, vol. 12, 1852); JANNEY (Phila., 1st ed., 1852); THOMAS P. COPE: *Passages from the Life and Writings of William Penn* (Phila., 1882); W. J. MANN: *Leben u. Werken William Penn's* (Reading, Penn., 1882); JOHN STOUGHTON: *William Penn; the Founder of Pennsylvania* (London, 1882). See also *The Penns and Peningtons of the Seventeenth Century*, by MARIA WEBB (London, 1867); W. E. FORSTER'S *Reply to Macaulay*, preface to new edition of CLARKSON'S *Life* (London, 1849, revised and reprinted, Phila., 1850); J. PAGET'S *Inquiry into the Evidence of Macaulay's Charges* (Lond., 1858, reprinted in *New Examen*, 1861). W. J. MANN.

PENNAFORTE, Raymond de, b. at Barcelona towards the close of the twelfth century; d. Jan. 6, 1275. He studied in his native city and at Bologna; entered the Dominican Order; was made confessor to Gregory IX. in 1230, and general of his order in 1238; but resigned afterwards that office in order to devote himself to the conversion of the Moors and Jews. He published a *Summa casuum pœnitentiæ* and *Decretalium Gregorii IX. compilatio.*

PENRY, John (or **Ap Henry**), Congregational martyr; b. at Cefnbrith, Llangamarch, Brecknockshire, Wales, 1559; hanged London, May 29, 1593. He was brought up in the Roman-Catholic Church; matriculated as a pensioner of Peterhouse, Cambridge, Dec. 3, 1580; became a Puritan; proceeded B.A., 1583, 1584, but took his M.A. at Oxford, July 11, 1586, where he was a commoner of St. Alban Hall. He took orders, but his heterodox opinions soon brought him into trouble with the bishops. In 1587 he published at Oxford a powerful plea for more gospel-preaching in Wales. In the next year he married Helen Godley of Northampton, and at Moulsey, Surrey, superintended the Puritan press of Waldegrave. It was about this time that several of his tracts and the first Martin Marprelate book (November, 1588) appeared. (See MARTIN MARPRELATE.) Later on he staid at Nottingham; but in March, 1589, he fled into Scotland. Queen Elizabeth demanded his banishment from that kingdom; and the requisite order was given, but its execution delayed by the clergy; and it was not until September, 1592, that he returned to London. Some time before this, he had gone over to Separatism; and so, although he had written nothing since he had altered his relations to the Church of England, he was regarded as a dangerous character; and, being already suspected of the authorship of the Martin Marprelate books, he was arrested at Ratcliffe, March 22, 1593, and committed to the Poultry, March 24. His examination revealed nothing against him; but two indictments for having incited insurrection and rebellion in England were manufactured out of a scrap from his diary, and he was hanged at St. Thomas-a-Watering, Surrey, London. His last plea for mercy ends with these touching words: "Preparing myself, not so much for an unjust verdict and an undeserved doom in this life, as unto that blessed crown of glory which of the great mercy of my God is ready for me in heaven, I humbly betake your lordship unto the hand of the just Lord through Christ." See DEXTER: *Congregationalism as seen in its Literature*, N.Y., 1880, pp. 246–252.

PENTATEUCH, The, is the name given to that portion of the Old Testament included in the five first books, — Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

I. NAMES AND DIVISION. — The names which are beyond dispute given in the Old Testament to the whole Pentateuch are *The Book of the Law of Moses* (Neh. viii. 1), *The Law* (Thorah, Neh. viii. 2), *The Book of the Law* (Neh. viii. 3), *The Book of the Law of Jehovah* (Neh. ix. 3), *The Book of Moses* (Neh. xiii. 1). The Talmud and the rabbins often call the Pentateuch the *Five-Fifths of the Law* (חמשה חומשי התורה) when it was bound in book-form (e.g., *Babyl. Sanhed.*, 44ᵃ). The Greek designations were ὁ νόμος (*The Law* in the New Testament) and ἡ Πενταteυχος, i.e., βίβλος (*The Pentateuch*, Origen, *In Johan.*, 26). The names of the five books were, as a rule, among the Jews their first words: (1) בראשׁית (*B'reshith*, "In the beginning"); (2) שׁמות (*Sh'moth*, "The names"), or ואלה שׁמות (*V'eleh Shemoth*, "These are the names"); (3) ויקרא (*Vikra*, "And . . . called"); (4) במדבר (*B'midhbar*, "In the wilderness"), or וידבר (*Vaydabber*, "And . . . spake"); (5) דברים (*D'bharim*, "Words"), or אלה הדברים (*Eleh hadh'bharim*, "These *are* the words"). The designations *Genesis*, etc., which we have derived from the Greek, were used by Simon Magus (Hippolytus, *Hæres*, vi. 15, 16). Philo used the term *Genesis*, and Ἐξαγωγή for Exodus. The designation *Deuteronomy* occurs in the Epistle of Barnabas (chap. 10). The division into five books is older than the Septuagint, but not original. Another point for fixing the date is the period of Nehemiah, when the Psalter was divided into five divisions with reference to the Pentateuchal books.

II. CONTENTS. — A summary of the contents of the Pentateuch may be stated as a history of the kingdom of God on earth and in Israel, from the creation to the death of Moses, and the laws of God's kingdom in Israel. The following are the contents of the main divisions: (1) Gen. i.–xi. The early history of the world and the human family, including the creation, the origin and development of sin, the Flood, the construction of the Tower of Babel, and Terah's removal from Ur. (2) Gen. xii.–l. The history of the patriarchs, including Abraham, Isaac, Jacob, and Joseph. (3) Exod. i.–xv. 21. The oppression of Israel in Egypt, and its emancipation; Moses being the central figure. (4) Exod. xv. 22–xxiv. 11. The march to Sinai, and the conclusion of the covenant. (5) Exod. xxiv. 12–xxxiv. The interruption of the divine legislation by the apostasy of the people and the renewal of the covenant. (6) Exod. xxxv.–Num. x. 10. Regulations given at Mount Sinai for the tabernacle, priesthood, sacrifices, etc. (7) Num. x. 11–xxii. 1. The journey from Sinai to Moab, and the incidents by the way. (8) Num. xxii 2–xxxvi. Events and legislation in Moab, including the prophecy of Balaam and the appointment of the cities of refuge. (9) Deut. i.–iv. 43. Moses' first exhortation. (10) Deut. iv. 44–xxvi. Moses' second exhortation, including the repetition of the Decalogue, the centralization of worship at one altar (Deut. xii.), the emancipation of Hebrew slaves, the rights of the priests and Levites, etc.

(11) Deut. xxvii.–xxx. Moses' third exhortation. (12) Deut. xxxi.–xxxiv. Conclusion of the life and activity of Moses, including the consecration of Joshua.

III. The Critical Problems. 1. *The Traditional View and the Province of Criticism.* — The synagogue, the church of the Fathers and the middle ages, and many modern investigators, Keil being the last among the well-known Protestant critics [in Germany], have held Moses to be the author of the entire Pentateuch, and only differ as to the authorship of the section describing the death of Moses. The older Talmudists and Josephus made Joshua the author of the last eight verses of Deuteronomy; Philo and the later Talmudists regarded Moses himself as the author. Keil (who follows Hengstenberg closely), in his *Introduction*, and his *Commentary on the Books of Moses*, bases the Mosaic authorship upon the testimonies of the Pentateuch itself, the historical books of the Old Testament, the prophets and the New Testament, and finally upon the assertion that the Pentateuch shows no vestiges of post-Mosaic events and customs, no chronological errors, but exhibits a unity of spirit and language, and meets every expectation so great an antiquity would arouse.

The external testimonies are not convincing. The Pentateuchal passages which speak of Moses as a writer (Exod. xvii. 14, xxiv. 4, 7, xxxiv. 27; Num. xxxiii. 2) refer either to isolated sections, as the victory over Amalek and the covenant code, or only to Deuteronomy (Deut. xxxi. 9–11, xxii. 24–26); that is to the body of this book (Delitzsch: *Pentateuch-kritische Studien*, 503–505). The testimonies of the older books of the Old Testament are susceptible of a twofold interpretation, and do not necessitate the conclusion that Moses wrote the whole. The testimonies of the post-exilic writers, on account of the long interval separating them from the composition of the Pentateuch, are not convincing. As regards the passages from the New Testament, we must protest against their use, for the twofold reason, that, if they prove the Mosaic authorship, all other proofs are superfluous, and are a derogation from the authority of our Lord; and that the use of such proofs removes the whole question from the historical and critical domain. We therefore do not regard the external proofs as binding, but hold it, for the nonce, possible that the terms "Five books of Moses" and "Law of Moses," are to be understood in the same sense as the expression "Book of Joshua;" namely, that Moses is thereby simply declared to be the central figure.

Passing to the *internal* reasons (that is, those drawn from the history of Israel when compared with the contents of the Pentateuch, those contents themselves, etc.), many various considerations have been urged against the Mosaic authorship. Leaving aside others, there is one consideration which seems to me to be decisive; and starting with it, we are enabled to arrive more easily at a judgment concerning the others. Not only that portion which concerns the pre-Mosaic history, but *the entire Pentateuch, is composed of different writings*, which can still be plainly traced in many sections, and *parts of which may also be traced in Joshua*. Moses, therefore, cannot be the author of the entire Pentateuch. Astruc, starting, from the peculiar usage of the divine names in Genesis, a fact which had arrested the attention of others, affirmed in 1753 (in his *Conjectures sur les mémoires originaux dont il paroit que Moyse s'est servi pour composer le livre de la Genèse*), that the part of the Pentateuch treating of pre-Mosaic times (Genesis, Exod. i. ii.), leaving out nine documents which are seldom used, consists of two main records, — an Elohim and a Jehovah document. Eichhorn simplified this thesis by arranging the first fifty-two chapters of the Pentateuch under two heads, and did especially good service by proving that a different style prevailed in the two records. De Wette (1805, 1806) called attention to the peculiarities of Deuteronomy. Ewald (*Theol. Studien u. Kritiken*, 1831, 602–604) pointed out that the differences of the Elohim and Jehovah documents were traceable throughout the entire Pentateuch, and extended into Joshua. Ilgen (*D. Urkunden d. Jerusalemischen Tempelarchivs in ihrer Urgestalt*, Halle, 1798, 510), and, with more success, Hupfeld (*D. Quellen d. Genesis*, etc., Berlin, 1853, 224) occupied themselves in tracing the hand of a second Elohistic writer.

The advocates of the Mosaic authorship of the Pentateuch, starting with the very just proposition that the names of God (Elohim and Jehovah) express different relations of God to the world, have explained the use of the two terms on the supposition that the writer used them intentionally. But, in spite of the critical skill and penetration which these scholars have shown, the circumstance is still left unexplained, that suddenly, from Exod. vi. 2, on to the close of the Pentateuch, the name of Jehovah is used almost exclusively; and it is to be remarked that even Keil admits the difference of style in the Elohistic and Jehovistic sections. Notwithstanding this confession, however, he not only does not distinguish these documents, but expressly refuses to acknowledge that the account of the Flood is made up of two distinct records, — a fact which is beyond doubt. The differences of opinion among the critics, upon which Keil lays stress, are, after all, not so great in certain fundamentals; all agreeing (Delitzsch, Wellhausen, etc.) upon the necessity of distinguishing the different sources, and agreeing, to a greater or less extent, in the classification of the sections. One example is sufficient. In the first nine chapters of Genesis, Nöldeke, Dillmann, and Wellhausen agree in attributing to the first Elohist Gen. i.–ii. 3^a, v. (except verse 29), vi. 9–22, vii. 11, 13–16^a, 18–21, 24, viii. 1, 2^a, 3^b–5, 13^a, 14–19, ix. 1–17, 28, 29; differences only existing about five verses or parts of verses, as vii. 6 (which Nöldeke and Dillmann add to this list), vii. 22 (which Nöldeke adds), vii. 23^b (which Dillmann adds, but hesitatingly), and viii. 3^a, 13^b (which Wellhausen adds).

2. *History of Pentateuchal Criticism.* — Of the many hypotheses suggested to account for the origin of the Pentateuch, three deserve prominent mention. (1) The *Fragmentary* Hypothesis. The Englishman Geddes, Vater, and Hartmann, upon the basis of breaks in the connection, and repetitions, adopted the view that the Pentateuch is composed of a number of fragments. This view was proved untenable by the evident traces of

one arranging hand throughout the whole work. (2) The *Supplemental* Hypothesis. The identity of style and views in all the Elohim sections was the occasion of this hypothesis, according to which the Elohim (or original) document was supplemented by the Jehovist writer by the insertion of sections and remarks, Deuteronomy being incorporated at a later period. This view has been advocated by Tuch, Bleek, Lengerke (*Kenaan*, Königsberg, 1844), and Delitzsch (though no longer), but may be regarded as given up. (3) The *Documentary* Hypothesis. According to this view the entire Pentateuch, or almost the whole of it, was compiled by two or more compilers from different documents. This view is held in forms differing very considerably; the differences concerning the order of succession and age of the documents, rather than their classification. Before taking up these views separately, we will classify the names and signatures given by different critics to the various Pentateuchal writers and compilers: —

The first Elohist (writer). — Tuch, etc., call his work "the original document" (*Grundschrift*); Ewald, "book of beginnings" (*Buch der Ursprünge*); Schrader calls him "the annalist" (*annalistischer Erzähler*); Schultz, Dillmann, "A;" Wellhausen, etc., "P C."

The second (or later) Elohist. — Ewald calls him "the third narrator;" Schrader, "the theocratic narrator;" Dillmann, "B," or "the narrator from Northern Israel;" Schultz, "C;" Wellhausen, etc., "E."

The Jehovist. — Tuch, etc., call him "the supplementer" (*Ergänzer*); Ewald, "the fourth narrator;" Schrader, "the prophetic narrator;" Dillmann, "C;" Schultz, "B;" Wellhausen, "J."

The Deuteronomist. — Dillmann calls him "D." We shall, in the following discussion, use Wellhausen's terminology, because it has been adopted by many writers, and does not prejudice the student in favor of the age or order of the documents, except that we will use "P" for "P C."

3. *The Most Important Views now held.* — Schrader, in the eighth edition of De Wette's *Introduction to the Old Testament* (Berlin, 1869), combines the documentary and supplemental hypotheses. "P" is traceable to the close of Joshua, wrote early in David's reign, and was a priest. "E," who can be traced down to 1 Kings ix. 28, was probably from Northern Israel, and wrote soon after the division of the kingdom, or about 975–950 B.C. "J," also from Northern Israel, writing about 825–800 B.C., combined "P" and "E," adding a good deal which had come down by oral tradition. The radical part of Deuteronomy (iv. 44–xxviii.) was written, not long before the eighteenth year of Josiah's reign, by a friend of Jeremiah's, who incorporated his work in "P E J." The separation of the Pentateuch from Joshua was made after the close of the Babylonian exile. This view is still held by Schrader.

Nöldeke (*Untersuchungen zur Kritik d. A. T.*, Kiel, 1869) holds the following view. "P," "E," and "J" lived in the tenth or ninth century B.C. "E" was worked over by "J." "P" is the latest of the three. "D" wrote shortly before Josiah's reforms, and incorporated his work in the Hexateuch ["the six books;" i.e., the Pentateuch and Joshua]. I make the following summary of a communication of Nöldeke to me, dated May 20, 1882. The final compiler is not to be identified with the Deuteronomist. The remainder of the Pentateuch, left after extracting "D" and "P," it is impossible for criticism to classify. He is not able to adopt the Graf-Wellhausen hypothesis. Ezekiel is dependent upon "P." "The Deuteronomist had, in any case, before him legal writings of essentially the same style, and often in the same language [as his own work], such as the Priestly Code."

Dillmann will give a connected and comprehensive statement of his views in the concluding volume of his revised edition of Knobel's *Commentary on the Hexateuch*. The following is a summary of his views as expressed up to this time. It is uncertain which of the two is the older, — "P," or "E." "E," who lived in the flourishing prophetic period of the central tribes, is certainly older than "J," who was dependent upon "E," and was nearer being a contemporary of "D," who wrote not a long time before the reforms of Josiah. "P," "E," and "J" were wrought together into one volume by a compiler. Neh. viii.–x. refers to the entire Pentateuch. "P," "E," and "J" used very ancient authorities: "E," for example, incorporated the Book of the Covenant (Exod. xx. 22–xxiii. 19).

Delitzsch wrote in his *Commentary of Genesis* (p. 21), as late as 1872, "Deuteronomy gives itself out as Mosaic, and the body of it must be declared Mosaic." He has, since 1876, modified his views, and now agrees very closely with the school of Graf in reference to the classification of the original documents and their order of succession, but differs with it essentially upon the date of composition, and pronounces emphatically against the conclusions it draws for the religious history of Israel. "J" and "D" he regards as having written after Solomon, but before Isaiah; and "P" the latest, before Ezekiel. He brings into comparison the many records prior to the canonical Gospels, and adds that he "is now convinced that the process of composition and formation, out of which the law in its present form was derived, continued down into the post-exilic period, and perhaps was not at an end till the period when the Samaritan Pentateuch and the Septuagint were made." He continues (p. 621): "All the more strongly do we insist upon the Mosaic origin and the divine revelation of the foundation [*Fundament*] of the Thorah [Pentateuch]." Compare further, for Delitzsch's view, the translation from his lectures in *The Hebrew Student* for 1882 (i.–iv.), and Curtiss, *Delitzsch on the Origin and Composition of the Pentateuch*, in *The Presbyterian Review* for July, 1882.

Wellhausen. The Decalogue likewise is not Mosaic. The Book of the Covenant (Exod. xx. 22–xxiiii. 19) was given to "a people sedentary, and fully accustomed to agriculture." "J" belongs to "the golden period of Hebrew literature" just preceding the dissolution of the two kingdoms by the Assyrians. "E" betrays "a more advanced religious condition, with more regulations." Both these documents, probably, went through several editions, and were probably united in one volume as they appeared in the third revision. "D" was composed shortly before

the eighteenth year of Josiah's reign, and contained at first only Deut. xii.–xxvi. It then went through two editions after the exile, which increased its bulk to thirty chapters (Deut. i.–xxx.). This work was then incorporated with "J E." Lev. xvii.–xxvi. are a body of laws originating in the period of the exile between Ezekiel and the Priests' Code (which he designates "PC"), which was incorporated in "P." The remainder of the Hexateuch left after the extraction of "J E" and "D" is of post-exilic origin. The original nucleus was "Q;" and the legislation of the middle books, standing in very close connection with it both by their contents and language (Exod. xxv.–xxxi., xxxv.–xl.; Levit.; Num. i.–x., xv.–xix., xxv.–xxxvi., with a few exceptions), he calls the Priests' Code. The only sections belonging originally to "Q" are Exod. xxv.–xxix.; Lev. ix., x. 1–5, 12–15, xvi.; Num. i. 1–16, 48–iii. 9, 15–x. 28, a part of xvi., xvii., xviii., xxv. 6–19, xxvi., xxvii., a part of xxxii., xxxiii. 50–xxxvi. The legal and historical document was incorporated in "J E D" in the year 444, and published by Ezra; "for there can be no doubt that the law of Ezra was the entire Pentateuch" (*History*, 425, 370 sqq., 421). Compare Henry P. Smith's art. in *The Presbyterian Review* for April, 1882: *The Critical Theories of J. Wellhausen.*

Graf, although he died July 16, 1869, deserves mention here on account of the great influence his main thesis has exerted. Upon the basis of studies upon the feasts, priesthood, and tabernacle, he declared that the legislation of the middle books of the Pentateuch bear "the plainest marks of their post-exilic composition;" and shortly before his death he pronounced the so-called "original document" (*Grundschrift*) post-exilic. "J" wrote in the middle of the eighth century; "D," shortly before the eighteenth year of Josiah; "P," after the exile, and his document was incorporated in "J D," soon after Ezra.

Reuss, who has taught, since 1833, substantially the same views as his pupil Graf, asserts in his *Geschichte des Alten Testaments* (§ 77), that the Decalogue is, "perhaps, the oldest of all the parts of the written law," but not Mosaic. The Book of the Covenant probably belongs to the time of Jehoshaphat, and "J," to the second half of the ninth century, which was later worked together in one volume with "E;" so that "it is almost impossible to separate the two." In the eighteenth year of Josiah, "D," consisting of Deut. v.–xxvi., xxviii., was unearthed, to give national authority to the legislation, and "purporting to be a discovery of the priests." After the first deportation, "D" was joined to "J E," but not by the author of "D." The section Lev. xvii.–xxvi. is not preserved in its original form; and the nucleus is of a later date than "D," and belongs after Ezekiel. The work promulged by Ezra in 444 was not the entire Pentateuch. Its framework is "a gross fiction, . . . dreams of an impoverished people," and was written by one hand; but the contents are "a collection of laws of different origins." This code of Ezra was revised and enlarged in the period between Nehemiah and Alexander. "The prophets are to be regarded as older than the law, and the Psalms later than both" (p. vii.).

It is impossible for us in our limits to go into a minute criticism of all these views: we will content ourselves with making some general observations, and giving a limited explanation of some of the Pentateuchal problems now most agitated.

4. *Preliminary and Explanatory Principles.* — (1) Essentially the same methods are to be pursued in the criticism of the Old Testament as of other literary works. Miracles and prophecies, however, are not to be used as proofs of incredibility and ungenuineness. We hold to the religion of the Old Testament as a revelation: therefore we shall not expect the standard of a development according to natural laws to apply everywhere to the history of Israel. (2) Caution must be used in drawing arguments from the language and style of any portion of the Old Testament. Archaisms and obscurities were likely to be removed by copyists, an analogy being found in the editions of Luther's Bible. Again: difference of style points to a difference of authorship, rather than of date. (3) A written code of laws may exist for a long period without being known beyond a narrow circle. (4) If it be proven that a record was committed to writing at a comparatively late date, it does not necessarily follow that the essential part has not been accurately handed down. The credibility of the history and legislation of the Pentateuch is of more importance than the Mosaic authorship. (5) Many differences in the Pentateuchal laws are to be explained by the difference of time referred to. Notice must be taken whether a law refers to the time of sojourn in the wilderness, or looks forward to the sojourn in Canaan.

5. *The Theory of Graf and Wellhausen.* — The new school represented by Graf, Kayser, Reuss, Wellhausen, and others, has introduced a wide chasm between critics of the Pentateuch. Heretofore "P" has been regarded as the oldest document, and looked upon as credible, at least in the main points. The Pentateuch has been regarded as finished before the exile. The new school admits the antiquity of the Book of the Covenant alone. After it, came the historical works "E" and "J," then the first comprehensive code of laws, "D," then Ezek. xl.–xlviii., then the law of holiness, and finally "P." Wellhausen and others place the completion of the Pentateuch in 444 B.C.

The significance of this new arrangement is at once visible in the revolution it necessitates in our views of Hebrew history. A few notices, based upon Wellhausen's able (*geistvoll*) *History of Israel*, will suffice. (1) The Place of Worship. — The historical and prophetical books know nothing of a central and only place of worship. The Jehovist ("J E") sanctions many altars. The fall of Samaria is favorable to centralization. "D" demands it, and "P" presupposes it, and associates the idea with the tabernacle in early times. (2) Offerings. — "J E" represents sacrifice as a pre-Mosaic practice; "P" does not. According to "J E," with which the historical and prophetical books agree, the person to whom the sacrifices are made is prominent; according to "P," the ritual. "P" introduces the sin and guilt offerings, of which "there is no trace in the rest of the Old Testament before Ezekiel." (3) Feasts. — The feasts at first celebrated the beginning and close

of the harvest, and the vintage. "P" adds to their number the day of atonement; and the sabbath and jubilee years were likewise later additions. (4) Priests and Levites. — In the earliest period of Israel's history, there was no distinction between clergy and laity. Everybody might sacrifice. Hence there is no mention of a priesthood in the oldest portions of "JE," no Aaron at the side of Moses. There was a tribe of Levi, but it perished in the time of the Judges. Later it became the title of a priestly caste. According to Ezek. xliv., only the Levites of Jerusalem were to officiate as priests in the golden period; and the other Levites were to be degraded. According to "P," the Levites never performed the functions of priests, but only the sons of Aaron. The capstone which "P" lays down is the high priest, a personage whose incomparable importance is foreign to the spirit of the remainder of the Old Testament.

We shall now proceed to lay down some criticisms of these positions of the new Pentateuchal school.

The Egyptians had, at a very early date, a rich literature, and were accustomed to write much. Why should not the Jews, who were always open to foreign influences, have imitated them in this regard, and especially Moses, who had been brought up in all the wisdom of the Egyptians?

From of old, Egypt had a large and influential priestly caste, divided into orders. Israel must also have had a priesthood at an early day, and not have remained a millennium without written priestly laws. It is to be assumed that the priest Moses (Exod. xxiv. 6 sqq.; Deut. xxxiii. 10; Ps. xcix. 6) established a ritual. There are not wanting testimonies to the early date of a priestly law (Deut. xxxiii. 10; Mic. iii. 11; Jer. xviii. 18; Ezek. vii. 26; Zeph. iii. 4; Hos. viii. 12). Especially is Deuteronomy, which was certainly in existence at least in the eighteenth year of Josiah, rich in proofs of this assertion. Compare Deut. xviii. 2 with Num. xviii. 20, 23 sq., and Deut. xxiv. 8, where a priestly law concerning leprosy is referred to, such as is found in Lev. xiii. 14.

The new theory leaves the basal periods of Israel's history without a literature. Moses wrote no laws nor history; David, no psalms; Solomon, no proverbs.

The reason for the larger number of, and more exact references in, the post-exilic books, to the Pentateuch, is that Ezra began an entirely new period, — that of the scribes.

The new theory not only excludes the divine factor from the history of Israel, but is obliged to resort, not infrequently, to the very precarious assumption of fictions, — a word which Wellhausen does not hesitate to use.

One of the principal arguments of the new school is, that the non-observance of a law proves its non-existence. This conclusion, however, is by no means convincing. Compare, for example, Jer. xvi. 6 with Deut. xiv. 1. When we remember the corruption of the priests, over which the prophets lament (Isa. xxviii. 7 sqq.; Mic. iii. 11; Zeph. iii. 4, etc.), it is easy to understand how the laws were lying neglected among the archives of the temple.

The writings of the Old Testament are violently treated, both from a critical and an exegetical point of view, in order to serve the new theory of Hebrew history The following may serve as examples. (1) The Pentateuch. — The Book of the Covenant (Exod xx. 24, 25), according to Wellhausen (p. 30), "sanctions" sacrifices at any locality. He explains the words, "in all places where I record my name," thus: "This means nothing more than that they did not want the place of communion between heaven and earth to be looked upon as having been chosen arbitrarily; but that they regarded it as chosen in some way (!) by God himself." In truth, the matter stands thus: the passage forbids an arbitrary choice of the place of sacrifice, and, while it does not exclude a plurality of such places, neither presupposes nor demands them. The command which the Book of Covenant also lays down, to appear three times a year before the Lord (Exod. xxiii. 17), decidedly points to a centralization of the worship. (2) The Historical Books. — According to Wellhausen, these were subjected to many emendations and revisions, "so that the old tradition is covered up as with a Judaistic mould." The Chronicles are criticised with particular sharpness. Leaving the refutation of such assertions, let me say that the picture of Ezra as given in the Books of Ezra and Nehemiah, and by tradition, does not accord at all with the picture which the new theory draws. In order to overthrow a proof of the law of inheritance which prevailed among the priests of the line of Aaron, the false conclusion is drawn by Wellhausen from 1 Sam. ii. 27 sqq., that Zadok was the "first of an absolutely new line," and was neither a Levite, nor of the line of Aaron. The divine threat, however, is made only against Eli's house, and not against the entire house of his father. (3) The Prophets. — The treatment which this school gives to the prophets is, to say the least, of questionable value. Wellhausen says the word ברא ("create") was not originally in Amos iv. 13, Isa. iv. 5. Joel is put after the exile. More violence, however, is done in the exegesis. The difference in the aim of the law and the prophets is ignored, as is the moral character of the ritual law. The prophets were not opposed to the observance of the sacrificial ritual, but only to practices of the people. Bredenkamp very justly insists upon the distinction of the prophets of the northern kingdom, who prophesy more against the introduction of heathen rites, and the southern kingdom, who prophesy more against an external service. (4) The Poetical Books. — Job is put after Jeremiah (Wellhausen, Bleek, W. R. Smith, etc.). Job i. 5, however, does not fit in with the new theory of the history of offerings. Of the Psalms, Wellhausen says the question is, "not whether any of the Psalms were composed after the exile, but whether any were written before the exile." If the words "burnt offering and sin offering hast thou not required," in Ps. xl. 6, were written before the exile, then the mention of sin offerings occurs before Ezekiel. If they were written after the exile, a view I do not hold, then the analogous utterances of Amos v. and Jer. vii. do not exclude the existence of the law of offerings at an earlier period. (Comp. Bredenkamp and W. H. Green, in the *Presbyterian Review* for January, 1882, pp. 142 sq.)

"P" contains a number of laws which were

without a motive, and could not be carried out after the exile, e.g., the Urim and Thummim (Exod. xxviii. 30; Lev. viii. 8; Num. xxvii. 21; the jubilee year, Lev. xxv. 8 sqq.; the Levitic cities, Num. xxxv. 1 sqq.; the law concerning spoils, Num. xxxi. 25 sqq.). It gives only the services to be performed by the Levites in the wilderness, and no special legislation is made for the time of rest in Canaan. Such a fiction would be in the highest degree astounding. The relation of "P," especially as regards the law of holiness to Ezekiel, is now a subject of animated discussion. A careful comparison of the language shows that Ezekiel is dependent upon "P." Ezekiel (xlv. 18 sqq.) differs from "P" in the number of daily offerings and the method of making them. A prophet has liberty to change; but it is inconceivable, that, at a period when so much emphasis was put upon the written word, a document like "P," laying claim to divine authority, could be composed with changes in this regard. Ezekiel was not the first to make the distinction of priests and Levites, but presupposes that distinction (xl. 45 sq., xlii. 13, xliii. 19).

It can be clearly shown of many laws of the Priests' Code, that they are older than Deuteronomy. To date the command to kill the sacrifices only at the tabernacle (Lev. xvii. 1 sqq.) after Deuteronomy, or after the exile, according to Dillmann, is "simple nonsense." It must have come into existence during the wanderings in the wilderness. A comparison of Deut. xiv. 3–20 and Lev. xi. 2–23 shows that Deuteronomy either draws directly from Leviticus, — the better opinion (Ewald, Knobel, Riehm), — or from the document which was used for the account in Leviticus (Dillmann). The language of "P" also deserves attention as an evidence for its antiquity. Ryssel, in his careful treatise on the language of P (*De Elohistæ Pentateuchici sermone*, Leipzig, 1878), reaches results inconsistent with the supposition of post-exilic origin.

According to Graf and many other critics, Deuteronomy was written a short time before Josiah's reforms. There are serious objections to this theory. The account of the discovery — "I have found *the* book of the law in the house of the Lord" (2 Kings xxii. 8) — indicates that its contents were known, not only to Hilkiah, but to others; and it was found in the temple, its proper place (Deut. xxxi. 26). This book contained, at any rate, the body of Deuteronomy; for the words of chap. xxviii. explain Huldah's utterances, and the contents of the book as a whole explain Josiah's reforms. And how does it occur that the book received such rapid and universal recognition? There must have been some external attestation. Did Hilkiah attest it? But, according to the new theory of Hebrew history, the injunction of Deut. xviii. 6–8 must have been very unwelcome to the priests at Jerusalem; yet they and Hilkiah co-operate to spread the authority of the book. This fact is a convincing proof that it already enjoyed irresistible authority at the time of its discovery. Dr. Green aptly says (*Presbyterian Review* for January, 1882, p. 114), "If Mr. Gladstone could but find some law-book in Dublin which had never been heard of before, how easily and amicably the whole Irish question might be settled!" From the words of Isa. xix. 19, — "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a *pillar* (*mazzebah*) at the border thereof," — W. Robertson Smith (*Old Testament*, etc., p. 354) draws the conclusion that Deuteronomy could not have been written before Isaiah. But Deut. xvi. 21, 22, only condemns idolatrous *mazzeboth* ("pillars"), and herein agrees with acknowledged old passages (Exod. xxiii. 24, xxxiv. 13). Moses himself erected twelve *mazzeboth* at the side of the altar (Exod. xxiv. 4)! Here we find grounds again to justify us in holding that Hezekiah (2 Kings xviii. 4) recognized the binding character of the injunction of a central altar, and hence recognized the authority of Deuteronomy. Further: much of the contents of Deuteronomy is inconsistent with the theory of its origin just before the reforms of Josiah. The book speaks in a friendly way of Egypt (xxiii. 8). How different is the tone of Isaiah (xxx. 1 sqq., etc.) and Jeremiah (ii. 18, 36)! It speaks in a similar way of Edom (xxiii. 8), and condemns Moab and Ammon (xxiii. 4, 5); while the case is just reversed in Jere. xlix. 17, 18, xlviii. 47, xlix. 6. What was the appropriateness, in Josiah's time, of the injunctions against the extermination of the Canaanites (Deut. xx. 16–18) and the Amalekites (xxv. 17–19), and in favor of conquests and war (xx. 10–20)! and how could the legislation for the throne (xvii.) have originated so late!

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Was Moses the Author of the Pentateuch? — The survey given by Professor Strack, in the preceding article, of the bewildering maze of critical opinions respecting the origin of the Pentateuch, sufficiently shows that no certain conclusion as to its date and authorship is to be reached by that process. Can any thing more reliable be ascertained by appealing to historical testimony? Let us inquire what account the Pentateuch gives of itself, what account succeeding ages give of it, and whether there are sufficient reasons for setting this testimony aside.

We read (Deut. xxxi. 9), "Moses wrote this law," and (ver. 24), "When Moses had made an end of writing the words of this law in a book until they were finished." This has very generally been understood to affirm that the entire volume of the Pentateuch, known in later times as "the law of Moses," was now completed by the addition of Deuteronomy. That this is what these words really meant in the intention of the writer may be inferred (1) From the interpretation put upon them in the Book of Joshua, which stands in so obvious and intimate a relation to Deuteronomy, that it cannot misrepresent its meaning in this particular. "This Book of the Law" (Josh. i. 8) contained (ver. 7) "all the law which Moses commanded;" and the commands of Moses by which Joshua was guided were not limited to Deuteronomy; thus, i. 13 ff., iv. 12, xxii. 2 ff., drawn from Num. xxxii.; v. 2, from Gen. xvii. 10; v. 10, from Exod. xii. 6, Lev. xxiii. 5; xiv. 1, 2, from Num. xxvi. 52–56, xxxiii. 54, xxxiv. 13–18; xiv. 6 ff., from Num. xiii., xiv.; xvii. 4, from Num. xxvii.; xviii. 1, from Exod. xxix. 42, etc.; xx., from Num. xxxv. 9 ff. combined with Deut. xix.; xxi. 2–8, from Num. xxxv. 2 ff.; xxii. 29, from Lev. xvii. 1 ff. It is not improbable, from viii. 31–34, that "The Book of the Law of Moses" was more comprehensive than "the law of Moses," and that it was the same as "the book" referred to in Exod. xvii. 14, and contained whatever else Moses wrote in connection with the law; which is further confirmed by the fact, that a record made by Joshua himself was written in "The

Book of the Law" (Josh. xxiv. 26). (2) The volume written by Moses was to be read to the people at the feast of tabernacles (Neh. viii., where vers. 14 ff. show that Ezra understood Lev. xxiii. 40–42 to be included), and to be laid up beside the ark, and preserved in the sanctuary (2 Kings xxii. 8); and this has commonly been understood to be the entire Pentateuch. Accordingly, not a few of those who deny that Moses wrote the Pentateuch, nevertheless admit that the words in question were intended to assert that he did.

But, if we give these words the most restricted sense that can possibly be put upon them, they cannot mean less than that Moses wrote the laws contained in Deut. xii.–xxvi. Exod. xxiv. 4, in like manner, affirms that Moses wrote chaps. xx.–xxiii., which is styled (ver. 7) "The Book of the Covenant." In Exod. xxxiv. 27 he is commanded to write vers. 10–26. All the laws scattered through Exodus, Leviticus, and Numbers, are expressly declared in detail to have been given by God to Moses, and by him delivered to the people. The occasion upon which these statutes were severally enacted, the circumstances which called them forth, and facts connected with their actual observance in the time of Moses, are in many cases recorded in detail. Moreover, these laws bear the impress of the age and the region to which they are referred. The law of the passover (Exod. xii.) was given when each father of a family was priest in his own house; and atonement could be made by sprinkling the doorposts and lintels. The minute details respecting the construction of the tabernacle and its vessels (Exod. xxv.–xxxi.), and respecting their transportation through the wilderness (Num. iv), sufficiently vouch for their authenticity. The laws respecting offerings (Lev. i.–vii.) contemplate Aaron and his sons as the officiating priests. The law of leprosy (Lev. xiii., xiv.) has to do with a camp and with tents. The law of the day of atonement (Lev. xvi.) was given after the death of Nadab and Abihu, and contemplates Aaron as the celebrant, and the wilderness as the place of observance. The law (Lev. xvii.) that no animal except wild game should be slain for food, whether "in the camp" or "out of the camp," unless it was offered at the door of the tabernacle, would have been preposterous, and impossible of execution, in Canaan. The law of the red heifer (Num. xix.) is directed to Eleazar the priest, and respects the camp of Israel, and dwellers in tents. The terms in which the laws are drawn up make it evident that they were not only enacted in the wilderness, and so might have been written by Moses, but that they must have been committed to writing at that time. Had they been preserved orally, changes would insensibly have been made in their language, to adapt them to the altered situation of the people in a later age, when settled in Canaan, and occupying fixed abodes, and when Aaron and Eleazar were no longer the priests.

The laws of the Pentateuch thus claim to have been all given by Moses; those of Exod. xx.–xxiii., xxxiv. 10–26, Deut. xii.–xxvi. (at the very least) are expressly stated to have been recorded by him; and a large proportion of the remainder evidence by their very structure that their present written form dates from the abode of Israel in the wilderness. To this general line of reasoning the following two principal objections have been advanced: —

1. Alleged diversities in the laws themselves.
2. Alleged counter-testimony from post-Mosaic history and writings.

The pentateuchal legislation, it is urged, is not digested unto one self-consistent code, as might be expected if it all belonged to one period, and sprang from a common source, but consists of several distinct bodies of law, which both differ in the matters to which they severally relate, and contain divergent regulations concerning the same matter. But this finds its adequate explanation in the different occasions upon which they were prepared, and the ends which they were respectively designed to answer. "The Book of the Covenant" (Exod. xx.–xxiii.) was the basis of the relation about to be established between Jehovah and Israel. After the sin of the golden calf, Exod. xxxiv. 10–26 repeats these same ordinances, so far as related to the service of God and the promise of Canaan. The other laws in Exodus, Leviticus, and Numbers, mostly concern the cultus, and give detailed directions from time to time, as occasion demanded, respecting the sanctuary, the priesthood, and the ritual. Deuteronomy is a solemn inculcation of the law upon the people by Moses, in public addresses at the close of his life, immediately prior to their entrance into Canaan.

The contents of these several bodies of law are determined by their respective purpose. That detailed regulations are given in Leviticus respecting matters not alluded to at all in Deuteronomy, or only summarily referred to there, is not because the former is a subsequent development from the latter, or because it belongs to a period when a new class of subjects engaged public attention. It belonged to the priests to conduct the ceremonial. While it was important for the people to be instructed how to distinguish clean and unclean meats (Deut. xiv. 3 ff., comp. Lev. xi.), since this entered into their daily life, it was sufficient, in respect to leprosy, for instance, to admonish them, in the general (Deut. xxiv. 8), to heed the injunctions already given to the priests (Lev. xiii., xiv.) It was enough for them to be told where to bring their various offerings (Deut. xii. 6), and that the animal must be without blemish (xvii. 1). The specifications respecting them (Lev. xxii. 19–25), and the ritual to be observed (Lev. i.–vii.), were intrusted to the priests.

It was quite natural that some modifications of pre-existing laws should be made in Deuteronomy after the lapse of nearly forty years, whether with the view of rendering them more explicit (Exod. xxi. 2 ff., comp. Deut. xv. 12, 17; Exod. xxii. 25, comp. Deut. xxiii. 19, 20; Exod. xxii. 26, comp. Deut. xxiv. 10–13; Exod. xxii. 31, comp. Deut. xiv. 21), or for the sake of a further extension of the same principle (Exod. xxiii. 10ff., comp. Deut. xv. 1 ff.), or because rendered necessary by the transition from the wilderness to Canaan (Lev. xvii. 3, 4, comp. Deut. xii. 15; Exod. xxii. 30, comp. Deut. xv. 19, 20; the omission of Lev. xi. 21, 22 from Deut. xiv.). No objection of any moment can be drawn from the fact that many of the laws are framed with reference to the condition of the people after they should be settled

in Canaan (Exod. xxii. 5, 29, xxiii. 10 ff.); for in most cases their very terms imply that this was prospective (Lev. xiv. 34, xxv. 1; Deut. xii. 1, xix. 14). Some laws have been represented as mutually inconsistent, which really relate to distinct matters, and supplement, instead of contradicting, each other. Thus the tithes of Deut. xii. 17 ff., xiv. 22 ff., are additional to those of Num. xviii. 24; Deut. xviii. 3 is distinct from Lev. vii. 34; Num. iv. 3 belongs to the transportation of the tabernacle; viii. 24, to its ordinary ministrations. And in general it may be said, that all alleged discrepancies admit of satisfactory explanation.

There is no divergence in the laws of the Pentateuch in respect to the altar. Exod. xx. 24, as Professor Strack correctly observes in the preceding article, gives no sanction to a simultaneous plurality of altars. In Leviticus, priestly duties are assigned by name to Aaron and his sons as the officiating persons. Deuteronomy, which mainly respects the future, describes the priests by the tribe to which they belonged, as Levitical priests; but it neither asserts nor implies, as has sometimes been maintained, that every Levite was entitled to discharge priestly functions. Leviticus has, of course, fuller details in respect to the feasts and the ritual than Deuteronomy; but there is no disagreement between them.

There is, accordingly, no such diversity in the laws as conflicts with their having been given by Moses, and recorded by him. And the objection from the post-Mosaic history and writings is equally unfounded. It is said that the history affords no evidence of a law restricting sacrifice to one altar, or priestly functions to the family of Aaron, until long after the time of Moses, and that the contrary practice of good men makes the existence of such a law insupposable and impossible.

It should be observed here, that history cannot be expected to record the regular observance of established institutions. This is taken for granted, and rarely referred to, except incidentally, or for the sake of mentioning infractions of them. That, however, the Book of Joshua implies the existence and observance of the entire Mosaic law, is universally confessed. Judges speaks of but one house of Jehovah (xix. 18), and this located at Shiloh (xviii. 31); of the annual feast there (xxi. 19); of Phinehas, the son of Eleazar, the son of Aaron, as priest (xx. 28). Though the idolater Micah consecrated one of his own sons as priest (xvii. 5), he was overjoyed to have a Levite instead (vers. 12, 13), who deserted his service to become priest of a tribe (xviii. 19, 20). Plainly it would have been more tempting still to have been a priest of all Israel in Shiloh, if that had been permissible. In Samuel's childhood the Mosaic "tabernacle of the congregation" (1 Sam. ii. 22), called indifferently "the house of the LORD" (i. 24) and "the temple of the LORD" (ver. 9) was still in Shiloh, and was the one commanded place of sacrifice for Israel (ii. 29). Eli and his sons officiated there (i. 3) as descendants of Aaron, whom God had chosen out of all the tribes to be his priest (ii. 28). There was the ark and the lamp of God (iii. 3); and annual pilgrimages were made thither for worship (i. 3, 7, 21, ii. 14, 19).

While thus the regular course of the history establishes the existence of the Mosaic law of sacrifice and of the priesthood, all apparent anomalies are readily explicable. Sacrifices in the presence of the ark (Judg. xx. 26, 27, xxi. 4; 1 Sam. vi. 15) were not irregular. The phrase "before God" (Josh. xxiv. 1), or "before the LORD" (Judg. xi. 11, xx. 1), contains no implication of a place of stated worship. "The sanctuary of the LORD" at Shechem (Josh. xxiv. 26) was not a building erected for sacrifice, — for the oak was "in it," not "by it" (as the Authorized Version has it), — but a spot hallowed by its associations (Gen. xii. 6, 7, xxxiii. 18, 20, xxxv. 4). The sacrifices at Bochim (Judg. ii. 1–5), by Gideon (vi. 20–26) and by Manoah (xiii. 19, 20), were occasioned by the appearances of the angel of Jehovah. These extraordinary manifestations occurred elsewhere than at the tabernacle, since they were called forth by emergencies not adequately met by the ordinary means of divine communication. From the capture of the ark by the Philistines, until its transportation to Zion by David, there was no longer a sanctuary, which was the habitation of him who dwelt between the cherubim (1 Sam. ii. 32–36; Ps. lxxviii. 60, 68; Jer. vii. 12, 14, xxvi. 6, 9). The law of the sanctuary was, therefore, necessarily in abeyance; and Samuel, as God's immediate representative, both assumed the functions of the degenerate priesthood, and offered sacrifice in various parts of the land. Until this provisional period was finally terminated by the erection of the temple, the people worshipped in high places (1 Kings iii. 2). The high places in Judah, after the temple was built, are censured by the sacred historian, and rebuked by the prophets, though even pious kings did not always succeed in suppressing them. Elijah's sacrifice on Carmel (1 Kings xviii. 23 ff.) was offered by divine command (ver. 36); and the unrebuked altars in the northern kingdom (1 Kings xviii. 30, xix. 10, 14) were erected by those who were debarred from going up to the temple at Jerusalem.

To the psalmists, from David onward, God's sole dwelling-place is Zion; and they make frequent mention of the law, which David speaks of as "written in the volume of the book" (Ps. xl. 7). The older prophets make frequent allusions to the ceremonial and other laws, and denounce the sanctuaries of the northern kingdom. Hos. viii. 12 refers to an extensive written law.

There are, accordingly, abundant traces of the Mosaic legislation, from the days of Moses downward; and there is no reason to discredit its claim to have been delivered and written by Moses himself. If the laws are from the pen of Moses, so is the entire Pentateuch. For —

1. These laws now constitute an integral portion of the Pentateuch, and have done so ever since the time of Ezra, when it is confessed that "The Book of the Law of Moses" (Neh. viii. 1) was the name given to the Pentateuch in its present form, which was thus attributed to Moses as its author. A book bearing this same name is spoken of on the first return of the exiles (Ez. iii. 2), as existing in the reign of Josiah (2 Kings xxii. 8, xxiii. 24, 25), of Amaziah (xiv. 6), of David and Solomon (xxi. 8; 1 Kings ii. 3), in the

time of the judges (Judg. iii. 4) and of Joshua (i. 7, 8). Unless decisive reasons can be adduced to the contrary, this must be held to be the same book

2. There is no historical evidence or intimation that the pentateuchal laws ever existed separate from the rest of the Pentateuch, with which they are closely interwoven; the whole forming a unit in plan, purpose, and theme. If Moses wrote the laws, the entire Pentateuch, as traditionally ascribed to him, must likewise be conceded to be his, unless there are valid reasons to the contrary. The Book of Deuteronomy consists of three addresses by Moses to the people (i.–iv. 40, v.–xxvi., xxvii.–xxx.) and an historical appendix (xxxi.–xxxiv.). These addresses are intimately related to one another and to the laws which are included in the second address; the aim of the whole being to urge Israel to obey these laws. The style and language are identical; one spirit reigns throughout; and like recurring phrases frequently reappear. The objections to the unity of the main body of the book (i.–xxx.), and to Moses as its author, are of the most trivial description. In the appendix, Moses is expressly said to have written the song (xxxii.), and to have spoken the blessing (xxxiii.). That he did not write chap. xxxiv. is plain from its contents. Whether he wrote any portion of chap. xxxi., and if so, at what precise point he laid down the pen, and it was taken up by his successor, it might be difficult to determine; and fortunately this is wholly immaterial.

The laws in Exodus, Leviticus, and Numbers, are so intimately blended with the history as to be inseparable. Whoever wrote the one must of necessity have written the other likewise. And Genesis is plainly conceived and written as introductory to the Mosaic history and legislation. In fact, one consistent topic and method of treatment is pursued throughout the Pentateuch; the genealogies are continuous, and mutually supplementary; a consistent chronology is maintained; there are implications and allusions in one portion to what is found in other portions by way of anticipation or reminiscence, which bind all together. And even the alleged gaps in the history during the sojourn in Egypt, and the greater portion of the wanderings in the wilderness, only make more manifest how rigorously the plan of the entire work is adhered to.

3. Moses is expressly said, not only to have written laws, but, in two instances at least, historical incidents as well (Exod. xvii. 14; Num. xxxiii. 2); which shows both that matters designed for permanent preservation were committed to writing, and that Moses was the proper person to do it. The statement respecting Amalek was to be written for "a memorial in the book," which suggests a continuous work that Moses was preparing, or had in contemplation, and which would better insure its preservation than a separate fugitive record. That the explicit mention of writing in these instances does not justify the inference that he wrote nothing further, is plain from the analogy of Isa. xxx. 8; Jer. xxx. 2; Ezek. xliii. 11; Hab. ii. 2.

4. The alleged inconsistencies and statements, implying a later date than that of Moses, are capable of a ready solution. There are only a very few isolated passages, which it is necessary to assume have been added or modified at a subsequent time; e.g., Gen. xxxvi. 31 ff.

5. There are frequent allusions to the pentateuchal history in post-Mosaic writings, which not only confirm its truth, but by their evident verbal allusions, in some instances at least, imply its existence in written form. Joshua is throughout based on the entire antecedent narrative (Judg. i. 10, 20, comp. Num. xiii. 22, xiv. 24; Judg. xi. 15–26, comp. Num. xx. 14 ff., xxi. 2 ff.). See also Judg. ii. 1–3, 7, iv. 11 (Num. x. 29), v. 4, 5, vi. 8–10, 13; Ruth iv. 11, 12, 18 ff.; 1 Sam. ii. 27, 28, xii. 6, 8, xv. 2, 6, 29 (Num. xxiii. 19); 2 Sam. vii. 6, 22–24; in the Davidic Psalms, such allusions as Ps. viii. to Gen. i.; xi. 6 to Gen. xix. 24; xxix. 10, cx. 4. In the prophets it will be sufficient to refer to the following passages in Hosea: i. 10 (comp. Gen. xxii. 17, xxxii. 12), xi. 8 (comp. Deut. xxix. 23; Gen. xiv. 2), xii. 3, 4, 12, xi. 1, xii. 9, xiii. 4–6 (Deut. viii. 12–14), viii. 13, ix. 3 (comp. Deut. xxviii. 68), ix. 10, xii. 5 (comp. Exod. iii. 15), i. 2 (comp. Exod. xxxiv. 15, 16 (iv. 10 (comp. xxvi. 26).

6. The language of the Pentateuch is throughout the Hebrew of the purest period, with no trace of later words, or forms, or constructions, or of the Chaldaisms of the exile. The archaisms הוּא for הִיא ("she"), נַעֲרָה for נַעֲרָה ("girl"), are peculiar to the Pentateuch. It always uses צָחַק ("laugh"), never שָׂחַק; שֵׁשׁ ("fine linen"), never שֵׁשׁ; עִנָּה נֶפֶשׁ ("afflict the soul"), never צוּם ("fast"), nor the later derivative תַּעֲנִית; לֶחֶם פָּנִים ("shewbread"), never לֶחֶם הַמַּעֲרֶכֶת; מַמְלָכָה ("kingdom"), never מַלְכוּת, כַּלְכוּת, or מְלוּכָה, etc.

7. The familiarity with Egyptian objects and institutions shown by the writer, and presupposed in the people, as this has been exhibited in detail, particularly by Hengstenberg and by Ebers, is most readily explicable in the Mosaic period.

8. The doctrinal contents of the Pentateuch show that it belongs to the earliest period of the Old Testament. Its teachings respecting the Messiah, divine retribution, angels, the evil spirit, and the future state, are of the most elementary nature. In respect to all these points, a great advance is made in the Psalms and other poetical books, and in the prophets. Its account of the creation, the fall, and the deluge, while uncontaminated by any Pagan or polytheistic conceptions, has, nevertheless, such points of contact with old Assyrian myths as establish its very high antiquity. Some of the Mosaic laws had already been expanded by usage at an early period of the history; as that of levirate marriage in Ruth, the Nazarite in Samson, and the consecration of the first-born in Samuel. The service of the sanctuary was enlarged by music and by courses of priests under David, and its vessels multiplied under Solomon; and the prophetic order, of which the Pentateuch speaks as still future, superseded the priestly responses, for which it made provision The Pentateuch ordains rites, but suggests no explanation: this was a matter of subsequent reflection, as respecting sacrifice (Ps. xl.; Isa. liii.), purifications (Ps. xxvi. 6, li. 7), incense (Ps. cxli. 2), the privileges of God's house (Ps. xxvii. 4),

the comparative value of ritual and spiritual worship (Ps. l. 8 ff., li. 16, 17, Isa. i. 11 ff.).

9. An argument has sometimes been drawn from the Samaritan Pentateuch, under the impression that it must have been derived from copies existing in Israel prior to the schism of Jeroboam; since the Samaritans would not have adopted it from the Jews, on account of the bitter feud between them. Nor would the northern kingdom, from which the Samaritans must have obtained it, have accepted from the hostile kingdom of Judah a volume of laws which was in open contradiction with both the worship and the civil polity existing among themselves. But, inasmuch as the grievance of the Samaritans lay in the refusal of the Jews to recognize them as their brethren (Ez. iv. 1–3), the former coveted whatever would lend support to their claim. Hence their temple, modelled after that at Jerusalem. Hence their doctrines and traditions, borrowed from the Jews. And their Pentateuch was drawn from the same source and in the same spirit.

But the existence and authority of the Pentateuch in the kingdom of Israel, from the time of the schism, can be established by a different line of argument. The prophets of the ten tribes, Hosea and Amos, make frequent appeals to "the law," which was a written law of ten thousand precepts (Hos. viii. 12), and a covenant (viii. 1) formed when Israel came out of Egypt (xii. 9, xiii. 4); and the people are charged with gross criminality for disobeying it. The ceremonial which they describe, the statutes to which they refer, and the events to which they allude, are precisely those which are found in the Pentateuch. And no valid reason can be given for supposing the volume of which they speak to be any other than the Pentateuch itself, which is thus shown to have been possessed of incontrovertible divine authority among those who had the strongest reasons for denying its binding obligation if they could.

10 The testimony of our Lord, and of the inspired writers of the New Testament, is in various passages unequivocally given to the Mosaic origin and authority of the law that bears his name, and which is indifferently denominated "The Law of Moses," "The Book of Moses," and "Moses." It thus peremptorily waives aside any theory which makes the statutes of the Pentateuch, in whole or in part, the product of a later age. The Pentateuch is further, by fair implication, attributed to the pen of Moses. Jesus says to the Jews, concerning Moses (John v. 46, 47), "He wrote of me," and, without further explanation, refers them to "his writings," as something well known, and in their possession, and which they should have believed. We read in the same Gospel (i. 45), "Moses in the law," as well as the prophets, wrote concerning Jesus. The contrast with the prophets shows that it is the entire Pentateuch, and not its legal sections merely, which is here referred to. The same is the case in Luke xxiv. 27, where our Lord, "beginning at Moses and all the prophets, expounded unto them in all the scriptures the things concerning himself" (comp. Acts xxviii. 23). There is New-Testament authority for understanding in a Messianic sense the protevangelium (Rom. xvi. 20), the promises to the patriarchs (John viii. 56; Gal. iii. 16), the blessing of Judah (Heb. vii. 14), the account of Melchisedec (Heb. vii.), the ladder of Jacob (John i. 51), the paschal lamb (John xix. 36), the daily sacrifice (John i. 29), the sin-offering (Heb. xiii. 11, 12), the day of atonement (Heb. ix. 7), the whole system of sacrifices and lustrations (Heb. ix. 13, x.), the high priest (Heb. viii. 1), the water from the rock (1 Cor. x. 4), the prophet like unto Moses (Acts iii. 22). These, and other things of like nature, are written "in the law," or "in Moses," concerning Christ, and are designated by our Lord as written by Moses himself. It is not to be supposed that he makes here the special revelation of a fact known by his omniscience, — that Moses wrote the Messianic passages, and nothing more. But Christ affirms that Moses wrote them, because he was the well-known author of the Pentateuch, which contained them. This explicit assertion of Mosaic authorship gives the key to the proper understanding of other passages, which, taken singly, might have been susceptible of a different interpretation, but, viewed in this light, afford it abundant corroboration.

There is, accordingly, nothing to contradict, but much to confirm, the idea, which has come down from the earliest times, that Moses is the author of the Pentateuch; unless a fatal objection is to be found in the modern critical hypothesis, that it is composed of a diversity of documents. There is no space here for an examination of that hypothesis, or of the grounds on which it rests. Some things are plausibly said in its favor, but there are serious objections to it which have never yet been removed. I cannot regard it as certainly established, even in the Book of Genesis, much less in the remainder of the Pentateuch, where even Bleek confessed he could no longer sunder the Elohist from the Jehovist: the second Elohist he could not find anywhere. Thus much, at least, may be safely said: the criteria of this proposed analysis are so subtle, not to say mechanical, in their nature, so many purely conjectural assumptions are involved, and there is such an entire absence of external corroborative testimony, that no reliance can be placed in its conclusions, where these conflict with statements of the history itself. Genesis may be made up of various documents, and yet have been compiled by Moses. And the same thing is possible, even in the later books of the Pentateuch. If these could be successfully partitioned among different writers, on the score of variety in the literary execution, why may not these have been engaged, jointly with Moses himself, in preparing, each his appointed portion, and the whole have been finally reduced by Moses to its present form, and issued with his sanction and authority? Even the allegation that the pentateuchal documents can still be traced in the Book of Joshua creates no serious difficulty. If Joshua and Eleazar, or any of their contemporaries, had a hand in the preparation of the Mosaic history and legislation, why might they not continue their work, and record what occurred after Moses was taken away?

The real fact, however, is, that the continuity of the Pentateuch and Joshua lies in the subject, and not in identity of authorship. The conquest and settlement of Canaan is the end contemplated in the promises made to the patriarchs and in

the whole course of the subsequent history; but it no more follows that the same pen recorded the whole than that one leader both conducted Israel out of Egypt, and brought them into the possession of Canaan. The coincidences in thought and expression between Joshua and the Pentateuch arise simply from the circumstance that the former records the execution of commands and the fulfilment of promises given in the latter, and these are naturally repeated in exact language. It simply shows that the actors in these events, and the writer of the book, had the Pentateuch before them, and carefully followed it.

As the ark of the covenant is the voucher for the unity of the sanctuary, and for the genuineness of the Mosaic legislation respecting it, so the contents of that ark form no insignificant bulwark for the unity of the Pentateuch. If monumental evidence is to be trusted, the Decalogue is Mosaic, and is preserved in Exod. xx. in its genuine authentic form. The critics assign it to the Jehovist, and claim for it the characteristics of Jehovistic style. But it has also the peculiar phrases of Deuteronomy; and the reason annexed to the Fourth Commandment is based on the Elohistic account of the creation (Gen. i. 1–ii. 3). This unquestionably Mosaic document includes Elohist, Jehovist, and Deuteronomist all in one. W. HENRY GREEN.

PENTECOST. (*a*) *The Jewish* (πεντηκοστή, rabbinical חג חמשים יום, cf. Joseph., *Bell. Jud.*, 2, 3, 1). — Among the ancient Israelites it was the second of their three pilgrimage festivals, and marked the conclusion of the harvest commenced with the passover, fifty days before. For reasons assigned in Lev. xxiii. 15 sq., it is usually called the "Feast of Weeks." Cf. Deut. xvi. 10. The fullest description is found in Lev. xxiii. 15–21, and Num. xxviii. 26–31, according to which, the chief offering made by the whole people shall consist in "two wave loaves" salted, brought "out of your habitations." Concerning preparation of these, cf. Exod. xxxiv. 22; Joseph., *Antiqq.*, III. 10, 6. According to Mishna, *Menachoth*, 11, 4, the length of this bread was to be seven handbreadths; its breadth, four; and its "horns" (קרנותיו), the breadth of seven fingers. An analogy is found in the ἄρτος θαλύσιος of the Greek sacrifice. In addition to this bread, Lev. xxiii. 18 sqq. prescribes further offerings. Cf. also Num. xxviii. 27 sqq., and, on the later practice, Joseph., *Antiqq.* 3, 10, 6. In addition to the public offerings, there were also some of a private character. Cf. Num. xxviii. 26; Deut. xvi. 10–12. The manner of bringing these to Jerusalem is described in Mishna, *Bikkurim*, 3, 2 sqq. The law restricted the Pentecost festival to one day, to be kept holy (Lev. xxiii. 21, xxviii. 26). Joseph., *Antiqq.*, III. 10, 6, says it was called Ασαρθα (עצרתא), in Hebrew, and it is really called thus in the Mishna; the Pentateuch, however, preferring other designations. Cf. Lev. xxiii. 36, and Deut. xvi. 8. The word עצרת, used in this last passage, does not signify the "close of the Eastercyclus," and thus has nothing to do with the ἐξόδιον of the LXX., nor with the עצרת של פסח of rabbinical literature. This festival, mentioned but once in the historical books (2 Chron. viii. 13), was purely of an agrarian nature, — thanksgiving for the grain harvest, as the Feast of Tabernacles is for the fruit harvest. Only in post-biblical times did it receive an historical basis and connection. Philo, Josephus, and the older portions of the Talmud, know nothing of it. Since Maimonides (*More Nebochim*, 3, 43), Pentecost is regarded as the memorial festival of the giving of the law on Sinai. This is based in Exod. xix. 1. Cf. HAMBURGER: *Real-Encykl. des Judenthums*, i. 1057 sq.; SCHRÖDER: *Satzungen u. Gebräuche d. talmudisch-rabbinischen Judenthums*, pp. 216 sqq., and, for the literature, the art. PASSOVER. VON ORELLI.

(*b*) *The Christian.* — Among the Christians, Pentecost is the third of the chief festivals, closing the cyclus of the festivals referring to the Lord, and thus separating the *Semestre Domini* and the *Semestre Ecclesiæ*. It is connected with its Jewish predecessor, not only historically, through the events recorded in Acts vii., but also internally, being early regarded as a festival of thanksgiving for the first-fruits of the Spirit (Rom. viii. 23; cf. Augustine, *Ep.* 54 *ad Januar.*). Originally the term "Pentecost" designated the whole period of fifty days, from Easter to the outpouring of the Holy Spirit. It is thus used by Tertullian, *De Idolatr.*, c. 12; by Origen, *Contra Cels.*, viii. 22; by the Antiochan Synod of 341, in canon 20; by Basil the Great, *De Sp. Sancto*, c. 27, *Const. App.* V. 20, and the *Ordo Romanus*. In contrast to Lent, there was no fasting during this season, and prayers were spoken while in a standing posture. In addition, this joyful period was marked by a cessation of theatre and circus exhibitions, and by increased ceremonials and liturgy in the church services.

In a narrower sense, as designating the last day of this quinquagesimal period, the word "Pentecost" is first found in a canon of the Council of Elvira, 305; cf. Labbei, *Concill.* I. 975. On the importance of this μεγίστη ἑορτή cf. Euseb., *De Vita Const.*, IV. 64. Gregory of Naz., *Orat. XLIV. de Pentec.*, honors it as ἡμέρα τοῦ πνεύματος; and Chrysostom, *Hom. II. de Pentec.*, as μητρόπολις τῶν ἑορτῶν. Cf. also Augustine, *Ep.* 54 *ad Januar. c. Faust*, l. xxxii.; Leo the Great, *Serm.* 75–77 *de Pentec.*; *Concil. Agath. a.* 506 *can.* 18, 31 sqq. At an early period already the days around Pentecost were also regarded with especial honor; but, from the eighth century down, these festivals began to be curtailed, and the Protestant Church of to-day celebrates only two Pentecost days.

Because it was customary to wear white garments on Pentecost, this day is called Whitsunday, and the whole period Whitsuntide. The older literature is found in AUGUSTI: *Denkwürdigkeiten*, ii. 384 sq; GUERIKE: *Lehrbuch der christ.-kirchl. Archäologie*, pp. 190–196. For later, cf. NILLES (S. J.): *Kalendarium manuale utriusque Ecclesiæ*, etc. (1879), tom. ii. pp. 279 sqq., 431 sqq. ZÖCKLER. (G. H. SCHODDE.)

PERATÆ. See GNOSTICISM, p. 881.

PERCY, Thomas, D.D., Bishop of Dromore, County Down, Ireland; b. at Bridgnorth, Shropshire, England, April 13, 1728; d. at Dromore, Sept. 30, 1811. His fame rest upon his *Reliques of Ancient English Poetry* (1765); which work was edited by him from an old manuscript. He was, in consequence of this publication, advanced in the church, being made chaplain-in-ordinary to the king, 1769, Dean of Carlisle, 1778, and Bishop

of Dromore, 1782. His religious publications embrace *The Song of Solomon* (newly translated from the original Hebrew) *with a Commentary and Annotations*, which came out anonymously in 1764; and *Key to the New Testament*, 1765, 3d ed., 1779.

PEREA, the lower part of Eastern Palestine.

PEREIRA, Antonio de Figueiredo, b. at Maçao, Feb. 14, 1725; d. in Lisbon, Aug. 14, 1797. He was educated by the Jesuits at Villa-Viçosa, but refused to become a member of the order; entered the society of the Fathers of the Oratory; devoted himself to art and literature, and attracted much attention by his *Exercios da lingua latina e portugueza* (1751) and his *Novo Methodo da grammatica latina* (1752). In the contest between Don Jozé I. and the Ultramontanist party, he threw himself with violence on the royal side; wrote *Doctrina veteris ecclesiæ*, etc. (1765), *Tentativa theologica* (1766), both translated into French; obtained a high position in the government; and became a member, afterwards president, of the Academy of Sciences. The list of his works numbers a hundred and sixty-nine. It is his translation of the Bible into Portuguese, originally published in Lisbon (1778–90, 23 vols.), which the British and Foreign Bible Society circulates.

PERFECTIONISM. Calvinists and Lutherans deny any perfection in this life; but there are three theories in the other branches of the Christian Church upon this subject, advocated by Roman and Greek Catholics, Wesleyan Arminians, and Friends respectively. There is also the theory of the Oberlin school of theology. (1) Roman Catholics teach that the observance of God's commands is possible for one who is justified. His sins are venial, not mortal. He may even offer an obedience beyond the demands of the law. Yet his venial sins compel him to use the petition, "Forgive us our debts." In some cases, by a special privilege of God, he may avoid all sins. Cf. *Canons and Decrees of the Council of Trent*, sess. vi. chap. xi. and can. 23, 25; Schaff, *Creeds*, ii. pp. 100–102, 115. (2) Wesleyan Arminians teach a perfection which is not angelic, Adamic, nor absolute, but one that is relative; i.e., "according to the special economy introduced by the atonement, in which the heart, being sanctified, fulfils the law by love." "The highest perfection," says Wesley, "which man can attain while the soul dwells in the body does not exclude ignorance and error and a thousand infirmities." This is what is styled *Christian perfection.* Its source is the grace of God; its fruit, freedom "from all unholy tempers, self-will, pride, anger, sinful thoughts." (3) The Friends teach, in the case of the justified, "The body of death and sin comes to be crucified and removed, and their hearts united, and subjected unto the truth, so as not to obey any suggestion or temptation of the Evil One, but to be free from actual sinning, and transgressing of the law of God, and in that respect perfect. Yet doth this perfection still admit of a growth; and there remaineth a possibility of sinning where the mind doth not most diligently and watchfully attend unto the Lord." — Eighth prop. *Confession of the Society of Friends.* Cf. Schaff, *Creeds*, iii. pp. 974, 975. (4) The Oberlin school of theology teaches, that "as virtue and sin belong only to voluntary action, and are contradictory in their nature, they cannot co-exist in the soul. The beginning of the Christian life is entire obedience. Every lapse into sin involves, for the time, the entire interruption of obedience. The promises of God and the provisions of the gospel are such, that, when fully and continuously embraced, they enable the believer to live a life of uninterrupted obedience, — an attainment which may be properly encouraged and expected in the present life." Cf. art. NEW-ENGLAND THEOLOGY, 5, p. 1637.

LIT. — See, for the Calvinistic side, HODGE: *Systematic Theology*, iii. (245 pp.); VAN OOSTERZEE: *Christian Dogmatics*, ii. p. 661. For the Wesleyan-Arminian side, see WESLEY: *Plain Account of Christian Perfection;* FLETCHER: *Christian Perfection.* For the Oberlin side, see FINNEY: *Systematic Theology;* FAIRCHILD: *On the Doctrine of Sanctification*, in *Congregational Quarterly*, April, 1876.

PER'GAMOS, properly **PER'GAMUM** (Rev. i. 11, ii. 12–17), the seat of one of the seven churches of Asia, a celebrated city of Teuthrania, Great Mysia, on the north side of the Caïcus, about three miles from the Ægean Sea. The city began as a fortress upon the acropolis, and early obtained a sacred character. There Lysimachus, a general of Alexander the Great, stored his stolen treasure, which amounted to nine thousand talents. But Philatærus of Tium, a eunuch, whom he implicitly trusted, faithlessly appropriated the money, in revenge for ill-treatment by Lysimachus' wife, declared himself independent, and thus laid the foundation for a long-continued prosperity, B.C. 283. Under the house of Attalus, the city was beautified, and its territory extended. Pergamum was also a literary centre, and boasted of a library of two hundred thousand rolls, which was finally moved to Alexandria, as a gift of Antony to Cleopatra, and thus destroyed. The word "parchment" is derived from the Latin *charta pergamena* ("paper of Pergamum"). The city was renowned for its Æsculapian worship, as the birthplace of celebrated physicians (chief of whom was Galen), as the seat of a famous medical school, indeed, of a university, as a bathing-place, and also for its idolatry and gladiatorial shows. Here, however, Christianity made one of its first triumphs, and here some of the first blood was shed for Christ. It is probably to this persecution that the allusion "Satan's throne" (Rev. ii. 13, cf. 10) refers.

In the second century A.D., Pergamum had a population of a hundred and twenty thousand. To-day it is called Bergama; and the population is from twenty thousand to thirty thousand, of whom two thousand are Christians, the rest Mohammedans. Many ruins attest its former magnificence, but none of them antedate the Roman period (130 B.C.).

PERICOPES (*περικοπαί*), or the sections of Holy Scripture appointed to be read in the services of the church, for many reasons deserve the consideration which older theology already has bestowed upon them. They belong to the distinguishing characteristics of the cultus of the religion of revelation in its testamentary character. Their history forms an interesting chapter in pastoral theology, and they possess an archæological importance. In this discussion they will be considered historically.

1. The employment of pericopes in the church originated in the forms of worship in the synagogue. The Scriptures themselves command that the law shall be publicly read (Deut. xxxi. 10–13) for the instruction of the people. Cf. also Josephus, *c. Ap.*, ii. 17. When synagogues were built, this public reading formed a portion of the regular sabbath services. Cf. Acts xv. 21. With the reading of the law, was already, in Christ's day, associated the reading of the prophets. Cf. Luke iv. 16, 17; Acts xiii. 15. Both have been retained to the present day. The sections of the law to be read on the sabbath at the present time can be seen by a reference to the Hebrew text. They are called *Parashas* (פרשה, from פרש, *separavit*). Genesis contains twelve, Exodus eleven, Leviticus and Numbers each ten, Deuteronomy eleven, — fifty-four in all. This number is arranged for the Jewish leap-year, which contains fifty-four sabbaths. In ordinary years, several of the shorter sections are sometimes read on the same day; so that each year the whole law is completed. With the above are connected the sections in the prophetical books, the so-called *Haphtaras* (הפטרה, from פטר, *dimisit*, i.e., *dimissio*, or *missa*, because, after reading these, the people were dismissed), a list of which is found appended to the Hebrew Bible. Rabbinical tradition assigns a high antiquity, not only to the public reading of the prophetic books in general, but also to the present selection of sections, and a still earlier date to the *Parashas*. Elias Levita (cf. Bodenschatz: *Die kirchl. Verfassung d. heutigen Juden*, ii. p. 24) relates, that, when Antiochus forbade the reading of the law, the people began to read sections of the prophets corresponding in contents to the legal *Parashas*. Thus, e.g., if on the first sabbath an account of creation was to be read, a prophetic section would be chosen, such as Isa. xlii. 5–xliii. 10, in which God was praised as Creator of heaven and earth. This tradition, however, is improbable. Cf. Joseph., *Antiq.*, XII. 5, 4. Vitringa's idea (*Archisynagogus*, pp. 111 sqq.), that the Jews were chiefly induced by their antipathy to their enemies, the Samaritans, who read only the law, to introduce the reading of the prophets, is more probable. Besides, the cessation of prophecy undoubtedly had much to do with it. Lately Zunz (in his *Gottesdienstl. Vorträge der Juden*, Berlin, 1832) has proved from Talmudic and other sources, that at a very early date the Pentateuch in Palestine was arranged for a cyclus of three years or three years and a half, so that it was read twice every seven years in accordance with the one hundred and seventy-five sections found in the Jerusalem Talmud; which division antedates that into fifty-four *Parashas* made in Babylon. According to the same authority, the *Haphtaras* were not yet fixed in the third Christian century. Cf. l. c., pp. 3, 193.

2. What is the relation of the *Parashas* and *Haphtaras* to the sections of Scripture read in the Christian Church, and to our Gospels and Epistles? A general connection, but no closer relationship, exists, as the Christian cultus is a child of that in the synagogue. Justin Martyr (*Apol.*, i. 67) relates, that, at the regular meetings of the Christians, "the memoirs of the apostles, called the Gospels, and the writings of the prophets," were read. Tertullian (*De præscript.*, 36) lauds the church for "mixing" (*miscet*) the writings of both Testaments. The author of the Commentary on Job found in Origen (tom. ii. 851) mentions that Job was regularly read in the churches during the Passion Week; and Origen himself testifies to the use of the Old Testament in the worship of the church. Cf. also *Apost. Constit.*, ii. 39, 57. This is corroborated by later testimony.

3. In many different ways the public reading of the Scriptures was developed in the different sections of the church. Little of this process has been recorded: it belongs to what Basil calls the *ἄγραφα τῆς ἐκκλησίας μυστήρια*.

4. The method of reading the Scriptures in the Greek Church is, in this connection, of the highest importance. Concerning her we possess the oldest documents: she is the mother of all the Oriental churches, and thus the source, not only of their liturgies, but also of their lectionaries. The sources at the disposal of the modern student have lately been greatly multiplied by the productions of the Greek Phœnix press in Venice, especially established to spread the books of the Greek Church in the western portions of the territory of the Constantinopolitan patriarch. An examination of these shows the remarkable wealth of the Greek Church in this respect; for not only do the Sundays, the prominent days of Christ's history, and the many saints' days, have their regular gospel and epistolary lessons, but such are also assigned to every day in the week. In these lessons, aside from those for the regular festival days, a *lectio continua*, which is generally supposed to exist there, is not so apparent. Some system, however, has been followed out. Thus, for the period between Easter and Pentecost, as Chrysostom already states, the Acts and the Gospel of John were read continuously. For the rest of the church year, three separate and independent series of lessons are employed, — one series for the Sundays, beginning with the second after Pentecost; one series for the sabbaths, beginning in the Pentecost Week; and one series for the five week days between the Sunday and sabbath. All three series select both from Gospels and Epistles, following the order of the books and chapters in the New Testament.

History explains this strange phenomenon. It is very evident that the Greek Church at first introduced lessons for the Sundays, later for the sabbaths, and still later for the week-days. Documentary evidences to this effect are at hand, especially for the lectionaries for the week-days, which are found only in later and poorer manuscripts. The Sunday and sabbath lessons are already referred to by Chrysostom. The Old Testament was read chiefly during the season of Lent. The peculiar character of the Greek Church, however, makes it probable that the present system of lessons known as the Antiochian-Byzantine was not the only one used in early days. And in reality we already possess documents pointing in this direction in some very old manuscripts.

5. Next in importance is the Armenian system. Professor Petermann of Berlin first translated it from the Armenian Church Almanac, published in Venice, 1782; which translation appeared in Dr. Alt's instructive work on the church year. (Kirchenjahr, ed. ii., pp. 136, 225.) Scripture-reading is a most important part of Armenian

church service, — more so than in the Greek Church. During the time from Easter to Pentecost the Armenian Church does not only have services daily, but has them thrice every day, and for every service has prescribed lessons from the Old and New Testaments. During the rest of the year, this church not only celebrates every Sunday and saint's day, but also regularly every Wednesday and Saturday. In this way it is made possible that between Easter and Pentecost, during the principal services, the whole Psalter, the Acts entire, the Catholic Epistles entire, and the Gospel of St. John to chap. xiv., are read; in the matins, the first half of the Gospel of Luke, and, in the vespers, the Gospel of Matthew to xvi. 1, and Mark to xiii. 37, are read. From Pentecost on, both the Pauline Epistles and the Gospels are read; for ten weeks, Matthew; for eleven weeks, Mark; for thirteen weeks, Luke; and from Epiphany, John i.–vii., these latter chapters thus being read twice every year. In addition to these, selections from the Old Testament are also read. The Armenian system in its kernel is very ancient. It shows enough of connection with the Greek system to prove that the latter is its source, and is thus older than the separation of these churches, in 595 A.D. But even a higher antiquity can be shown; since this system exhibits the two chief peculiarities of the Cappadocian plan, which, as early as the sixth century, presented lessons for Wednesdays and Saturdays, and also from the Old Testament for the whole year. Basil (Ep. 289, *Ad Cæsarem*) says, "Four times do we assemble every week, — on Sunday, Wednesday, Friday, and the sabbath, and also on the days commemorating the martyrs." Cf. also *Hom.* 8, *De bapt.* Accordingly we can see in the kernel of the Armenian system the outflow of the Cappadocian, or rather see in it a reflex of the old form of the Græco-Cappadocian system.

6. The once grand Church of Syria, owing both to the dogmatic contentions of the fifth and sixth centuries and to the conquests of Islam, is represented at present only in such sects as the Nestorians, the Jacobites, the Maronites, and the Melchites.

The latter, called "the royal party," have retained the cultus of the Greek Church in general, as also the Greek reading-system. Very ancient documents written in Syriac testify to this point. We have an almost complete record of the Melchite lectionary of the first half of the eleventh century.

Of about the same age are the documentary evidences concerning the Nestorian system of Bible lessons. The *Missale Chaldaicum* of the United Nestorians, published in Rome repeatedly, does, indeed, give no account of the age of the manuscript upon which the edition, which contains both the Gospel and the Epistolary lessons, is based; but this can be supplied from other sources. For the first time we find here a series of *lectiones selectæ* that are of such a character as to deserve in some respects to be placed at the side of the Romish pericope-system. For certain portions of the church-year, certain New-Testament books are used. Thus, for the first half of the Epiphany period, the Gospel of St. John, and the Epistle to the Hebrews, are chiefly employed. In place of the latter, the Epistle to the Romans is used from the Monday of the first week in Lent to Palm Sunday; and, side by side with this, sections of the Sermon on the Mount are read. From the middle of Lent, sections of St. John's Gospel are again employed, however, with some interruptions. From Pentecost on, selections from Matthew, then from Luke, follow, accompanied by portions of Corinthians, Thessalonians, Philippians, and Galatians. It is possible that the Nestorians adopted this arrangement to mark their contrast with the Greek Church, either originating it themselves, or taking it from existing practices. The date would then be the fifth century. The system is certainly very peculiar, and in marked contrast with the Byzantine, as is especially seen by the Old-Testament selections. But the Nestorians had more than one system; at least there is a second series of epistolary lessons recorded in a Vatican manuscript of 1301.

The "Nestorian" lessons recorded by Dr. Alt (*Der Christl. Cultus*, ii. p. 485), as found prescribed in the New Testament for the Christians of Malabar, have some marked peculiarities, but are of doubtful authenticity.

The documents with reference to the reading-system of the Jacobite Christians are quite ample, but have not yet been satisfactorily examined. The very first edition of the Syriac New Testament, published by Widmanstadius, Vienna, 1855, contains a list of the New-Testament pericopes of the Jacobites; and, besides, a Jacobite Liturgy, found in the second volume of Renaudot's collection, contains relevant matter.

This latter volume prescribes a twofold liturgical arrangement, — the first called *Ordo communis secundum ritum Syrorum Jacobitarum* (pp. 1 sqq.); and the second, *Alius Ordo generalis liturgiæ* (pp. 12 sqq.). And, according to the investigations of Bickell, only the latter is a Jacobite, while the former is a Maronite, plan; which explains the discrepancies between them. The *Alius Ordo* also agrees with Widmanstadius' list. That the latter is that of the Jacobite Church is plain from the fact that Moses of Marden, from whose hand this Syriac text was derived, was a Jacobite. But this list itself lacks inner harmony, the epistolary lessons not according with those of the Gospel. The British Bible Society, in retaining the liturgical headings of the Widmanstadius' edition, seems to have published its edition only for the Jacobite Christians. Widmanstadius' list is thus not satisfactory. But other evidences, chiefly ample and good manuscript authorities, as to the Jacobite system, are at our command. Their common peculiarity, like that of the Nestorian system, consists in the selection of particular portions of Scripture for certain prominent days. Thus Christmas is marked by selections that treat of the incarnation of Christ historically; the Epiphany period by extracts from the early work of Christ. There is, however, no systematic plan carried out in the selection of passages.

For the extra-gospel lessons the Widmanstadius' list is, strange to say, the only available source; and this list shows a predilection for a *lectio continua*. It appoints the Acts for Lent, First Corinthians after Pentecost, James and First Peter after Epiphany.

The plan of Scripture reading pursued by the

Maronites, the youngest of the Syrian churches, is virtually the same as that of the Jacobites.

7. While the lectionary plan adopted by the Alexandrian churches was only a branch of the Greek, that of the Coptic churches was entirely distinct, and is a portion of the Coptic Liturgy of St. Basilius. A Latin translation is found in Renaudot's collection (i. pp. 137 sqq.), from which it is evident, that, in every chief service, the Copts read from four different parts of the New Testament. Upon this they laid much stress. The constitutions of the Patriarch Cyrillus Lablaki enjoins upon the bishops to watch *ut non omittant lectionem librorum quinque in quavis liturgia, nempe Pauli, Catholici, Actorum, Psalmorum, et Evangelii.* Cf. l. c. i., 203. The particular features of this system are not known.

8. The Ethiopic system is virtually identical with the Coptic, as is its whole Liturgy. Cf. Renaudot, i. 499, 507 sqq.

9. The proper transition from the eastern to the western systems would be the North-African lectionaries, if we were in possession of such. With the exception of the Mozarabic, prevalent among the African and Spanish Christians in the thirteenth century, no list has been preserved. An examination of Augustine's authentic works seems to indicate that a *lectio continua* was followed out; the chief festival days, of course, having their fixed lessons.

10. In the Occidental Church we have, in reference to the public reading of Scriptures, a phenomenon similar to that observed in the Church of the East. As here the Byzantine system was the one most extensively spread, thus, in the West, the Roman system gradually supplanted all the rest. A difference between the two consists in this, that the non-Byzantine systems of the East were mostly followed by bodies that stood opposed to the Byzantine Church, while the non-Roman systems found a home in bodies on doctrinal and fraternal footing with the Roman Church.

11. Of the existence of a south-Italian system employed at Capua, we have ample proof in the Cod. Fuldensis, corrected in the year 545 by Bishop Victor himself of Capua.

12. That the Christians of Gaul pursued a peculiar plan in the public reading of Scriptures is already manifest from a letter of the missionary Augustinus to Gregory the Great. Besides, there are other scattered evidences from Hilary (354), Sidonius (472), Salvianus (440). Cf. Mabill., *De liturg. Gallic.*, pp. 29 sqq. Then we have a Capitular of Charlemagne, abolishing the Gallic Liturgy in favor of the Romish.

13. The very ancient Liturgy and reading-system of the Milan Church has been more fortunate. It is still preserved under the title *Missa Ambrosiana*. Its original form cannot be definitely determined, as the different printed texts do not agree among themselves.

14. On the very peculiar Mozarabic system, consult the special article. It seems to be older than the Gallic system, or they form two branches from one stem.

Of the old British and Irish systems, not a single trace remains, the Roman having entirely supplanted them.

15. The Roman system of scriptural reading, like the whole Roman Liturgy, has passed through three stages, — that of its origin and development down to the time of the Carlovinians, that of supremacy in the middle ages, and that of fixed and formal codification by the Council of Trent.

The oldest traces of it are found in the fifth century, about the time of Jerome, to whom Berno and later writers ascribe its origin. It consists of a double list, — one of Epistle, and the other of Gospel selections, — partly chosen freely, and partly with partiality for certain books.

In the second period, this system made its greatest conquests; in France supplanting the Gallic, in Germany entering with Christianity. It also experienced some internal changes during this time, especially on account of the many saints' days and the introduction of the Corpus Christi Festival in 1264.

Finally the Council at Trent declared the papal system the only legitimate one for the Roman Church, only allowing those churches the use of any other which could prove that the latter had been in constant use there for the past two hundred years.

16. With the Reformation effected by Luther and his German Bible, the traditional character of church services necessarily had to change also. The Bible was read, studied, and explained. The most complete system of Bible lessons was introduced in England, to some extent, also, in Germany and Switzerland. This whole subject is treated *in extenso* by Ranke: *Fortbestand des herkömmlichen Perikopenkreises*, Gotha, 1859.

17. The old pericope system has a peculiar history within the section of the Protestant Church that has retained it. In England, Cranmer, in writing the Prayer-Book, simply took the Epistles and Gospels as found in the Missale of the English bishoprics, omitting only those intended for days not celebrated by the Protestants. This latter was also done in Germany; but some other changes were made here, especially at the close of the Epiphany and Trinity Sundays. In the pre-reformatory system there were no lessons for the sixth Sunday after Epiphany, nor for the twenty-sixth and twenty-seventh Sundays after Trinity. This defect was remedied successfully during the sixteenth century by an unknown master in liturgics; and the present arrangement is the result.

18. The subordinate services, such as the matins, vespers, as also services during the week, prayer-meetings, and the like, found great favor in the eyes of the Reformers. Luther in 1526, the Zürich order of worship for 1535, and the Geneva Liturgy, gave directions for the use of lessons in such services.

The Church of England pursued its own plan in arranging the daily lessons. Not content, as the Continental Reformers were, with selecting only certain sections of Scripture to be read, Cranmer arranged for morning and evening services such a course of lessons, that in every year the entire Old Testament, with the exception of the Psalter and the purely ritual sections of the Pentateuch, was read through once, the New Testament three times, and the Psalter twelve times, i.e., was to be chanted through once a month.

In Germany the services during the week in the course of time became almost extinct.

19. The public scriptural reading, thus reduced to the regular Gospel and Epistolary lessons for the different Sundays, could not long satisfy the church. Already Spener advocated an enlarged pericope system; and since 1769, when the movement was started by the Elector George of Hanover, the evangelical authorities in the various provinces of Germany have sought to remedy this defect, especially by the adoption of new series of pericopes. Cf. Ranke in the original of this art. (Herzog, II. vol. xi. 460–492), and Nebe on the Pericopes. ERNST RANKE. (G. H. SCHODDE.)

PERIKAU, Synods of.—I. (1551). The consolidation of the Roman-Catholic party in Poland, and the drawing-up of the *Confessio catholicæ fidei* by Stanislaus Hosius, Bishop of Culm and Ermeland, as a counterbalance to the *Confessio Augustana.* —II. (1555). The consolidation of the Protestant party in Poland, and the sending of a royal embassy to Paul IV., demanding the celebration of mass in the vernacular tongue, the administration of the Lord's Supper in both forms, the abolition of annats, the abrogation of ecclesiastical celibacy, etc. —III. (1562). The wild outburst of dissension with the Protestant camp, between Lutherans, Calvinists, and Antitrinitarians.—IV. (1564). Religious disputation (Aug. 6–14) between the Antitrinitarians, Grigor Pauli and Georg Schomann, and the Reformed, Stanislaus Saruizki, Discorda, and others. The Lutherans took no part in the discussion. The Antitrinitarians were excluded from any community with the Reformed Church. See POLAND.

PER'IZZITES. See CANAAN, p. 380.

PERKINS, Justin, D.D. American missionary in Persia; b. at West Springfield, Mass., March 12, 1805; d. at Chicopee, Mass., Dec. 31, 1869. He was graduated at Amherst, 1829; studied at Andover Theological Seminary, and in 1833 was sent by the American Board to the Nestorians in Persia. He established himself at Oroomiah (November, 1834), and for thirty-six years conducted the mission. He translated the Bible into the Nestorian dialect, and also other books. In 1842 he made a tour through the United States, accompanied by Mar Yohanan, an early convert, who had been a Nestorian bishop. In 1843, at Teheran, the capital of Persia, he successfully defended the Protestants against misrepresentation and persecution. He wrote, *A Residence of Eight Years in Persia among the Nestorian Christians* (Andover, 1843), *Missionary Life in Persia* (Boston, 1861).

PERKINS, William, b. at Marston Jabet in Warwickshire, Eng., in 1558; entered Christ's College, Cambridge, 1577; was chosen fellow of the same in 1582; entered the ministry, and was appointed lecturer at Great St. Andrews, Cambridge. He married in 1590. He was called before the High Commission for inquiry as to his participation with Cartwright in the Puritan movement. He seems, however, to have taken little interest in ecclesiastical affairs, but was a High Calvinist and scholastic. He was a powerful preacher. Fuller says, "He would pronounce the word 'damn' with such an emphasis as left a doleful echo in his auditors' ears a good while after." He was an extreme Calvinist in doctrine. His *Armilla aurea*, published in 1590 at Cambridge, stirred up Arminius to reply in 1602, and had a great deal to do in bringing on the Arminian controversy, on the Continent as well as in England. His Catechism, entitled *The Foundation of Christian Religion into Six Principles* (1592, London, 12mo), made its influence felt in numberless Puritan catechisms in the sixteenth and seventeenth centuries. He wrote a large number of books and tracts, the most of which were collected, and published in three volumes folio, Cambridge, 1603, London, 1606. He died 1602. For further information, see BROOK: *Lives of Puritans*, ii. p. 129; and COOPER: *Athenæ Cantabrigensis*, ii. p. 360. C. A. BRIGGS.

PERPETUA, Ste., a native of Carthage, who, together with her brother Saturus, and a female slave, Felicitas, suffered martyrdom under Septimius Severus. The Acts were first discovered by Lucas Holstenius, and edited, together with his notes, by Valesius, Paris, 1664. They are also found in RUINART: *Acta primor. martyr.* (1716) and *A. S. Boll.* (March, vol. i.). Their genuineness is above doubt; but there is no reason to suppose that they were written by Tertullian, though the author certainly was a Montanist, and prepared Acts for the use of a Montanist congregation. HAUCK.

PERRONE, Giovanni, D.D., Roman-Catholic theologian; b. at Chieri, Piedmont, 1794; d. in Rome, Aug. 29, 1876. He received his doctorate at Turin (1815); went to Rome, and entered the Society of Jesus; was sent the next year (1816) to Orvieto as professor of dogmatic and moral theology. Recalled to Rome (1823), he became professor of theology in the Roman college, and held the position until 1873, except when rector of the colleges at Ferrara (1830–33) and Rome (1853–56). He took refuge for two years with some pupils at Stonyhurst, Eng. (1848–50). In 1854 he played a prominent part on the affirmative side in the discussions preceding the bull *Ineffabilis Deus*, which proclaimed the Immaculate Conception dogma. In 1869 he figured similarly upon the Ultramontane side in the Vatican Council. He was a member, and chosen councillor, of nearly all the papal congregations on doctrine, discipline, and liturgy, and thus wielded great influence. It is, however, as emphatically the theological teacher of the present Roman Church that he deserves most attention. His system of dogmatics is now that most widely used in his church, and comes up most fully to its standard of orthodoxy. His method is scholastic and traditional, but divested of the wearisome and repulsive features of old scholasticism, and adapted to the modern state of controversy. His system appears in two forms, — unabridged and abridged, — under the titles *Prælectiones theologicæ quas in Collegio Romano Societatis Jesu dabebat*, Rome, 1835 sqq., 9 vols. 8vo, republished and reprinted in many editions at Turin (31st ed., 1865 sqq. 9 vols.), Paris (1870, 4 vols.), Brussels, Ratisbon, and elsewhere, translated into French and German; and *Prælectiones theologicæ in Compendium redactæ* (abridged), Rome, 1845, 4 vols., 36th ed., 1881, 2 vols., translated into several languages. Besides this great work, he wrote *Il Hermesianismo*, Rome, 1838; *Tractatus de matrimonio*, Rome and Lyons, 1840; *Synopsis historiæ theologiæ cum philosophia comparatæ*, Rome, 1845; *De immaculato B.V. Mariæ conceptu: an dogmatico decreto*

definiri possit ("Can the Immaculate Conception of the Blessed Virgin Mary be defined by a dogmatic decree?"), 1847, German, French, and Dutch trans.; *Il protestantismo e la regola di fede*, 1853, 3 vols., French trans., Paris, 1854; *Memoriale prædicatorum*, 1864, 2 vols.; *De virtutibus fidei spei et caritatis*, Turin, 1867, 2 vols.; *De divinitate D.N. Jesu Christi*, Turin, 1870, 3 vols.

PERRONET, Edward (d. 1792), the son of an eminent evangelical clergyman at Shoreham, Kent; was a preacher in Mr. Wesley's connection, then in that of the Countess of Huntingdon, and finally as an Independent Dissenter. He published in 1785 *Occasional Verses, Moral and Sacred.* This volume, now very rare, contains the famous hymn, "All hail the power of Jesus' name!" It had previously appeared in the *Gospel Magazine*, 1780. F. M. BIRD.

PERSECUTION OF THE CHRISTIANS IN THE ROMAN EMPIRE. It was formerly usual to distinguish between ten general persecutions; but the distinction was very arbitrary, and gave an entirely wrong idea of the real state of affairs. The fact is, that persecution, when once started, never ceased until stopped by law. Frightful at some periods, and insignificant at others, it was always permitted, and by the edict of Trajan it became legal. Thus the history of persecution naturally falls into three great periods. The first, from the beginning of Christianity to the reign of Trajan. Persecution is permitted, but not legal. The second, from the reign of Trajan to the accession of Decius. Persecution is legal, and increases both in extension and intensity, but remains local, and depending on the individual view of the governor. The third, from the accession of Decius to the promulgation of the first edict of toleration in 311. Persecution is legal and general. Its reason is political. To the empire the speedy suppression of Christianity has become a question of life and death.

I. — The first persecutor was Nero. But his reason was merely incidental. Two-thirds of Rome had been consumed by a huge conflagration. The populace was on the very verge of revolt, furious to find out the incendiary. Some one whispered the name of the emperor. It became absolutely necessary to bring forward the guilty; and Nero fastened the charge on the Christians. But the circumstance that he could do so is characteristic of their position in Roman society. Their religion was not illegal. No edict had as yet been issued against them, nor did Nero issue any. Nevertheless, their social position began to become critical. Though religious, more especially doctrinal, intolerance was something so entirely unknown to antiquity that the strangest forms of worship were tolerated in Rome beside the official one, from the moment a religion mixed itself up with politics it was prohibited. The Druids were not tolerated in Gaul. Now, it cannot be maintained for one moment that the Christians mixed up politics with their religion; but it is nevertheless easy to understand how they could rouse such a suspicion. They could not partake in the public festival; numerous acts and ceremonies of political and military life they could not perform; their religion separated them from their co-citizens, and threw a veil of secrecy over their life. More was not necessary to stir up the Roman imagination, so easily touched by the idea of plots, conspiracies, attentates, etc. The persecution, however, was only short and local; though in the provinces some official may have seen fit to imitate his master, and may have been aided by the base passions of an ignorant mob. And in the main this state of affairs continued during the reigns of Vespasian, Titus, Domitian, and Nerva. A great general persecution is spoken of under Domitian; but see that article.

II. — At the beginning of the second century the number of Christians throughout the empire had increased so much, that they could not be overlooked any more, nor be identified with the Jews. But, the more the Christians came to the front, the more striking the difference became between the spirit which ruled them and the spirit inculcated by the official religion. Serious men could not fail to see that Christianity acted as a powerful element of dissolution in the Roman state; and it was consequently the good emperors of the period — Trajan, Hadrian, Marcus Aurelius — who persecuted the Christians; while the fools — Commodus, Caracalla, Heliogabalus — saw fit to take no notice of them. Of paramount interest and importance are the letter from Pliny the Younger, governor of Bithynia, to Trajan, and Trajan's answer. This last document has been completely misunderstood by Melito of Sardis, Tertullian, and other Christian writers, who considered it an edict of toleration, while in reality it is the legalization of persecution. True, he orders that no action shall be taken against the Christians, unless upon denunciation; but he adds, that, "when they are formally accused and convicted, they shall be punished." And what the effect of such a decree must have been is easily imagined in a time when it became common for the crowds in the amphitheatre to cry out, "To the lions with the Christians!" The edict of Hadrian (which art. see) has also been misunderstood. It is simply a confirmation of the edict of Trajan. But these two edicts formed, up to the accession of Decius, the legal foundation of the social position of the Christians; that is, the caprice of a governor, or the fury of a mob, might at any moment institute persecution against them without any interference of the law in their behalf.

III. — Hitherto the worst enemy of the Christians had been the mob. Stirred up by accusations of monstrous stupidity, and prompted by inborn envy and hatred, it was the mob which instituted the persecutions. But now the situation was changed. The government itself became persecutor, and from principle. What in Marcus Aurelius had been a mere instinct became in Decius conscious action. He considered the Christians in the cities as worse enemies of the empire than the barbarians on the frontiers. To suppress Christianity seemed to him a political necessity, a duty of patriotism; and persecution was carried out as a regular government measure. The same policy was renewed by Diocletian, and failed. (See the arts. DECIUS and DIOCLETIAN.) Constantine, however, soon realized that the undertaking was impossible. He consequently changed policy, and became a Christian himself. See AUBÉ: *Histoire des persécutions de l'Église*, Paris, 1875; WIESELER: *Die Christenverfolgungen*

der Cæsaren, 1878; and EDM. STAPFER, in *Encyclopédie des Sciences Religieuses*, vol. x. 487–495, art. "Persécutions."

PERSEVERANCE OF THE SAINTS. This doctrine, the fifth of the so-called "Five Points of Calvinism," is thus clearly set forth in the Canons of Dort, *Fifth Head of Doctrine:*—

"Whom God calls, according to his purpose, to the communion of his Son our Lord Jesus Christ, and regenerates by the Holy Spirit, he delivers also from the dominion and slavery of sin in this life, though not altogether from the body of sin and from the infirmities of the flesh, so long as they continue in this world." (Art. I.)

"By reason of these remains of indwelling sin, and the temptations of sin and of the world, those who are converted could not persevere in a state of grace if left to their own strength. But God is faithful, who, having conferred grace, mercifully confirms, and powerfully preserves them therein, even to the end." (Art. III.)

"Of this preservation of the elect to salvation, and and of their perseverance in the faith, true believers for themselves may and do obtain assurance according to the measure of their faith, whereby they arrive at the certain persuasion that they ever will continue true and living members of the Church; and that they experience forgiveness of sins, and will at last inherit eternal life." (Art. IX.)

"This certainty of perseverance, however, is so far from exciting in believers a spirit of pride, or of rendering them carnally secure, that, on the contrary, it is the real source of humility, filial reverence, true piety, patience in every tribulation, fervent prayers, constancy in suffering and in confessing the truth, and of solid rejoicing in God; so that the consideration of this benefit should serve as an incentive to the serious and constant practice of gratitude and good works, as appears from the testimonies of Scripture and the examples of saints." (Art. XII.)

"The carnal mind is unable to comprehend this doctrine of the perseverance of saints and the certainty thereof, which God hath most abundantly revealed in his Word, for the glory of his name and the consolation of pious souls, and which he impresses upon the hearts of the faithful. Satan abhors it; the world ridicules it; the ignorant and hypocrite abuse, and heretics oppose it. But the spouse of Christ hath always most tenderly loved and constantly defended it as an inestimable treasure." (Art. XV.)

This doctrine was first clearly set forth by Augustine in the Pelagian controversy (*De Dono Perseverantiæ*), renewed by the Reformers, and is held by all Calvinistic churches, as a logical consequent of the doctrine of election. See Westminster Confession, chap. xvii.

Arminius at first hesitated about it, and then left it an open question. The later Arminians took strong ground against it, and affirmed the possibility of a total and final fall from grace. This is the position of the Wesleyan Arminians to-day in Europe and America. The Lutheran Confessions hold a middle position. The Church of England leaves room for both theories. See ARMINIANISM, FIVE ARTICLES OF; ARMINIANISM, WESLEYAN.

PERSIA. A country which in the past has played not only one, but several important parts on the stage of the world's history. Going back to remote antiquity, we find, according to Sir William Jones, that "Iran, or Persia, in its largest sense, was the true centre of population, of knowledge, of languages, and of arts; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions, to all the regions of the world." Persia was one of the great world-powers of Daniel, the rival of Rome in its palmy days, the rival of the Ottoman Empire when Europe trembled before it, and, even in the last century, a conquering power, the extent of whose dominions was by no means inconsiderable. In extent of dominion, and continuance of power, it is worthy of comparison with Rome, and as a civilizing, fertilizing power, as well. Iran and Turan represent civilization and barbarism. It was a nation of philosophers and poets, as was recognized by Mohammed, in the saying, that, "if science were suspended from the height of heaven, there are among the Persians those who would possess themselves of it." Mohammedanism, on its intellectual side, was largely Persian. Arabian philosophy was Arabian only in name and language. The brilliancy of the Bagdad caliphate, the Augustan age of Mohammedanism, was largely due to Persian influence. Language and literature are rich and copious, and characterized by a union of profound thought with brilliancy of expression, — true "apples of gold in pictures of silver." This brilliancy is not that of high art, but of life. Persian, like other Oriental literature, preserves the characteristics of spoken language, which give it a perennial freshness, and make it independent of the changing fashions of time and place. It is nearer to practical life than Hindu thought, — not thought merely, but thought in action. This brings out the most characteristic feature of the Persian mind, which is not so much its absolute originality as its giving currency and influence to the thoughts and institutions of other Oriental lands. It maintained this supremacy under all circumstances. Conquering or conquered, it makes a deep impression upon all the Oriental peoples with whom it comes in contact. Hindu, Arab, Tartar, and Turk, all feel its influence. In this respect it bears a striking resemblance to Greece. In religion it occupied a still higher position. Of all non-Christian religions, it was the one most free from idolatry, most pure from moral taint, and characterized by moral earnestness, and depth of sense of sin. Life a warfare; man, soldier of the Prince of light, in conflict with the Power of darkness. The Persians were the people most in sympathy with the people of God under the old dispensation, sustaining to them a peculiar relation, delivering them from Babylon, and aiding and assisting them after their return.

Turning now to the Persia of to-day, we find that it still occupies an important central position with reference to Russia on the north, India on the east, Arabia on the south and south-west, and Turkey on the west. In political power, influence, and glory, it is but the mere shadow of what it once was. Its territory, it is true, extending nine hundred miles from east to west, and seven hundred from north to south, and embracing an area of about six hundred and forty-eight thousand square miles, is still large. But of this territory three-quarters is desert; and much of the remainder — even of those parts, which, like the country along the shore of the Caspian and on the western border, is exceedingly fertile — is but sparsely inhabited. In the more thickly settled districts even, signs of decay meet one, in uncultivated fields, deserted villages, and cities whose

population, in some cases, is but a tithe of what it has been. Making due allowance for exaggerated estimates, the probability is, that the population of Persia to-day is not more than a fourth of what it was two centuries ago, and that its wealth has decreased in a much larger proportion. The same causes which have brought about the present state of things are at work to-day. The extortion of the government, dissension among rival princes, and the jealousy of the two leading nations, — the Tartars and Persians, between whom the land is divided, — are rapidly paving the way for the dismemberment of the empire. The Kurd, in his mountain fastnesses, watches for the opportunity to swoop down, and take possession of the fertile lowlands; and Russia, who already within the present century has twice enriched herself at the expense of Persia, waits the time when the whole of Northern Persia shall become part of her possession. True, losses on the north may in part be compensated by extension on the southwest; Bagdad and the region round, rich in historical and religious memories to Persia, falling to her as her share of the possessions of "the sick man." But it is not likely that Persia will ever again be a great political power. As regards literature, it was the opinion of Lord Beaconsfield, that the time is at hand when Oriental literature shall take the place occupied by that of Greece and Rome. Within the last few months Max Müller has borne very emphatic testimony to the importance of this literature; and it is a noticeable fact that this conviction is a growing one among those who have given attention to the subject. The question, however, of Oriental literature, is but part of a larger question. The distinctive characteristic of that literature is the religious element which pervades and dominates it; and it is just here, that, at the present time, the position of Persia is of special significance. Persia is a distinctively Mohammedan country. In a population of five or six millions there are only about forty thousand Armenians, thirty thousand Nestorians, fifteen to twenty thousand Jews, and eight thousand Fire-worshippers, or about a hundred thousand in all. But the Mohammedanism of Persia is a peculiar Mohammedanism. In the ordinary sense of the term, the Persians are, and always have been, bad Mohammedans. They are the Broad Churchmen of that religion, and Mohammedanism in its Arabian dress has always been too narrow for them. Hence has arisen a type of Mohammedanism which may be called the Persian mystical, dervish, or monkish, Mohammedanism, the leading representative of which is Jelalu-d-Din, author of Mesnevi, not so well known in the West as Saadi and Hafiz, but of immensely greater significance from the religious stand-point.

The work is an old one. Mevlana Jelalu-d-Din ("Our Lord, the Majesty of the Religion of Islam"), son of an eminent mystic, was born at Balkh, Sept. 29, 1207 A.D. The time of his birth is significant; as it is the period richest in Persian history in its record of the birth of distinguished poets and philosophers, thus preparing the way for the coming of him who was to bring together and unite all the separate streams of thought in one mighty river. About 1227 we find him settled at Conya, the ancient Iconium, where in 1246 he instituted the order of Mevlevi, — dancing or whirling dervishes; and here, in 1273, he died. A truly extraordinary man, of marvellous insight and susceptibility for spiritual truth, not only a profound thinker, but a man of affairs as well, a combination of philosopher and statesman. For our judgment of him we are not dependent upon the statements of credulous disciples; the six books of Mesnevi being an imperishable monument of his genius, fully entitling him to the name of "Prince of Persian Mystics."

But what is mysticism? We may sum it up in one pregnant sentence from the Gospel of John (iv. 24), read in the order of the Greek text, — "Spirit the God;" not merely higher than matter, but that from which matter derives all its significance. God is Spirit, God is truth, Elohim, fulness of might, the unlimited, inexhaustible source of life and light; matter, the opposite pole, without form, without substance, without even a shadow; that which is, but has not; existence without attributes; a purely negative conception, characterized by emptiness and necessity, as spirit is by fulness and liberty. Relation of God and matter, that of giver and receiver; of the two to the world, that of cause and condition. Matter having naught of its own to manifest, the world, as distinguished from chaos, is the manifestation of God, dependent for its existence upon the presence of God. All things, every thing therein, is the expression or symbol of a divine idea. The higher the creature, the higher its receptivity, until in man, born in the image of his Maker, we have a mirror which reveals not only the attributes of God, but God himself. Hence the necessity for purity of heart. The mirror must be clean, that the image may be reflected therein. The continuance of the world is dependent upon the continuance of God's presence; its perfection, upon rising from the world of matter to that of spirit, in some way exchanging the things seen and temporal for the things unseen and eternal. Hence the necessity both for something which shall be a constant pledge of God's presence, and for a new birth by which the soul enters into the spiritual world of realities. Last of all, and higher than all else, — God being the truth, of which the creature is but the manifestation, — God not only was God in eternity, when besides him there was nothing, but is God to-day (creation neither adding to nor taking away from him), yea, and will be God through all eternity, not only the Lord of all, but the All in all; the mightiest archangel before the throne as dependent upon his grace as the weakest and feeblest of the children of men.

These propositions are not only presented, but powerfully presented, in Mesnevi, as we can find them nowhere else outside of Revelation. Well does Vaughan say (*Hours with the Mystics*, vol. ii. p. 20), that, "if the principle be true at all, its most lofty and unqualified utterance must be the best; and what seems to common sense the thorough-going madness of the fiery Persian is preferable to the colder and less consistent language of the modern Teutonic mysticism." If the Oriental John be the prince of all mystics, it is still the Oriental mind which is best fitted to understand and set forth this side of Revelation.

There are several points in this connection worthy of our attention. One is the richness of

ideas in this work, as it were, a very seed-bed, where there is ofttimes more of meaning in a single sentence than in learned tomes; comprehensive as well as rich, the truth of Mohammedanism supplemented by the truths of all other religions; a doctrine of incarnation, of atonement, of regeneration; practice of morality based entirely on love; claims to be the absolute religion, — the ocean, of which all forms of religion are but the streams: hence the reconciling character of the system. Not only does it furnish a centre for the multitudinous sects of Islam, but it presents a platform on which theistic Hindu and Mohammedan meet, and on which the followers of Darwin, Carlyle, and all non-Christian philosophies and sects, may unite. Another important characteristic is, that we find Jelal addressing all classes of men, unfolding the highest themes to the lowest as well as to the highest intelligence. No man so low or so ignorant for whom he has not something fit and appropriate. To make a learned man a philosopher were nothing. The soldier, the muleteer, the lowest ranks of men, them would he teach the lessons of divine wisdom. A still more important practical feature of this system is, that it is not a mere philosophy: it is an institution whose disciples and propagators are the thirty-six dervish sects, scattered over all the Mohammedan world, forming centres of spiritual influence in opposition to the secular element which has thus far had the upper hand.

The history of these monks of Islam is full of significance in its bearing on the history of to-day. Originating in Arabia, at the very beginning of Mohammedanism, the dervish movement did not become prominent till it was taken up in Persia. From that country it received a twofold impulse. The Hindu doctrine of successive incarnations, or, as it is termed in dervish phrase, of the constant presence of the living God upon earth in the person of the Imam, was made its foundation. Two ideas of tremendous power were thus brought together, — that of absolute subjection to the will of God, and that of a direct commission proceeding from the very mouth of God; and the result was seen in a series of revolutionary movements which, from the eighth to the thirteenth centuries, convulsed the Mohammedan world, finally culminating in that sect of the Assassins, who, for nearly two centuries, kept up a reign of terror, compared with whom, as Von Hammer says, "All earlier and later secret combinations and predatory states are crude attempts, or unsuccessful imitations." Persia, however, did something more than provide dynamite for the ascetic tendencies of the age. It was at the very time when that movement seemed to have exhausted itself, that Jelalu-d-Din appeared, and stamped upon it a universal character, thus giving it a new lease of life.

From Persia the movement goes into all surrounding lands, and, in spite of opposition, everywhere prospers. In Persia itself it takes possession of the throne, placing upon it a dynasty which wields the sceptre for nearly two hundred and twenty-five years, — from 1499 to 1722. Its history in the Ottoman Empire is still more marvellous. Distrusted and hated because of its Persian origin, it wins its way despite all obstacles; and to-day its power is greater than ever. Not only are many of the principal men of the nation Mevlevis, not only has the order stood high in the favor of sovereigns, the Sultan is never regarded as fully invested with imperial power till girded with the sword of Osman by the successor of Jelalu-d-Din. There remains but one position to be attained, — the caliphate itself; and that, at the present time, seems to be within its grasp. The whole trend of the Mohammedan world, nay, we may say, of the Oriental world, is in the direction of this pantheistic dervish system. The pressure of the European powers, of Christianity, and the re-action against the secularization of the official heads of Mohammedanism, all contribute greatly to strengthen dervish Mohammedanism. New orders have sprung up: old orders have been strengthened. The present Sultan might almost be called a dervish, surrounded by dervish counsellors, having, as his aim, to propagate dervish principles. The doctrine of the Mahdi, or guide, is a dervish doctrine. The impending change in the seat of the caliphate cannot fail to help the movement; and if, as seems not unlikely, Bagdad be the new centre, that is the very centre of the dervish world, its "City of Saints." Already there have been, within the present century, three marked manifestations of this religious system, — Muridism or Shamylism in the Caucasus, the Brahmo Somaj in India, and Babism in Persia. The first has been put down, but only after a war of thirty-five years, which tasked the resources of the Russian Empire. The other two have but begun to manifest themselves; and it is a significant fact, that they are not merely defensive, but offensive, movements. Chunder Sen has lately given out that he is about to visit Europe as the bearer of a divine command to it to abandon its sectarianism, and receive the universal religion. If we are inclined to laugh at the idea, we should do well to remember that many of the leading minds in Europe and America are more in sympathy with this Oriental Pantheism than with Christianity; that Emerson was but a Persian Sufi in a Yankee dress; and that at the very time these lines are being penned (May, 1883), five thousand American citizens, members of the order of Bektashi dervishes, are commemorating with Oriental rites the death of Abd-el-Kader. We should do well also to remember, that, whatever decay of faith there may be in Europe and America, there is none in Asia. There it is but latent, and is already beginning to manifest itself with the same power as in the days of old. Mohammedanism is not passing away in any other sense than that it is being perfected in a universal religion, which sustains the same relation to Mohammedanism that Christianity does to Judaism; and this bastard Christianity, this false logos, as we may call it in view of the fact that it holds the cardinal truths of Christianity while at the same time it makes them void by its tradition, is a far more dangerous foe than Mohammedanism pure and simple ever was or could be. Now, if ever, Christianity is called upon to justify its claims to be the universal religion.

Persia is an old mission-field. In the New Testament (Acts ii. 9; 1 Pet. v. 13) there are indications, that, even in apostolic times, the gospel message was not unknown We may divide the work into four periods, — early Christian mis-

sions down to the fifth century, from the fifth century onward, Nestorian missions, Roman-Catholic missions, commencing with the thirteenth, and evangelical missions with the nineteenth century. For the first two, see NESTORIANS.

John de Monte Corvino, the first Roman missionary, began his work at Tabreez, near the end of the thirteenth century; and since that time Rome has made a number of efforts to gain a permanent foothold in that country. In the seventeenth century, in Chardin's time, she occupied a number of important centres. Neither the Nestorian nor the Roman mission has exercised any permanent influence upon the nation. The Nestorians to-day are a small body in one corner of the country, speaking a different language from that of the surrounding peoples; and the Romanists are mainly those who have been gained during the present century.

About the middle of the last century the Moravians made an attempt to establish a mission in Persia, which was unsuccessful. Martyn's stay, 1811–12 (see MARTYN), was brief, but memorable for the boldness with which he grappled with the Mohammedan problem. For three years and a half (1829–33) Groves labored at Bagdad; Basel missionaries (1833–37), at Tabreez; and James L. Merrick (1835–45), at various points in Persia, principally at Tabreez. These different attempts had to do largely with work for Mohammedans. Dr. Perkins commenced the Nestorian mission in 1834 (NESTORIANS, GRANT, PERKINS); in 1870 it became the mission to Persia, or, more properly, Northern Persia. In 1872 Teheran was occupied by James Bassett; Tabreez, by P. Z. Easton, in 1873; and Hamadan, by James Hawkes, in 1881. In 1869 Ispahan was occupied by Robert Bruce of the English Church Missionary Society; and in 1883 Bagdad, by missionaries of the same body. Connected with the five stations above referred to (Bagdad not included) there are 17 male missionaries (14 connected with the Presbyterian Board, 2 with the English Church Missionary Society, and 1 independent), and, inclusive of wives of missionaries, 26 female missionaries, between 80 and 90 native helpers, about 1,850 native communicants, one college, several high schools, and a large number of village schools. Summing up the work of the evangelical missionaries, we may say, that, thus far, much has been done for the Nestorians, something for the Armenians, and something also for the Mohammedans, but that, taking a broad view of the field, we have made but a commencement; and, while we have no reason to doubt the final victory, we have no reason to expect an easy triumph.

LIT. — Sir JOHN MALCOLM: *History of Persia*, London, 1815, 2 vols.; R. G. WATSON: *History of Persia under the Kajar Dynasty*, 1866; Sir HENRY RAWLINSON: *England and Russia in the East*, London, 1875; VON HAMMER: *History of the Assassins*, 1818; Sir JOHN CHARDIN: *Travels into Persia and the East Indies*, London, 1686, best edition, Paris, 1811; STACK: *Six Months in Persia*, London, 1882, 2 vols.; O'DONOVAN: *Merv Oasis*, London, 1883, 2 vols.; C. J. WILLS: *In the Land of the Lion and the Sun*, 1883, 2 vols. — Persian Poetry. Sir GORE OUSELEY: *Persian Poets*, 1846; EASTWICK: *The Gulistan*, Hertford, 1850; BODENSTEDT: *Hafiz*, Berlin, 1877; REDHOUSE: *The Mesnevi of Jelalu-d-Din*, London, 1881 sq.; HELEN ZIMMERN: *Epic of Kings: Stories re-told from Firdusi*, London, 1882; ROBINSON: *Persian Poetry*, n. pl., 1883; W. A. CLOUSTON: *Bakhtyar Nama*, n. pl., 1883; RALPH WALDO EMERSON: *Persian Poetry* (*Letters and Social Aims*).

See Literature under CYRUS, DERVISH, GRANT, MAGI, MANICHÆISM, MARTYN, MISSIONS, MOHAMMED, NESTORIANS, PARSEEISM, and PERKINS.

P. Z. EASTON (Missionary, Tabreez, Persia).

PERSONS, Robert (or **PARSONS**), Jesuit emissary and agitator; b. at Nether Stowey, Somersetshire, June 24, 1546; d. at Rome, April 15, 1610. He was graduated M.A. at Oxford, 1572; but, having been converted to Romanism, he quitted England, 1574, and entered the Society of Jesus at Rome, July 4, 1575. Five years later he and Campian (see art.) were sent to England. They were the first Jesuits to visit that country. The arrest of Campian caused his return to Rome, 1583; whence, however, he continued to manage the English mission, of which he became prefect in 1592. In 1587 he was the first rector of the English seminary in Rome, and in 1588 was sent to Spain to look after Jesuit interests in England, in case the Armada should make its expected successful attack upon that country. He founded schools for the training of English priests at Valladolid (1589), Lucar (1591), Seville and Lisbon (1592), and St. Omer (1593), besides lending his efficient aid to the colleges of the secular clergy at Douay. He was an indefatigable, wily, and learned man. Of his numerous writings may be mentioned, *A brief discovrs contayning certaine reasons why catholiques refuse to goe to Church*, Doway, 1580; *A Christian directorie guiding men to their saluation*, Lond., 1583–91, 2 parts, reprinted, modernized, and Protestantized by Dean Stanhope, 1700, 8th ed., 1782; *A conference about the next succession to the crowne of Ingland*, 1594 (the printer of it was hanged for sedition: it supported the claim of the Infanta); *Treatise of the three conversions of England from paganisme to Christian religion*, 1603–04, 3 parts (an answer to Fox's *Acts and Monuments*). For his biography, see E. GEE: *The Jesuit's memorial for the intended reformation of England under their first Popish prince*, London, 1690; HALLAM: *Lit. hist. Eng.*; GREEN: *Hist. Eng. People*.

PERU, a republic of South America, established in 1821; numbered 2,699,945 inhabitants in 1876, besides some tribes of wild Indians, estimated at 350,000 souls. Most of the inhabitants are of Indian descent, and the overwhelming majority of the people belong to the Roman-Catholic Church. In 1876 there were 5,087 Protestants, 498 Jews, and 27,073 persons belonging to other denominations; but, according to the constitution of Aug. 31, 1867, only Roman Catholics have the right of public worship. The ecclesiastical division of the country comprises the archbishopric of Lima, founded in 1539, and the bishoprics of Arequipa (1609), Chachapoyas (1805), Cuzco (1538), Guamanga (1609), Huanuco (1865), Puño (1862), and Truxillo (1577). In 1868 there were only 634 parishes, but 1,800 secular priests, and 720 regular clergy. During the Spanish rule the Church of Peru was exceedingly rich; and in spite of repeated confiscations of estates, and seizures of revenues which have come over her

since the establishment of the republic, she is still very wealthy. But her bishops are appointed by the secular government, and treated as government officers. See D'URSEL: *L'Amérique du sud*, Paris, 1879. HAUCK.

PESHITO. See BIBLE VERSIONS, p. 282.

PESSIMISM. See OPTIMISM, SCHOPENHAUER.

PESTALOZZI, Johann Heinrich, b. at Zürich, Jan. 12, 1746; d. at Yverdon, Feb. 17, 1827. He studied theology, but soon felt that the ministry would not give him the opportunities he wanted. He then tried jurisprudence, but felt still more disappointed. Finally, in 1769, he bought at Neuhaf a tract of waste land, and became a farmer, not from any business speculation, but from sheer philanthropy, hoping to do something to better the conditions of the human race by making unproductive soil productive. But his capital proved insufficient; and in 1775 he turned his farm into a kind of poor-school, in which the children maintained themselves by manual labor between the hours of instruction. In one respect, so far as education was concerned, the experiment turned out a great success. But, as the school could not financially support itself, Pestalozzi was compelled to dissolve it; and from 1780 to 1798 he devoted himself to literature. Some of his books — *Lienhard und Gertrud* (1781) and *Nachforschungen über den Gang der Natur in der Entwickelung des Menschengeschlechtes* (1798) — attracted much attention, and made a great name for him; and in 1798 he once more found an opportunity of employing his great educational powers. He obtained the use of an old, dilapidated nunnery at Stanz, opened an orphan-asylum, and gathered together eighty children, who, after the lapse of a few months, looked, physically, intellectually, and morally, as if they had gone through a transformation-mill. But the following year the French took the nunnery for a hospital, and Pestalozzi's work was destroyed. He had determined, however, to become a schoolmaster, and in 1799 he accepted such a position at Burgdorf. The novelty of his method surprised people, and an investigation was made; but it served only to prove the magnitude of his achievements. In the following year he was able to found an independent educational institution at Burgdorf, which in 1803 was removed to Yverdon; and hardly ten years elapsed before he stood forth as the schoolmaster of Europe. Education was the enthusiasm of the world, and Pestalozzi seemed to realize even the greatest expectations. Pupils flocked to his school from Russia, Germany, France, and America. The emperor, Alexander I., embraced him with tears; and the Spanish king made him a grandee of Spain. His lack, however, of economical talent, dissensions among the teachers, the passing-away of the educational enthusiasm, and other causes, brought on hard times; and in 1825 it was necessary to close the school on account of debt. The last years of Pestalozzi's life were full of hardships and bitterness, as may be seen from his *Meine Lebensschicksale* and *Schwanengesang*, 1826. But, though his own school failed, his method continued active, working its way through all the schools of the civilized world. It may generally be defined as a practical application of the principles of Rousseau. It was realism in opposition to scholasticism. To bring forth the clear and precise idea was, of course, his final aim, as it must be the final aim of all instruction; but, instead of abstract logical definitions, he used, as far as possible, exhibition of the object in question, and simple induction. Many details of his method, such as mutual instruction, common recital, etc., are not, perhaps, strictly speaking, his inventions; but they were by him brought into systematic form, and into general use. With respect to religion, he stopped short at natural religion, though without any antagonism to Christianity.

LIT. — BLOCHMANN: *Heinrich Pestalozzi*, Leipzig, 1846; RAMSAUER: *Pestalozzische Blätter*, Elberfeld, 1846; CHRISTOFFEL: *Pestalozzis Leben und Ansichten*, Zürich, 1846; SEYFFARTH: *J. H. Pestalozzi*, Leipzig, 1872; R. DE GUIMPS: *Histoire de Pestalozzi*, 1873. In English there are biographies by BIBER (London, 1831) and KRÜSI (Cincinnati, 1870).

PETAVIUS, Dionysius (Denys Petau), b. at Orléans, Aug. 21, 1583; d. in Paris, Dec. 11, 1652; one of the most celebrated Roman-Catholic theologians of the post-Tridentine age, — the *Aquila Jesuitarum*. He studied philology and philosophy at Orléans and Paris, in which latter place he acquired the friendship of Isaac Casaubon: indeed, he at various epochs of his life received some of his most powerful impulses from Protestant scholars, — Scaliger, Gerhard, Grotius, etc. In 1602 he was appointed teacher in the university of Bourges, but in 1605 he resigned that position in order to enter the order of the Jesuits. He made his novitiate at Nancy, studied theology at Pont-à-Mousson, and was in 1621 appointed professor of *theologia positiva* in the university of Paris; which position he held for twenty-two years. In 1644 he retired into private life, and devoted himself exclusively to literature. His works, numbering forty-nine (of which ten are in folio), comprise philology, chronology, and theology. Among his philological works are editions of Synesius (1611, with translation; 2d ed., 1631; 3d ed., 1633, with valuable notes), Themistius (1613), Julian (1614), Nicephorus (*Breviarium historicum*, 1616), and Epiphanius (*Opera omnia*, 1622, with translation and notes). Of his chronological works, the *Opus de doctrina temporum* (Paris, 1627, 2 vols. fol.; new edition by Hardouin, Antwerp, 1703, Verona, 1734–36, Venice, 1757) contains a new system of chronology, which was further developed in his *Uranologion* (1630), defended against the attacks of La Peyre in *La pierre de touche chronologique* (1636), and practically applied in his *Tabulæ chronologicæ* (1628) and *Rationarium temporum in XIII libris* (Paris, 1633–34), an outline of the world's history, which became very famous, and continued down to our time (last edition, Venice, 1849); not to speak of the eight thousand mistakes he corrected in Baronius' *Annales*. Of his theological works, some are polemical, of a rather harsh description, against Salmasius, Maturin Simon, Grotius, etc.; but his principal work is his *De theologicis dogmatibus*, Paris, 1644–50, 5 vols. fol., but unfinished. It is a "history of doctrines," planned under the influence of that aversion to scholasticism which was the universal result of the Reformation, and executed with enormous learning and great literary skill. It defends the doctrine of development. At first it

made no great impression; but, when the Reformed theologians began to praise the book, it at once flew into unparalleled celebrity, and edition followed edition, the last by J. B. Thomas, Bar le Duc, 1864 sqq., 8 vols. See his biography by FRANZ STANONIK, Graz, 1876. WAGENMANN.

PETER, The Apostle. — I. HIS LIFE. 1. *From his Call to Christ's Ascension.* — His original name was Simon, or Symeon. His father's name was John (John i. 42), or Jonah (Matt. xvi. 17). He was born in Bethsaida, but after his marriage lived at Capernaum, and, with his younger brother Andrew, carried on the trade of fisherman. He was an adherent of John the Baptist, and by Andrew introduced to Jesus (John i. 41, 42). The latter at once described him as Cephas ("rock"); and the appellation in its Greek translation, Peter, superseded entirely his original name. Our Lord always called him Simon. James speaks of him as Symeon. In the Gospels and Acts he is called "Simon who also was named Peter," or Simon Peter, or simply Peter; while Paul usually calls him Cephas (1 Cor. i. 12, ix. 5, xv. 5; Gal. i. 18, ii. 9, 11), and only rarely Peter (Gal. ii. 7, 8). After meeting Jesus, he became a disciple, but resumed his occupation until, some time after this, Jesus gave him that final call (Matt. iv. 19) which made him henceforth an inseparable companion and apostle. His house was a kind of rendezvous for the disciples; and he was one of the three who saw our Lord's most private experiences and miracles, and heard his most private speeches (Matt. xvii. 1, xxvi. 37; Mark v. 37).

Peter comes before us as a sharply defined type of the Galileans, well-intentioned, trustworthy, independent, and courageous, but also susceptible to new impressions, fond of innovations, and by nature disposed to changes according to fancy. Yet he deserved his appellation of "rock," because down in the depths of his being he was unalterable in his fidelity to his Master. Our Lord looked below the surface, and knew, that, when once the decisive impulse had been given to that life, nothing could stop or deflect the outflow of the energy of the warm-hearted disciple. He would be entirely his. Peter's history proved the correctness of our Lord's intuition. He identified himself with his Master. He was the leader and spokesman of the band. From his lips came the emphatic answer, "Thou art the Christ, the Son of the living God." And to him the declaration, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 17–19). By "rock" Jesus meant the person of the apostle addressed, as is proved by the fact that in the Aramaic, which he spoke, "rock" and "man of rock" would be both expressed by the same word, — *Kepha*. The words reminded Peter of those used by our Lord when they first met (John i. 45). They were a pledge for the future. It was Peter who subsequently led the way in inducing the Jews to accept Jesus as the Christ, and in building up strongly and lastingly the infant church. It was by his preaching that the line was drawn between those in the kingdom and those not; and this is what is meant by binding and loosing, or the "keys," in our Lord's speech just quoted. But that no superior authority was thus given to Peter by the "keys" is manifest, because precisely the same authority was given to the entire church (Matt. xviii. 18). It affords, therefore, no warrant for the assertions and assumptions of the Roman Church. Peter was by force of character the leader of the apostles; but he was not primate, nor was it possible for him to transmit this position to any other, any more than he could transmit his apostleship, or his eyewitness of Jesus, — one of the necessary conditions of apostleship.

But it cannot be supposed that no earthly hopes mingled with Peter's faith in the Messiahship of Jesus, nor that he at once understood how the sufferings of Jesus could lead to the glory that should follow. Indeed, when he first heard of sufferings, he exclaimed, "Be it far from thee, Lord: this shall never be unto thee." For which speech he was very sharply rebuked (Matt. xvi. 22, 23). As the hour came on, the play of lights and shadows upon his moral life was more rapid. He declares how joyfully he had left all, and followed Jesus (Matt. xix. 27). But the question "What, then, shall we have?" showed that the thought of reward was a little too prominent. He vehemently refused to have his feet washed by Jesus, and, on receiving a warning, as vehemently desired it, but in the affair showed, along with humility and devotion, not a little wilfulness, and a certain dulness of apprehension respecting the meaning of Jesus' deed. When the supper was ended, Jesus said, "All ye shall be offended in me this night." To which Peter replied characteristically, "If all shall be offended in thee, I will never be offended." Our Lord knew better (Matt. xxvi. 31–35). Peter was honest in his intention, but he lacked strength of purpose. He gave one blow in his Lord's behalf, saw how vain was any attempt at resistance, and fled, like the rest. Then waxing bolder, he went to the palace of the high priest, and crowded around the fire. But there, abruptly presented with questions respecting his relationship to Jesus, he denied thrice, and at last with an oath, that he ever knew him. It needed but a look from Jesus to recall his boasting assertion, — "Even if I must die with thee, yet will I not deny thee," — and turn the flood of repentance upon his soul. His heart was humbled, but it was not crushed; for on the morning of the resurrection he was the first to enter the empty sepulchre. Nor was there any break in his Lord's confidence. To him, first of the apostles, did the risen Christ appear (1 Cor. xv. 5); and when, by the lakeside of Galilee, the thrice-repeated question, "Lovest thou me?" brought out the three answers full of humility and love, the tender commands, "Feed my sheep," "Feed my lambs," proved that his restitution was complete. To the erring but repentant apostle was given the leadership of the entire church and the honor of martyrdom.

2. *From the Ascension of Christ to his own Death.* — The Gospels constitute our only historical source for the life of Peter up to the ascension of

Jesus. After this event we have the Acts of the Apostles, a few notices in the Pauline Epistles and in the Apostolic Fathers. In the Acts, Paul receives greatest attention; but in their earlier portion Peter is the principal figure. Luke derived his account from Mark (Col. iv. 10, 14; cf. Acts xii. 12), Philip the evangelist (Acts xxi. 8), and other members of the primitive church, and from certain documents; e.g., in the speeches of Peter. The result is a reliable and full history. From it we learn that Peter, undisturbed by the threatenings and persecutions of the Sanhedrin, prosecuted with great energy his apostolic calling; that he went down into Samaria (Acts viii. 14 sqq.), and, after Paul's conversion, to the Syro-Phœnician coast, and visited Lydda, Joppa, and Cæsarea (ix. 32–x. 48). On his return to Jerusalem, he was arrested by Herod Agrippa, released miraculously, and left the city (xii. 1–17), nor again appears in the history until the Council of Jerusalem, in which he played a prominent part (xv.). In the latter part of his life he is spoken of by Paul as making great missionary journeys, accompanied by his wife (1 Cor. ix. 5; Gal. ii. 11). His position among the primitive disciples is in thorough accord with the declaration of Jesus (Matt. xvi. 18, 19). He was their leader. On his advice an apostle is chosen (Acts i. 22); by his preaching the first great increase in the church was occasioned (ii. 14), by him the disciples were defended against the Jewish hierarchy (iv. 8, 19, v. 29), the church cleansed of unworthy members (v. 3 sqq.), the union of the outside communities with it guarded (viii. 14, ix. 32), and the first heathens received into the church (x.). But Peter's position was so far from giving him exclusive jurisdiction, that the ordination — the first ecclesiastical officers, the seven deacons — was shared by all the apostles (vi. 6); the Samaritan tour of inspection was made with John, on terms of entire equality, and on the commission of the apostolate (viii. 14); his conduct in Cæsarea was sharply criticised by the strict party, and elaborately defended (xi. 1–18); and finally, in the Council of Jerusalem, the presiding officer was not Peter, but James (xv. 13). Paul confirms this statement; because he shows, that, while at first Peter's authority was paramount (Gal. i. 18), later he was *one* of the three pillar-apostles, along with James and John, and next to James (Gal. ii. 9).

Peter's Theology. — The speeches of Peter present the gospel in its original doctrinal statement. They assume, as we should expect, an apologetic and practical form. Their central theme is the death of Jesus. But this is shown not to be a hinderance to the acceptance of Jesus as the Messiah, because it was not the result of any fault of his: rather, it was an iniquitous deed of the Jews by means of the heathen authority (Acts ii. 23, iii. 13 sqq., iv. 10, 11, v. 30, x. 39). Jesus had proved himself by deed and sign and miracle to be holy and righteous, to be anointed with the Holy Spirit, to be, in short, the very Messiah whom the prophets had foretold (ii. 22, iii. 14, 20–23, x. 38). Moreover, this death was the fulfilment of prophecy and of God's decree (ii. 23, iii. 18, iv. 28), and had, as its designed result, that first blessing of the Messianic kingdom, — the forgiveness of sins. It was a further proof of Jesus' Messiahship, that God raised him from the dead on the third day (ii. 32, iii. 15, 26, iv. 10, x. 40), showed him unto chosen witnesses (x. 41), and raised him to his own right hand (ii. 30 sqq.). By this resurrection God set Jesus forth as the Messianic King (ii. 36, v. 31), made him the corner-stone of the kingdom (iv. 11), and Lord over all (x. 36, cf. ii. 36). This kingdom is that long ago foretold (iii. 13, 24), and is attended by the graces of forgiveness (ii. 28, iii. 18, 19, v. 31, x. 43), peace (x. 36), the gift of the Holy Spirit (ii. 38, xi. 17), deliverance from ungodly men (ii. 40), bodily healing (iii. 16), salvation (iv. 12), and the blessing of God (iii. 26). In order to share in these blessings it was necessary sincerely to repent, and honestly to believe in Jesus as the Christ (ii. 38, iii. 19, v. 32, viii. 21, 22). In expression of this repentance and belief, and as pledge of the blessings promised, baptism into the name of Jesus followed. Not yet, however, was the Messianic kingdom fully set up. This would not be true until all Israel had turned unto the Lord, according to the prophetic announcement. But that this was near was evident; for Joel connects it with the outpouring of the Spirit, which had taken place at Pentecost. Then would God send Jesus to be the judge of quick and dead, and believers would be finally free from persecution (ii. 20, x. 42).

Peter's Relation to the Gentiles. — Peter believed that the Gentiles would ultimately receive the gospel (iii. 25 sqq.), but he and the other apostles believed that the conversion of the Jews as a nation would come first. Hence he did not feel himself called to preach the gospel to the Gentiles, and it was only after special preparation and direction that he went. But what he then witnessed in the house of Cornelius convinced him that God put Gentiles on the same footing with Jews in the matter of salvation (x. 34, 44–48). Yet, as far as he personally was concerned, he felt no call to become an apostle to the uncircumcision. He shared, however, in the interest the mother-church took in the spread of Christianity among the Gentiles, very cordially received Paul, and defended the latter's position, that the yoke of the law must not be laid upon the necks of the Gentile converts (xv. 10). Peter showed the sincerity of his convictions, and also his independence by mingling freely for a time with such converts at Antioch. But when certain came down there "from James," he gave up his association with the Gentiles at table. For this he was publicly rebuked by Paul (Gal. ii. 11 sqq.), who told him plainly that his objectionable conduct was not due to any change in his opinions, but to dissimulation. At heart Peter and Paul were exactly agreed, and all attempts to make out conflict between them are futile. For so far was Paul's bold speech from causing dissension between them, that Paul subsequently alludes to Peter in the friendliest way (1 Cor. ix. 5, xv. 5).

Peter's Death at Rome. — Of the last days of Peter, nothing is known from the New Testament. The few scattered allusions in the Fathers and early church writers, joined to an invariable tradition, however, make it in the highest degree probable that Peter died in Rome as a martyr, under Nero. The proof of this statement may be thus presented. John xxi. 18 prophesied the martyrdom of Peter. Clement of Rome, in his

first letter to the Corinthians (c. v.), says, "Let us set before our eyes the good apostles, Peter, who through unjust envy endured not one or two, but numerous, labors, and, after he had at length suffered martyrdom, went to the place of glory appointed to him." Inasmuch as tradition invariably makes Rome the place of Peter's martyrdom, and Clement speaks of Paul's martyrdom immediately after the allusion, it is at least most probable that he means Rome was the scene of Peter's death. Papias would seem also to be a witness to the Roman residence of Peter. He relates, on the testimony of a presbyter, that the Gospel of Mark, whom he calls "the interpreter of Peter," was composed in Rome. More unmistakable is the testimony to this residence of the apocryphal Acts of Peter and Paul, (second century?) of Dionysius of Corinth (Euseb., *Ch. Hist.*, II. 25), of Irenæus (*Adv. Hær.*, III. 1), of Tertullian (*De præsc.*, 36; cf. *Adv. Marc.*, IV. 5), of Clement of Alexandria (Euseb., *Ch. Hist.*, IV. 14), and of the Roman presbyter Caius (Euseb., II. 25), who speaks of Peter's grave in the Vatican, and Paul's on the Via Ostia. To break the force of this concurrent testimony, recourse is had to the theory that the tradition is merely an extension to Rome of the Ebionite story of a running fight between Peter and Simon Magus. But this theory will not do; for, let alone the fact that it presupposes an unproved diffusion of Ebionitism, the story itself is found only in the pseudo-Clementine literature, which sprang from small heretical circles, and originally had no connection with Rome. The Roman residence of Peter is mentioned in the first chapter of the letter of Clement to James, which belongs to the later parts of the literature. The Homilies and Recognitions close their account at Antioch. It is far more reasonable to trace the Ebionite story to tradition than *vice versa*. Besides, the Catholic tradition brings Simon Magus to Rome, without any mention of Peter. Thus Justin Martyr relates, that, under Claudius, a statue was erected to Simon upon the Island of the Tiber, with the inscription *Simoni Deo Sancto*.[1] But he says nothing of the supposed fight between Simon and Peter. Similarly, Papias, *Acta Petri et Paul*, and Dionysius of Corinth, speak of Peter's being in Rome, but say nothing about Simon. Irenæus and Tertullian speak of both, but do not bring them in connection. The explanations offered of these facts by the theory mentioned above, that Simon Magus was a mask for Paul, that the Ebionite tradition was modified in the interest of Catholicism, etc., are without foundation in fact or likelihood. Of the remaining patristic notices, the only one which is reliable is, that John Mark accompanied Peter to Rome, and there, after the latter's death, composed his Gospel on the basis of Peter's recollections.

Peter's Supposed Roman Bishopric. — For the Roman-Catholic fiction of a twenty-five years' Roman bishopric of Peter, there is no foundation. The New Testament is surely against it. Peter had not been in Rome in the year 50, for he then appeared in the Council of Jerusalem as a resident of the latter city; nor later on, at the time of his visit to Antioch (Gal. ii. 11 sqq.); nor in 58, when Paul wrote his Epistle to the Romans, else would he have sent greetings to him; nor in 61–63, when Paul in Rome wrote the Epistles of his captivity, for he makes no mention of Peter. The Catholic tradition does, however, bring Peter to Rome, and there seems to be no good reason for doubting that he died there. But upon this latter point there are two stories: one makes him a martyr of the Neronian persecution; the other puts his martyrdom in the last year of Nero. The first is pure supposition. The second seems to deserve more consideration than it has received. In order to make out that Peter was for twenty-five years the first Roman bishop, he is made to go to Rome in the beginning of the reign of Claudius, and to die at the end of Nero's. These dates are apparently given in the chronicle of Hippolytus, which was composed in 234. But there is no agreement between the witnesses cited in behalf of the Roman Church's theory. The chronicler of 354 puts the entrance of Peter into Rome in the year 30, and his death in 55; while in the *De mort. persecutorum* of Lactantius (?) his entrance is set in the reign of Nero. As another element in the resultant confusion is the attempted parallelization between Peter and Paul. They are made, contrary to history, to found together the church at Corinth, to labor together in Rome, and finally to die there upon the same day, — June 29, 64. Peter, it is related, was crucified head downwards, out of humility, because a crucifixion like his Lord's would have been too great an honor, and buried in the Vatican. The story suits more the post-apostolic than the apostolic taste.

II. His Epistles. 1. *First Peter.*—It is addressed to the elect who are sojourners of the Dispersion in Pontus, Galatia (including Pamphylia, Pisidia, and a part of Lycaonia), Cappadocia, Asia (including Caria, Lydia, Mysia, and perhaps Phrygia), and Bithynia. These "elect" were heathen Christians, for the most part, belonging to the mixed congregations which resulted from Paul's missionary efforts. Any other interpretation leads to forced exegesis; since these readers had formerly lived in the lusts of the flesh in their ignorance (i. 14), and had been brought through Christ to faith in God (i. 21), in times past were no people, but now as Christians were the people of God (ii. 10). These expressions could not be applied to Jews, any more than the declaration that they had formerly wrought the desires of the Gentiles (iv. 3). The use of the word "dispersion" (i. 1) is to be explained by Paul's idea of the essential unity of all Gentile Christians with the believing Jews as the true Israel. Nor does the expression, "Ye have become daughters of Sarah" (iii. 6) militate against the Gentile origin of the addressed; because, if they had been Jews, they would have been, not have *become*, daughters of Sarah. Nor does the Epistle presuppose any more acquaintance with the Old Testament than would have been expected among Gentile converts.

The Epistle refers to the sufferings of these Christians, and the false charges brought against them, and warns them against giving any just offence (iv. 4, 12, 14, 15). It counsels them how

[1] In 1574 on the spot there was discovered a broken statue, upon which was *Semoni Sanco Deo Fidio*, proving it was dedicated to Semo Sancus, the Sabian god. Justin is supposed to have been misled by this inscription into the statement made above.

to act in their respective relations (ii.–v.), and how to avoid that impending danger of purchasing the friendship of the world by compliance with its desires (ii. 11, iv. 2). The allusions in the Epistle to the condition of the Christians do not point to any persecution solely on the ground that they bore the name of Christ, since Peter expresses the hope that their good manner of life will silence their traducers (iii. 13, 16), but rather on the ground of the vague reports which were circulated among and believed by the heathen concerning the Christians' hatred of the human race and shameful secret practices. It was the object of the Epistle to cheer these Christians in their trying circumstances, and to prevent their return to heathenism by showing that they stood in the true grace of God (v. 12). Peter exhorts them to bear patiently their ills, conscious of their rectitude and possession of the truth. He points them to the near future when their sufferings shall cease, and shows them how those very sufferings were divinely appointed for their salvation. There is no hint that his readers had any doubts. His object is practical and consolatory. This is proved by an analysis of the Epistle, which is not, however, systematically arranged. After alluding, by way of preface (i. 1–12), to the glorious end of their faith, even the salvation of their souls, as a source of comfort under their sufferings, Peter passes on to give general exhortations to a holy walk (i. 13–21), to brotherly love (i. 22–25), and the upbuilding of a spiritual house in the Lord (ii. 1–10). He then exhorts them respecting those special dangers incident to the pilgrim condition of the Christian (ii. 11, 12), further respecting their several relations, as subjects, husbands, wives (ii. 13–iii. 7), telling them not to render evil for evil (iii. 8–12), not to deserve the strokes they may receive (iii. 13–17), to imitate Christ in their sufferings (iii. 18–22), not turning back to the heathen vices and sins, but maintaining at all hazards their Christian character (iv. 1–19). Peter then exhorts the elders to a faithful performance of their duties (v. 1–4), the younger to be subject unto the elder, and all to be on the watch (v. 5–9). He closes with a benediction and salutations (v. 10–14).

The Epistle, in some respects, occupies a unique position in the New Testament. Although it bears evidence of the author's acquaintance with the Epistles of James, Romans (especially with xii. and xiii.), and Ephesians, the treatment of the existing material is by no means slavish. It has originality in point of style. It is not so highly dialectic as Romans, not so orderly as Ephesians, not, like James, full of gnomic sentences: it is rather loose and free, yet not confused. The style is fresh: thought follows thought with a general connection between them. Grammatical peculiarities are such as insertions between article and noun, the use of the participle with the imperative, and of the particle ὡς. In regard to its *doctrinal* position, it shows the influence of Paul (cf. Rom. vi. 7, 1 Pet. iv. 1, 2; Rom. vi. 18, 1 Pet. ii. 24; Rom. xiii. 34, 1 Pet. iii. 22), yet in general presents the same theology which characterizes the speeches of Peter. So in the Epistle we have the primitive teaching concerning Christianity as the realization of the Old-Testament kingdom of God, the connection between the Old and New Testament revelation (which is emphasized, as it is not by Paul), and very clearly and strikingly the risen Christ as the source of present spiritual blessings, and pledge of complete salvation. Faith is set forth as a trust upon God, which grounds itself upon Jesus as the glorified Messiah, instead of, as with Paul, the reception of the forgiveness which has been wrought for us by the death of Jesus.

The *time* of composition of First Peter must have been the latter part of Nero's reign; and, since the writer uses the Epistles of Paul and James, it may be more definitely stated as 65-66. Additional evidence for this date is, that Peter would scarcely address Paul's congregations before the latter's demise, which took place 64. The *place* of composition is given as "Babylon" (v. 13). There is good reason for taking this as the symbolical name for Rome, as at a somewhat later date (69 or 70) it is used in Revelation. The historic Babylon, when Peter wrote, was almost entirely a heap of ruins. There was, to be sure, a colony of Jews there; but there is no tradition in the first five centuries connecting Peter with the ruined city. Moreover, it is somewhat difficult to understand how Mark, who a little while before was with Paul in Rome (Col. iv. 10; Philem. 24), and a little after was again in Rome, could have been between times in Babylon. Again: figurative expressions occur in the Epistle; such as "strangers," "dispersion," the "elect," "my son;" and this lessens the strangeness of a symbolical name for Rome. Moreover, if there had been any difficulty in understanding the name "Babylon," it would have been removed by Silvanus, who bore the Epistle (v. 12). In regard to the *genuineness* of the Epistle there is no question. It is quoted in the Second Epistle, by Hermas, Papias (Euseb., *Ch. Hist.*, III. 39), Polycarp (Euseb., IV. 14), Basilides (Clem. Alex., *Strom.* IV. 12), Irenæus, Tertullian, Clemens Alex., Origen; reckoned by Eusebius among the Homologoumena, and translated in the Peshito (second century). Its genuineness was first questioned by Cludius (*Uransichten d. Chr.*, 1808), but upon insufficient grounds. There was call for such an epistle. It in every respect is worthy of, and agrees with, the character of Peter; and that he could write Greek is every way probable. The only ground for rejecting it which the Baur school can give is the baseless assumption of an antagonism between Peter and Paul.

2. *Second Peter.*—The objections to its genuineness are solid. Its occasion is the entrance of false teachers of two classes,—the libertines, practical and theoretical, and the mockers of Christ's second coming. After an introduction, which reminds the readers of their possession in Christ, and exhorts them to fidelity (i. 1–10), the Epistle divides itself into three parts: 1st, The certainty of the second coming (i. 11–21); 2d, The character of libertinism and its future punishment, with biblical illustrations (ii. 22); 3d, The coming destruction of the world by fire asserted against the mockers, the delay explained by God's long-suffering, with exhortations to constancy (iii. 1–13). The Epistle ends with a reference to Paul's Epistles, with warning, exhortation, and praise to God (iii. 14–18).

The *similarity* between Second Peter (in chap.

ii. and also, in part, in i. and iii.) and Jude is most striking; and that the latter was the basis is apparently proven by the greater simplicity, naturalness, and spontaneity of those expressions in Jude which are also found in Second Peter. Again: if Jude borrowed from Second Peter, it is hard to see why he copied the description of libertinism, and not also the refutation of the mockers, in chap. iii. How comes it, also, that the marked linguistic peculiarities in Second Peter are limited to that portion to which Jude presents a parallel? Comparing Second and First Peter, the Second is in point of style less Hebraic, less varied, more periodic, contains less allusion to the Old Testament and to the sayings of Christ, brings out prominently new ideas concerning "knowledge" (*ἐπίγνωσις*), "godliness" (*εὐσέβεια*), and the destruction of the world, and says nothing about the "hope" which characterizes the First Epistle. It describes Christ as the Saviour (*σωτήρ*), which the First never does, but does not mention his death and resurrection.

These facts tell strongly against the *genuineness* of the Epistle, and cannot be removed by any theory of a ten-years' interval between the Epistles, or of their different audiences, — the First, Jewish; the Second, Gentile Christians. Nor, in support of the genuineness, is there early tradition. First in the third century, by Firmilian of Cæsarea (d. 269), was it unmistakably quoted. According to Origen, only the First was recognized as canonical; and Eusebius puts the Second among the Antilegomena. Jerome, however, defended it, and principally effected its recognition. In the Reformation era it was doubted by Erasmus and Calvin, and is now pretty generally rejected. [Yet the moral earnestness of the Epistle; the difficulty of assigning it to a place in the post-Petrine period, or to any other author; the declaration that the writer was *Symeon* Peter (i. 1), and had been with Jesus in the holy mount (i. 18); and the commendation of Paul's Epistles (iii. 15, 16), — all point to its Petrine origin. Quite recently, Dr. E. A. Abbott (in the *Expositor*, 2d series, vol. iii.), followed by Farrar (*Early Days of Christianity*, vol. i. pp. 190 sqq.), has maintained that the author of Second Peter must have read Josephus. For a satisfactory criticism of such a theory, see Professor B. B. Warfield: *Dr. Edwin A. Abbott on the Genuineness of Second Peter*, in the *Southern Presbyterian Review*, April, 1883. The Epistle was declared canonical by the Council of Laodicea, A.D. 366; and, as the writers who we know had previously used it are spread over a wide territory, it may well be that the council had more evidence of its genuineness than we now possess. And the fact that it ventured to give canonical authority to an Epistle previously doubted may be cited in proof that such was the case].

Lit. — Besides the Bible Dictionaries of Winer, Schenkel, Riehm, [Kitto and Smith], the New-Testament Introductions of Eichhorn (1804), Credner (1836), Hug (1847), De Wette (3d ed., 1860), Reuss (4th ed., 1864), Bleek-Mangold (1875), and the New-Testament Biblical Theologies of Schmid (1853), Van Oosterzee (1867), Immer (1877), Weiss (1880), see the Commentaries, especially Brückner, in De Wette (3d ed., 1865), Wiesinger, in Olshausen (1856), Huther, in Meyer (4th ed., 1877, [Eng. trans., Edinburgh, 1881]), Fronmüller, in Lange (Eng. trans. by Mombert, New York, 1867), Hundhausen (1873–78); on Second Peter, Dietlein (1851), Th. Schott (1862); on First Peter, C. A. Witz (1881); [in English, the *Bible*, *Popular*, and *New-Testament Commentaries*, and the *Cambridge Bible for Schools*. The best English Commentaries upon First Peter separately are by Leighton (very famous, first published York and London, 1693–94, 2 vols., repeatedly since: it has been styled a "truly heavenly work — a favorite with all spiritual men") and Brown (Edinburgh, 1866, 3 vols.); upon Second Peter separately, T. Adams (London, 1633, new ed., 1862), T. Smith (London, 1881); upon both together, Lillie (New York, 1869)]. For the question whether Peter ever was in Rome, and on his asserted bishopric, see especially Lipsius: *Chronologie der römischen Bischöfe* (Brunswick, 1869), *Quellen der römisch. Petrussage* (1872); Johann Schmid: *Petrus in Rom*, Luzern, 1879 (literature very fully given). [See also F. Léon: *De l'authenticité de la seconde épître de Saint Pierre*, Lausanne, 1877; Martin: *Saints Pierre et Paul dans l'église syrienne monophysite*, Arras, 1878; Howson: *Horæ Petrinæ*, London, 1883.] F. SIEFFERT.

PETER, Festivals of St. — I. *Depositio Petri in catacumbas et Pauli in via Ostiensi.* The *Catalogus Liberianus* (354) first mentions the entombment of the bones of Peter and Paul as having taken place in the year of the consuls Tuscus and Bassus (258), and gives the date as III. *Cal. Julii.*; that is, June 29. A festival in commemoration of that day is first mentioned in the Latin Church by Prudentius in the fourth century; by Augustine (*Serm.*, 295–299), Maximus of Turin (*Serm.*, 66–69), and Leo the Great (*Serm.*, 82–84) in the fifth: after the sixth, it is mentioned in all martyr chronicles. In the Greek Church neither the Apostolical Constitutions, nor the two Cappadocian Gregories, nor Chrysostom, know any thing of it. It is first mentioned by Theodorus Lector in his church history (ii. 16) as having been celebrated in Constantinople towards the close of the reign of Anastasius I. (518): after the seventh century it is mentioned in all calendars, also those of Copts, Ethiopians, and Armenians. In 1743 Benedict XIV. decreed a celebration of eight days for the city of Rome; and in 1867, the eighteenth centenary, it was renewed with great magnificence by Pius IX. — II. *Festum cathedræ Petri Antiochenæ.* The *Calendarium Liberianum* mentions that a festival was celebrated on Feb. 22 in commemoration of the accession of the apostle Peter to the episcopal chair. But it uses the words VIII. *Kal. Mart.: Natale Petri de Cathedra*, and thus leaves the locality of the chair in uncertainty. The same is the case with the *Calendarium* of Polemius Silvius (448). In the Ambrosian Liturgy and in the *Sacramentarium* of Gelasius I. the festival is omitted altogether; but it is found again in the *Sacramentarium* of Gregory, and after his time always. — III. *Festum cathedræ Petri Romanæ*, Jan. 18, was generally confounded with the preceding, up to the eighth century, but became independently established, and formally fixed during the Carolingian age, to which time, also, belongs the final recognition of the tradition of the double episcopacy of St. Peter. — IV. *Festum Saint Petri ad vincula or in vinculis* is not men-

tioned until the ninth century in Wandalbert's *Martyrologium* and Pseudo-Beda's *Homil. de vinculis Saint Petri.* It is celebrated by the Church of Rome on Aug. 1; by the Greek Church, on Jan. 16; and by the Armenian Church, on Feb. 22. The Armenian Church has also a festival of "the finger of the Apostle Peter;" but nobody knows any thing of the origin or signification of that festival. ZÖCKLER.

PETER OF ALCANTARA, b. in 1499; d. Oct. 18, 1562. He entered the Franciscan order in 1515; became guardian of a newly erected monastery at Badasor in 1519; was appointed superior-general of the province of Estramadura in 1538; and induced the chapter of his order to sanction his reforms at a meeting in Placentia, 1540. He also aided Ste. Theresa in her reforms of the Carmelites. Not content, however, with the role of a reformer, he founded, with the consent of John III., a new congregation, the severity of whose rules far surpassed that of the Franciscans. He was canonized by Clement IX. in 1669. See *Acta Sanctorum*, Oct. VIII. Two works are ascribed to him, of which the *De oratione et meditatione* is genuine, while the *De animi pace* hardly belongs to him. HERZOG.

PETER OF ALEXANDRIA became bishop of that city in 300, and was decapitated, on the order of Maximinus, without any preceding trial, in 311. In his time fall the schism of Meletius and the persecution of Diocletian: according to legend, he was himself the last victim of that persecution in Alexandria. He left a *Λόγος περὶ μετανοίας*, — a treatise on the subject of the *lapsi*, the degree of their crime, and of the penance demanded for reconciliation. See GALLANDI: *Bibl.*, iv. pp. 108 and 112; and ROUTH: *Reliquiæ sacræ*, iv. p. 21. GASS.

PETER D'AILLY. See AILLI.

PETER OF BLOIS (*Petrus Blesensis*), d. about 1200. He studied canon law at Bologna, and theology in Paris, and became chancellor to the archbishop of Canterbury, in whose service he made several voyages to Rome. Of his works — treatises on theology, philosophy, canon law, medicine, and mathematics, more or less influenced by John of Salisbury — the most interesting are his hundred and eighty-three letters to Henry II., various popes, and higher ecclesiastics. They are full of characteristic traits of political and ecclesiastical life in his time, and give also some positive information of importance. The best edition of his works is that by Pierre de Goussainville, Paris, 1667.

PETER OF BRUYS AND THE PETROBRUSIANS. Peter of Bruys is known to us only through the book of Peter the Venerable (*Adversus Petrobrusianos hæreticos*), and from a passage in Abelard's *Introductio ad theologiam.* What later writers tell of him is only guess-work. He was a pupil of Abelard, and his general aim may be described as a restoration of Christianity to its original purity and simplicity. But his criticism was as ill judged as his reforms were violent. He accepted the Gospels; but he ascribed only a derivative authority to the Epistles, and the tradition he rejected altogether. For the Gospels, he considered a literal interpretation and application as necessary. Thus he rejected infant baptism, referring to Matt. xxviii. 19 and Mark xvi. 16, and, with respect to the Lord's Supper, he not only rejected the doctrine of transubstantiation, but he also denied the sacramental character of the act, considering it a mere historical incident in the life of Christ. Church-buildings were an abomination to him; for the church is the community of the faithful, and the place where they gather, whether a stable or a palace, is of no consequence. Church officials, bishops, and priests, he represented as mere frauds; and generally he demanded the abrogation of all external forms and ceremonies. In Southern France, where the Cathari were numerous, he found many adherents; and in the dioceses of Arles, Embrun, Die, and Gap, he caused much disturbance. Churches were destroyed, images and crucifixes burned, priests and monks maltreated, etc. At last the bishops were able, by the aid of the secular power, to put down the movement, and expel the leaders. But soon after, Peter of Bruys appeared in the dioceses of Narbonne and Toulouse, where he preached for nearly twenty years, and with still greater success. In 1126 he was seized, however, and burnt at St. Gilles; but his party, the Petrobrusians, did not immediately disappear. Peter Venerabilis visited them, preached to them, and wrote the above-mentioned book against them, but without any result. They joined Henry of Lausanne, and finally disappeared among the Henricians. C. SCHMIDT.

PETER OF CELLE (**Petrus Cellensis**), abbot of Moutier-La-Celle, near Troyes, in 1150; abbot of St. Remi, near Rheims, in 1162; bishop of Chartres in 1181; d. in 1183. Of his works, edited by Janvier, Paris, 1671, and consisting of mystical expositions of scriptural passages, treatises on conscience, discipline, etc., the most important are his letters to Alexander III., various princes, bishops, abbots, etc. They are not only of historical, but sometimes also of theological interest. They were edited by Sirmond, Paris, 1613.

PETER LOMBARD. See LOMBARD.

PETER MARTYR, or **Peter of Verona,** a Dominican monk, who in the middle of the thirteenth century was appointed inquisitor in Lombardy. The severity with which he exercised his power produced much hatred against him, and in 1252 he was assassinated. In the very next year he was canonized by Innocent IV. See *Act. Sanct Boll. Apr.* III. C. SCHMIDT.

PETER MARTYR VERMIGLI, b. in Florence Sept. 8, 1500; d. at Zürich, Nov. 12, 1562. In 1516 he entered, against his father's wish, the order of the regular canons of St. Augustine, at Fiesole; studied Greek, Hebrew, and theology at Padua, and was made abbot of Spoleta, and afterwards prior of St. Petri *ad aram*, near Naples. He there came in contact with the circle of Juan Valdes, and was, especially by the influence of Ochino, completely won for the Reformation. Though suspected of heresy, he was in 1541 appointed visitor-general of his order; but his severity in enforcing the rules made him hated by the monks, and he was sent to Lucca as prior of San Frediano. But soon the Inquisition became aware of a decidedly evangelical movement set on foot by him among the clergy of Lucca, and he had to flee for his life. In 1542 he reached Zürich, and went thence to Strassburg, where he was most kindly received by Bucer, and finally

appointed professor of the Old Testament. In 1547 he came to England, on the invitation of Cranmer, and began to lecture at Oxford, — on the First Epistle to the Corinthians, in 1548; on the Epistle to the Romans, in 1549, etc. He took, also, a prominent part in the disputations concerning the Lord's Supper, in the negotiations concerning the new Liturgy, etc. After the accession of Mary, he fled to the Continent, and went back to Strassburg. There, however, the state of affairs had changed, a strict Lutheranism prevailing; and he was appointed only after subscribing to the *Confessio Augustana*. But two years later on (1555), when the controversy of the Lord's Supper broke out, he left Strassburg, and accepted a call to Zürich, where he spent the rest of his life in very lively communication with the Reformed party in England (*Defensio doctrinæ veteris et apostolicæ de Eucharistiæ sacramenta*, 1559, against Gardiner, and *Defensio ad R. Smythæi duos libellos de cœlibatu sacerdotum et votis monasticis*), in Poland (two letters concerning the Holy Trinity and the two natures in Christ), in Italy, and in France. He was present at the disputation at Poissy, September, 1561; but the formula (concerning the Lord's Supper) which the assembly finally agreed upon was rejected by the Sorbonne. His Commentaries were published after his death; also his *Loci communes*, edited by Robert Masson, London, 1575, and one of the principal sources for the study of the Reformed theology of the sixteenth century. See SIMLER: *Oratio de vita et obitu P. M.*, Zürich, 1562; SCHLOSSER: *Leben des Theodor Beza und P. M. Vermigli*, Heidelberg, 1807; C. SCHMIDT: *P. M. Vermigli*, Elberfeld, 1858. C. SCHMIDT.

PETER THE HERMIT, b. at Amiens, in the middle of the eleventh century; d. in the monastery of Neu Montier, in the diocese of Liege, July 7, 1115. During a pilgrimage to the Holy Land, which he made in 1093, he is said to have conceived the idea of a crusade; and he was, at all events, very active in preaching the first crusade. He even placed himself at the head of an undisciplined swarm of enthusiasts, who could not await the slow formation of the regular army; but the whole undertaking miscarried. See HAGENMEYER: *Peter der Eremite*, Leipzig, 1879.

PETER THE VENERABLE. Pierre Maurice de Montboisier, called "the Venerable," was b. in Auvergne, France, 1092 [94], and d. Christmas Day, 1156 [58], at Cluny. He was the seventh son of Maurice, Lord of Montboisier, and of Ringarde his wife. Four of his brothers became ecclesiastics also; and one, Armannus, was prior of Cluny. At seventeen years of age Peter became a monk of Cluny, and at thirty (1122) he was elected abbot. He reformed the abbey, and established good management in all its distracted affairs. His rules are extant, and speak abundantly for his judgment, which was sorely tried by the return of Pontius, the previous abbot, who had been forced to go on a pilgrimage to Palestine, and resign his office. After a sharp struggle, Peter was sustained in his rule. His name of "the Venerable" was derived from his largeness of body and mind, his benevolent face, and his Christian charity. Bernard of Cluny was probably his prior. Peter was the first to acknowledge Innocent II. as pope, against Anacletus, his rival claimant, who had in fact been a Cluniac monk. This just and generous attitude is in strong contrast to that of Innocent and of St. Bernard, who seem equally to have disregarded Peter and his motives. To meet their insinuations against laxity of discipline, he called a general chapter of his order (Benedictines), at which "two hundred priors and a thousand ecclesiastics" were present, who supported him in a more stringent rule. Peter's writings embrace Epistles (lib. 6. 22, to Heloise, being notably fine), and Tracts against the Petrobrusians, Jews, and Mohammedans, together with a few Hymns and Sequences. His principal claims to modern honor lie (1) in his having secured a Latin translation of the Koran through his own labors and those of some of his monks; (2) in his kind treatment of Abelard, whom he received after his defeat by Bernard, and tenderly cared for until he died, and whose body he delivered to Heloise; and (3) in his hymn "*Mortis, portis, fractis, fortis,*" on the resurrection. This is the conjectured original of Bishop Heber's "God is gone up with a merry noise." Peter was decidedly broader and more genial than his age and surroundings, but his writings are of slight value. Fl. Illyricus quotes him, however, as one of his "witnesses." He was but a poor Latinist; yet, in his sermon on the transfiguration, he displays real rhetorical power. His burial was beside his comrade, Henry of Blois, Bishop of Winchester, within the church at Cluny.

LIT. — His works were published Paris, 1614, and several times afterwards: MIGNE (*Patrologiæ*, vol. 189, pp. 9 sqq.) contains them all. His life can be found in *Histoire Littéraire de la France*, xiii. p. 241, and in MIGNE, as above. For the best view of his character, see MORISON: *Life and Times of St. Bernard*, London, 1863, 2d ed., 1877. SAMUEL W. DUFFIELD.

PETERBOROUGH, a city in Northamptonshire, Eng., situated on the left bank of the Nene, seventy-six miles, north by west, from London. It is the seat of the bishopric of the same name. The episcopal stipend is forty-five hundred pounds. The see was founded by Henry VIII., in 1541. Peterborough Cathedral is a beautiful specimen of Norman and Early English architecture. It was commenced by abbot John de Seez, 1117, and completed 1528. It is cruciform, 476 feet long, with transepts 203 feet broad, ceiling 78 feet, and tower 150 feet high. See G. A. POOLE: *Peterborough*, London, 1881.

PETER-PENCE (*Denarius S. Petri, Census B. Petri, Romfeot, Romescot*) denotes a money-tribute which several of the northern kingdoms of Europe annually paid to the see of St. Peter. It seems to have originated in England, and was, according to the report of later chroniclers, paid there for the first time by King Ina of Wessex (725), though not in the form of a tribute to the Pope, but as a support of the *Schola Saxonum*, — an educational institution in Rome for English clergy. The whole report, however, is somewhat doubtful, as Beda knows nothing of the affair. The first certain notice of it is found in a letter from Leo III. to Cenulph of Mercia (MANSI: *Coll. Conc.*, XIII.; JAFFÉ: *Regest.*, No. 1915), in which the Pope states that Offa (d. 796), the predecessor of Cenulph, had promised for himself

and his successor to pay annually three hundred and sixty-five *mancusæ* to the apostle Peter for the maintenance of the poor and the illumination of the churches in Rome. From the middle of the tenth century it seems to have been paid regularly, first as a charity, but afterwards as a duty. Gregory VII. even tried to use it as a means of bringing England into a relation of vassalage to the papal see; but William the Conqueror, though he declared himself willing to pay the duty, refused to take the oath. The money was collected through the bishops, though not without some difficulties, partly because people refused to pay, partly because the bishops were unwilling to give the sums collected. Under Henry VIII. it was abrogated, by Act of Parliament, July 9, 1533. In Poland the peter-pence was introduced in the eleventh century, as later chroniclers tell us, from gratitude, because Benedict IX. absolved Casimir, on his accession to the throne in 1034, from the monastic vows. From Poland it was introduced into Prussia, at that time a fief of the Polish crown; but there it met with repeated protests, and was never paid regularly. In the Scandinavian countries it was proposed by papal legates in the eleventh and twelfth centuries, but never paid in the form of a regular duty. In 1081 Gregory VII. endeavored to introduce it in France, arguing that Charlemagne had presented offerings of the kind to the papal see (Gregory: *Epist.* 23); but he failed completely there as well as in Spain. From the middle of the sixteenth century it disappeared altogether. See the *Liber censuum Romanæ ecclesiæ*, in Muratori: *Antiquitates Ital.*, v.; and Spittler: *Von der ehemaligen Zinsbarkeit der nord. Reiche*, Hanover, 1797. The peter-pence, which has been paid to the Pope since 1860, and which enabled him to decline the pension offered him by the Italian Government in 1871, is a pure charity. H. F. JACOBSON.

PETERS (or **PETER**), **Hugh**, Puritan, b. at Fowey, Cornwall, Eng., 1599; hanged at Charing Cross, London, Oct. 16, 1660. He was graduated M.A. at Trinity College, Cambridge, 1622; took holy orders, and preached for a time in London. But, having been imprisoned for nonconformity, he removed to Rotterdam, preached to an independent congregation there; emigrated to America; and on Dec. 21, 1636, succeeded Roger Williams as pastor in Salem. He returned to England in 1641, and, from that time on, entered into politics, and threw in his fortunes with the Puritan party. On the Restoration he was arrested, sentenced, and hanged as a regicide. He was a busy man in his day, and is still remembered. His character has been the subject of protracted discussion. See Allibone, s. v. He wrote in prison *A Dying Father's last Legacy to an only Child*, published 1717.

PETERSEN, Johann Wilhelm, b. at Osnabrück, June 1, 1649; d. at Thymer, an estate near Zerbst, Jan. 23, 1727. He studied theology at Giessen and Rostock; visited also other German universities; made in 1675 the acquaintance of Spener at Francfort; and was in 1677 appointed superintendent of Lübeck. In 1688 he removed to Lüneburg as superintendent, but was in 1692 discharged, partly because he brought his chiliastic ideas into the pulpit, partly on account of his relations to Juliane von Asseburg; which article see. After that time, he retired into private life, and devoted himself to a literary propaganda for his mystical and chiliastic ideas. Of his works, which are very numerous, the principal are, *Warheit des herrlichen Reiches Jesu Christi*, Magdeburg, 1692–93, 2 vols., and *Geheimniss der Widerbringung aller Dinge*, Francfort, 1700–10, 3 vols. fol. He also wrote exegetical works, Latin and German poems (the former edited by Leibnitz), and an autobiography, 1718. See Corrodi: *Geschichte des Chiliasmus*, Francfort, 1781, 2d ed., Zürich, 1794, 4 vols.

PETIT, Samuel, b. at Nîmes, Dec. 25, 1594; d. there Dec. 12, 1643. He studied theology at Geneva, and was in 1618 appointed professor of Oriental languages, and pastor in his native city. Among his numerous works are *Miscellaneorum Libri IX.* (Paris, 1630), *Eclogæ Chronologicæ* (Paris, 1632), *Leges Atticæ* (Paris, 1635, dedicated to De Thou), *Observationum Libri III. in varia veterum scriptorum loca* (Paris, 1641), etc. His biography was written in Latin by Pierre Formy, Paris, 1673.

PETRA. See Selah.

PETRI is the name of two brothers — **Olaus** (b. at Oerebro, 1497; d. in Stockholm, 1552) and **Laurentius** (b. at Oerebro, 1499; d. at Upsala, 1573), who were chiefly instrumental in the establishment of the Reformation in Sweden. They studied theology at Wittenberg, and began, soon after their return home, to preach the Reformation, protected by Gustavus Vasa. Olaus was in 1523 made rector of the seminary of Strengnäs, and in 1539 preacher in Stockholm; Laurentius, professor in Upsala in 1523, and in 1531 archbishop. Together with Lars Anderson, they translated the Bible into Swedish. Olaus also wrote a *Manuale Sueticum*, an *Ordo Missæ Sueticæ*, and a number of polemical treatises in Swedish. Laurentius wrote a *Disciplina Suetica*, which became part of the Swedish constitution. See Sweden.

PETROBRUSIANS. See Peter of Bruys.

PEUCER, Caspar, b. at Bautzen, Jan. 6, 1525; d. at Dessau, Sept. 25, 1602. He studied in the university of Wittenberg, and was appointed professor of mathematics there in 1554, and of medicine in 1560, superintendent-general of the Latin schools of Saxony in 1563, and body-physician to the elector. From his arrival at Wittenberg he was an inmate of Melanchthon's house. In 1550 he married his youngest daughter, and after his death he became one of the most active representatives of the so-called Philippists; which article see. As he enjoyed the favor and confidence of the elector in an uncommon degree, it was easy for him to prevent anybody but Philippists from being appointed at the university. He was also very active in the publication, and introduction into the school, of the Wittenberg Catechism of 1571, which, on account of its antagonism to the doctrine of ubiquity, was an abomination in the eyes of the Lutherans. But through the electress, who was a strict Lutheran, his enemies finally succeeded in estranging the elector from him. In 1574 he was suddenly arrested, and kept in prison till shortly before the death of the elector, in 1586. After his release he returned to his old occupations, but resided at Dessau. He published an edition of Melanchthon's works (Wittenberg, 1562–64, 4 vols. fol.), and a collection of

his letters (Wittenberg, 1565); wrote *Tractatus historicus de P. M.* (1596), a report of his imprisonment (published at Zürich in 1604), besides a great number of medical, theological, and mathematical treatises. See HENKE: *Caspar Peucer and Nicholas Krell*, Marburg, 1865. MALLET.

PEW. The word comes from the old French *pui*, an elevated space, *puye*, an open gallery with rails (hence applied to an enclosed space, or to a raised desk to kneel at), which is the Latin *podion*, a balcony, especially near the arena, where distinguished persons sat. So pews were originally places for distinguished persons in church. See SKEAT: *Etymological Dictionary*. In the Roman-Catholic churches on the Continent there are generally no pews, but in Protestant churches they are universal. In England they are said to date from the Reformation, and not to have been in general use until the middle of the seventeenth century. The renting of them is a common source of revenue in support of the minister in unestablished churches. They are also bought and sold, and as property can be disposed of by will. Originally there was only one pew, in which the patron and his family sat. It was forbidden other persons to enter it. In England it is quite common to have pews locked. Formerly there were square pews, and pews with very high backs; but now they are built with backs no higher than a chair's, and very commonly without doors.

PEZEL (PEZOLT, PEZOLD), Christof, b. at Plauen, March 5, 1539; d. in Bremen, Feb. 25, 1604. He studied theology at Jena and Wittenberg, and was in 1567 appointed professor of theology in the latter place. As a representative of Philippism, he was discharged in 1574, and banished from the country in 1576. In 1580 he was appointed pastor in Bremen, and in 1584 superintendent, and professor of theology. He edited Melanchthon's correspondence with Hardenberg, 1598, and his *Consilia Latina*, 1602, and wrote the *Bremer Catechismus*, the Bremen *Consensus*, a survey of the controversies about the Lord's Supper and the doctrine of ubiquity, *Argumenta et Objectiones*, etc. (1580–89), *Aufrichtige Rechenschaft von Lehre u. Ceremonien in der reform. Kirche* (1592), etc., which show that he gradually approached nearer and nearer to strict Calvinism. See IKEN: *Die Wirksamkeit des Christof Pezel in Bremen*, in *Brem. Jahrbücher* ix., 1877. MALLET.

PFAFF, Christof Matthäus, b. in Stuttgart, Dec. 25, 1686; d. at Giessen, Nov. 9, 1760. He studied at Tübingen; travelled extensively; was appointed professor of theology at Tübingen in 1714, and chancellor of the university in 1720; and removed in 1756 to Giessen, where he occupied the same position. He was a man of great accomplishments, a consummate scholar, a brilliant lecturer, wielding a great authority. He defended the collegial system against the reigning territorialism (*De originibus juris ecclesiastici*, 1719), and was very active in promoting a union between the Reformed and Lutheran churches (*Die nöthige Glaubenseinigkeit der protestantischen Kirche*, 1719, and *Alloquium irenicum ad Protestantes*, 1720). His doctrinal stand-point was more liberal than the prevailing orthodoxy (*Institutiones Theologiæ*, 1719; *Abriss vom wahren Christenthum*, 1720). It contained an element of Pietism, and was very antagonistic to the rising school of Wolff. His biography was written by Leporinus, Leipzig, 1726. KLÜPFEL.

PFLUG, Julius, Canon of Naumburg and Misnia, afterwards Bishop of Naumburg-Zeitz; d. 1564; enjoyed the confidence of Charles V., and was by him employed in the various negotiations caused by the Reformation. He presided at the religious disputations of Ratisbon and Worms, and drew up, together with Agricola, the Augsburg Interim. See JANSEN: *De Julio Pflugio*, 1858. HERZOG.

PHAR'AOH (פַּרְעֹה, *Φαραώ*). The Egyptian word for king was per-āa, of which the Hebrew *par'ō* was a transliteration: it means the "great house," and finds its modern parallel in the Turkish ruler's epithet, the "Sublime Porte." It was customary to call the monarch by this epithet, without adding his proper name, like "King," "Cæsar," "Czar." So in the Bible the name is added only in the cases of Necho (2 Kings xxiii. 29, 33 sqq.; Jer. xlvi. 2) and Hophra (Jer. xliv. 30). The epithet is followed upon the monuments by numerous laudatory titles, which ascribe to the man the attributes of the gods. Indeed, he was believed to be an earthly manifestation of Ra, the sun-god, and after death was apotheosized. His life was really a bondage. The wily and powerful priesthood watched him closely, and superintended his daily life, prescribing his duties, civil and especially religious, from hour to hour. By his side stood his wife, the queen, who might even succeed him, and by whose marriage to a usurper, in the event of the true Pharaoh's death, the legitimacy of the new dynasty was secured, if to the new king she bore a son. Unlike other Oriental sovereigns, the Pharaohs showed themselves to the people, and that accompanied by their wives and sons. There does not appear to have been any regulation-dress for the Pharaoh; but upon his neck and arms sparkled jewels, and from the magnificent girdle hung his sword. Upon his shaved head he wore a wig, and upon that his diadem, crown of either Upper or Lower Egypt, or a combination of the two; but, whichever it was, it bore the uræus, which symbolized his authority over life and death. The coronation of the new Pharaoh took place on the day following the decease of his predecessor. The palaces of Egypt were surrounded by beautiful and extensive gardens; but unfortunately they were built out of brick and wood, and have perished without leaving a trace. The Pharaoh employed, in travelling through the country, either a sedan-chair, or, after the incursion of the Hyksos, a two-horse carriage. There is mention made in the Bible of seven Pharaohs, to whom no proper name is given. Several of these have been identified: thus the Pharaoh of Joseph was Sethos I.; of the oppression, Rameses II.; of the exodus, Menephthah I. See art. EGYPT, pp. 706, 710. Cf. art. "Pharao," by Ebers, in RIEHM'S *Handb. d. bibl. Altert.*

PHARISEES, The (Heb., *perushim*, Aramaic, *perishin*, *perishayya*, the "separatists"), formed a party among the Jewish people. The name they bore was not of their choice, but given them by their opponents, who looked upon them as separating themselves from the rest of the people on account of their superior piety. They called

themselves *Hhaberim* (the "companions"); i.e., the members of a brotherhood designed to further the strict observance of the law They were not, strictly speaking, a society, for they had no recognized chief or leaders; for by "one of the rulers of the Pharisees" (Luke xiv. 1) no official was meant, only a prominent member of the party. But their notorious contempt for the uneducated people (*'am ha'âres*), and their complacent regard for themselves as the true Israel, richly earned for them the opprobrious epithet "Pharisees." In Acts xv. 5, xxvi. 5 they are spoken of as a "sect;" by which term, not any departure in doctrine from the beaten track of Judaism, but only in customs, is alluded to. The Pharisees were the descendants of the Chassidim (see art.), and first emerge as a party, under the name Pharisee, in the reign of John Hyrcanus I., 135–105 B.C. (see art.), whose political measures they opposed; and so, while at the beginning of his reign he sided with the Pharisees, ere the close he went over to the Sadducees. Hyrcanus' son, Alexander Jannæus, 104–78 B.C. (see art.), for six years vainly strove to annihilate the Pharisees, who had become numerous. But his widow Alexandra, 78–69 B.C., gave them control in the government: and from that time on they were the leaders of the people, at least in spiritual things; and, although the Sadducees were the nominal chiefs in the Sanhedrin, they succeeded in carrying out their will (Joseph., *Antiq.*, XVIII. 1, 4). In 63 B.C. Palestine passed under the Roman power. The presence of the foreign power was a constant irritation to the Jews, who maintained that God was their only rightful ruler. The Pharisees were in a sense responsible for the terrible war which destroyed their nation; because they strengthened the people in the notion that it was not *lawful* to give tribute to Cæsar (Matt. xxii. 17 sqq.), because it was an acknowledgment of a temporal superiority which a theocratic people should not make. Indeed, some of the Pharisees became Zealots. But, inasmuch as their principal business was the conversion of the people to the strict observance of the law (and in this work the Romans offered no sort of opposition), they had no immediate occasion to set themselves against their conquerors.

The teachings of the Pharisees come out plainly in the New Testament. In brief, they held that the written law was supplemented by the oral law, which, likewise, was derived from God through Moses; and, further, that the great end of their existence was to raise all the people to their level of strict observance of the oral law. It was because they quibbled about trifles while violating, through their traditions, weighty commands, that our Lord was so severe upon them (Matt. xxiii. 23); and, because they were conscious of the discrepancy between their professions and their practices, he called them hypocrites. As over against the Sadducees, they were orthodox, holding to the existence of angels and spirits (Acts xxiii. 8), the resurrection of the body, and the future judgment (Matt. xxii. 23; Mark xii. 18; Luke xx. 27; Acts xxiii. 8). They also were strict predestinarians (Joseph., *Antiq.*, XVIII. 1, 3, *B. J.*, ii. 8, 14). In all these respects they are the predecessors of the modern Jewish theologians. It is also a mistake to represent them as generally luxurious in life. On the contrary, the great esteem in which they were held by the people seems to prove just the opposite, as Josephus asserts (*Antiq.*, XVIII. 1, 3). They represent a religious system carried to a burdensome and blameworthy minuteness. Yet there were doubtless among them men, like Nicodemus and Joseph of Arimathæa, who were truly pious, and, if bigoted, were not hypocritical. The Pharisees were proselytizers. The spread of Judaism thus accomplished led to the wider spread of Christianity. It is to Paul, a Pharisee of Pharisees, that the church is indebted for the first extensive missionary operations, and from his Epistles Christian theology has been largely derived.

LIT. — See list in SCHÜRER: *Neutestamentliche Zeitgeschichte*, Leipzig, 1874, p. 423; also WELLHAUSEN: *Die Pharisäer und die Sadducäer*, Greifswald, 1874. Comp. art. "Pharisäer," in HERZOG, 1st ed. (Reuss), and in RIEHM (Schürer); art. "Pharisees," in KITTO (Ginsburg) and in SMITH (Twisleton).

PHILADELPHA ("brotherly love"), the seat of one of the seven churches of Asia (Rev. i. 11, iii. 7–13), a city on the borders of Lydia and Phrygia, about twenty-five miles south-east from Sardis. It was built by Attalus II. (Philadelphus), king of Pergamum (d. 138 B.C.), but in 133 passed into the hands of the Romans. It was the mart of the immense wine-traffic of the district. As the district is volcanic, the city has been once nearly destroyed (A.D. 17), and several times severely injured. It was captured by the Osmanli Turks in 1390. It is now called *Allah-shehr* ("city of God"). It contains some ten thousand inhabitants, mostly Turks. According to tradition, Peter ordained Demetrius the first bishop of the city (*Apos. Constt.*, vii. § iv. 46). One of the Ignatian Epistles was addressed to that church.

PHILADELPHIA, the largest city in Pennsylvania, and the second in the United States, is situated in lat. 39° 57′ N., and long. W., 75° 10′. It extends north and south, along the west bank of the Delaware River, for twenty-three miles, and west an average distance of five miles and a half, beyond the River Schuylkill, which flows through the city, and is spanned by thirteen bridges. It contains 130 square miles, or 82,600 acres, and has 750 miles of paved streets.

It was founded in 1682 by William Penn, a Quaker from England, and was incorporated in 1701, when it had its first mayor. The first Continental Congress met in Carpenter's Hall, Sept. 4, 1774. The Declaration of Independence was adopted here July 4, 1776. (Independence Hall still stands, a noted building. The convention that framed the Federal Constitution met in an adjoining building, May, 1787.) It was the seat of the Federal Government from 1790 to 1800. Up to 1854 it consisted of the "city proper" and "districts;" but in that year they were consolidated under one municipal government.

The population in 1683 was 500; 1684, 2,500; 1700, 4,500; 1800, 81,009; 1850, 408,762; 1860, 508,034; 1870, 674,022; 1880, 846,980.

Philadelphia is the "city of homes." In 1880 it had 146,412 dwelling-houses for its 165,044 families and 846,980 people, — an average to a house of only 5.79 persons.

Its annual death-rate is only 19.06 per thousand. It has forty-five cemeteries.

The first American paper, *The Weekly Mercury*, was established here in 1719.

The prominent educational and scientific institutions of the city are the Central High School, Girls' Normal School, University of Pennsylvania, the American Philosophical Society (founded by Franklin in 1769), Academy of Fine Arts, Academy of Natural Science, Polytechnic College, Franklin Institute, Wagner Institute, School of Design for Women, Lutheran, Episcopal Roman-Catholic, and Reformed Presbyterian theological seminaries, and nine medical and dental colleges. Its schools and seminaries, public and private, are numerous and of a high order.

The largest libraries are the Philadelphia (and Ridgeway), Mercantile, Apprentices', Friends', Historical Society of Pennsylvania, Presbyterian Historical Society, and of the University of Pennsylvania.

Fairmount Park, lying on both sides of the Schuylkill, contains 2,740 acres. The Zoölogical Garden is in it. The National Centennial Exposition of 1876 was held in it.

The principal and oldest United-States Mint is located in the city. The American Sunday-School Union, organized in 1824, and also several of the missionary boards of the great religious denominations, have their head offices here. "The First Day or Sunday School Society of Philadelphia," which was the first Sunday-school organization in America for missionary work, was formed here in 1791.

The places licensed for the sale of liquor number about 5,500.

The chief religious denominations began in the city as follows: forty years before Penn came, a Lutheran minister was preaching to the Swedes at Tinicum Island, and a church was built at Wicaco in 1669; Episcopal services began in 1646 (the oldest church edifice still standing is the *Gloria Dei*, or Old Swedes, dedicated in 1700; it was originally Lutheran); Roman Catholic, 1686; Presbyterian, 1697; Baptist, 1698; German Reformed, 1727; Methodist-Episcopal, 1769; Jewish, 1782; Universalist, 1783; African Methodist, 1787; Unitarian, 1796; Zion African, 1820; Swedenborgian, 1815; Bible Christians, 1817; Independent Christian, 1825; Congregationalist, 1831; Advent Christian, 1843; Free Methodist, 1860; Church of God, 1866; Reformed Episcopal, 1873; Independent Methodist, 1879; Mormon, 1881.

There are 611 places of worship in the city. This number includes churches, mission preaching-stations, and the other denominational institutions in which public religious services are regularly held. They are classed as follows: Advent Christian, 2; Baptist, 78; Free Baptist, 7; Bible Christian, 1; Children of Zion, 1; Christadelphians, 1; Christian (Independent), 2; Church of the Brethren (Dunkards), 2; Church of God, 2; Congregational, 2; Congregational (Independent), 1; Disciples of Christ, 4; Evangelical Association, 8; Friends, 17 (Orthodox, 7; Hicksite, 9; professing original principles, 1); Hebrews, 10; Latter-Day Saints, 2 (Mormon Anti-Polygamous, 1; Polygamous, 1); Lutheran, 31 (English, General Council, 11; German, General Council, 12; Independent, 1; Swedish, Augustan Synod, 1; German, Mission Synod, 1; English, General Synod, 5); Mennonite, 2; Methodist, 122 (Methodist-Episcopal, 101; African, 10; Zion African, 2; Free, 3; Independent, 6); Moravian, 5; New Jerusalem, 3; Presbyterian and Reformed, 135 (Northern Presbyterian, 92; Reformed Presbyterian, Original Covenanter, 1; Reformed Presbyterian, General Synod, 8; Reformed Presbyterian, Synod, 3; United Presbyterian, 11; Reformed [Dutch] 5; Reformed [German] English, 7; German, 8); Protestant-Episcopal, 96; Reformed Episcopal, 10; Roman Catholic, 47; Spiritual Association, 3; undenominational missions, 7; Unitarian, 3; United Brethren in Christ, 3; Universalist, 4. Of the total number, 500 are organized churches.

The 611 places for worship for 846,980 of a population give one to 1,386 persons of all ages: in 1776 there were 37 for a population of 60,000 or 70,000, or not more than one to every 1,600 persons.

The strongest Protestant denominations are the Presbyterian (Northern General Assembly), which had, in 1882, 26,953 communicants; Methodist-Episcopal, 22,747; Protestant-Episcopal, 22,679; Baptist, 18,564; making a total of 90,943. The other Protestant denominations with these will number at least 120,000 *communicant* members. The Philadelphia Sunday-school Association, representing all these denominations, reports 552 Sunday schools, with 148,885 scholars. The population in connection with the Protestant churches and sabbath schools, and under their influence, may be set down as not less than 500,000.

The Jewish *population* is 12,000. The Roman-Catholic *population* of the *diocese*, which includes the city and several of the counties of Eastern Pennsylvania, is *estimated* as 300,000. The exact Roman-Catholic population of the city cannot be had, — not much, if any, over 100,000.

The Young Men's Christian Association was organized in 1854. Present membership about 3,000. It has a magnificent building on Fifteenth and Chestnut, covering 230 by 72 feet, five stories high, built in 1875. There is also a very efficient Women's Christian Association, and a Young Men's Christian Association in Germantown.

The city contains 275 organized charities. There are 93 relief societies, 94 "homes" and orphanages, 43 hospitals, 29 dispensaries, 11 reformatories, 31 beneficial societies, 15 workingmen's clubs. The Girard College for orphan boys, founded by a wealthy Frenchman, 1832, is also located here, and now provides for the education of a thousand boys. R. M. PATTERSON.

PHILADELPHIAN SOCIETY. As early as 1652, Dr. and Mrs. Pordage and Bromley established a gathering of mystics of the Jakob Böhme pattern. To their meetings Mrs. Leade, after the death of her husband, was admitted; and in 1670 she, with those already named, founded the Philadelphian Society. To it she soon gave what were called "the laws of Paradise," which contained the ground ideas of the society. The new enterprise was designed to advance the kingdom of God by improving the life, teaching the loftiest morality, enforcing the duty of universal brotherhood, peace, and love. At the same time, no disturbance in the political world was contemplated, unless, indeed, any government acted

against the light of nature and the gospel. The Philadelphians also believed firmly in what they called the "divine secrets," — the wonders of God and nature, the profound spiritual experiences of regeneration and soul-resurrection, — in the speedy establishment of Messiah's kingdom, and in the blessings of the future world. These ideas found such ready acceptance, that oral and epistolary intercourse with many persons of Holland and Germany was soon begun. Among those interested were Horche, May, Petersen, and Spener. Since the time for the ingathering of the Philadelphian Church had come, the living word must be spoken by a living man. Accordingly, Johannes Dittmar of Salzungen was appointed "inspector," and, armed with credentials, was sent to Germany for the purpose. One important part of his mission was to unite the Philadelphians with the Pietists, especially those with Professor Franke at Halle. But, although kindly received, his mission was well-nigh fruitless. At the end of 1703 the Philadelphians drew up their Confession; but, instead of advancing, they declined. In England they were forbidden to meet. The Holland branch withdrew, — a particularly serious embarrassment, since it had been the medium of communication with Germany. Still, the visions of Mrs. Leade were to many irrefragable proofs of divinity, and implicitly accepted. Her death ended her repute; but, if the torrent has sunk in the sand, she has the credit of first giving practical expression to the idea of universal brotherhood. See Lit. under LEADE. H. HOCHHUTH.

PHILASTER, or PHILASTRIUS, b. in the first quarter of the fourth century, probably in Italy; d. as Bishop of Brescia, July 18, 387, a noted heretic-hunter of his time. From his youth to his death he travelled from one end of the Roman Empire to the other, to track heretics, and convert them. Especially noticeable are his attacks on the Arian bishop, Auxentius, the predecessor of Ambrose, and his appearance at the council of Aquileia (381), where the two Arian bishops, Palladius and Secundianus, were condemned. About the same time he wrote his *Liber de hæresibus*, an enumeration and description of one hundred and fifty-six different heresies, of which twenty-eight fall before Christ, and one hundred and twenty-eight after. A few years earlier (374–377), Epiphanius wrote his Πανάριον; and as, up to a certain point (Epiphanius, 57, and Philaster, 53), the two books agree with each other, not only with respect to materials, and arrangement in general, but often, also, with respect to the minor details of the representation, — phrases and words, — it has been inferred that Philaster plagiarized Epiphanius. The inference is hardly correct, however; and R. A. Lipsius, in his *Zur Quellenkritik des Epiphanius* (Vienna, 1865), has made it very probable that they both borrowed from the lost Σύνταγμα of Hippolytus. What Philaster has added of his own is completely worthless. He discovered, or rather invented, the *Puteoritæ*, who are heretics because they misunderstand Jer. ii. 13; the *Troglodytes*, who are heretics because they misunderstand Ezek. viii. 7–12. The book was first edited by Sichardus, Basel, 1528; which edition is incorporated in the *Bibl. Patr. Max.*, later editions by Fabricius, Hamburg, 1721; Galeardus, in *Coll Vet. Patr. Eccl. Brixiensis*, 1738; and Oehler, in his *Corpus hæreseologicum*, Berlin, 1856, i. MANGOLD.

PHILE'MON. See PAUL.

PHIL'IP THE APOSTLE. In the Synoptists and the Acts his name occurs only in the list of apostles (Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13). In John's Gospel he is several times mentioned. It was he who introduced Nathanael to Jesus (i. 43–51), who gravely calculated the cost of feeding the five thousand men (vi. 5–7), who, in connection with Andrew, brought the Greeks, at their request, to Jesus (xii. 21–23); and, finally, he was the one who asked, on the last night of Christ's earthly life, for a revelation of the Father (xiv. 8, 9). The patristic information about him is erroneous, resulting from confounding him with Philip the evangelist. F. SIEFFERT.

PHILIP THE ARABIAN, Roman emperor (244–249); was b. at Bostra in Arabia, whence his surname, *Arabs*. His reign was, in political respect, utterly insignificant; but the question whether or not he was a Christian has some interest to the church historian. Eusebius is the first who states that Philip was a member of the Christian Church, and subject to its discipline (*Hist. Eccl.*, vi. 34); but the statement is corroborated by notices by Vincentius of Lerinum (*Common.*, ed. Baluze, p. 343), in the *Chronicon paschal. ad Olymp.* (257), by Chrysostom (*App.*, H. 470), Jerome (*Chron. ad an.* 246), and Orosius (*Hist.*, 20). Some, as, for instance, Scaliger, Spanheim, etc., reject these testimonies as dependent upon Eusebius, who introduces his story with a "People say;" while others — Mosheim, Uhlhorn, etc. — accept the statement that Philip was the first Christian emperor. See AUBÉ: *Les chrétiens dans l'empire Romain*, Paris, 1881.

PHILIP THE EVANGELIST, one of the seven chosen to attend to the secular concerns of the primitive Jerusalem Church (Acts vi. 5); most probably a Hellenist, certainly, like Stephen, a very liberal Jew. He was, indeed, the first to put liberal principles in practice; for, when persecution in Jerusalem dispersed the disciples, he preached the gospel to the Samaritans (viii. 5–13), who were only half Jews, and then, by divine command, to a proselyte of the gate, — the chamberlain of Queen Candace, whom he baptized (viii. 26–40). On leaving the eunuch, Philip made a missionary journey along the plain of Sharon to Cæsarea, where he apparently made his home, for there he entertained Paul and his travelling companions (A.D. 58). Mention is made, in this connection of Philip's four virgin daughters who prophesied (xxi. 8, 9). Patristic tradition so sadly confounds Philip the evangelist and Philip the apostle, that it is difficult to unravel the confusion. It is probable, however, that tradition correctly reports, that in Cæsarea one of the daughters of Philip the evangelist died, that with the other three he removed to Hierapolis, and was subsequently bishop at Tralles. F. SIEFFERT.

PHILIP THE FAIR (king of France 1285–1314), an unscrupulous man, who never hesitated to employ even the basest means in order to reach his goal, but who, in the ends he pursued, was often supported by the hearty sympathy of the people he ruled. In the history of the church he occupies a conspicuous place; for it was he who, more than any other prince, contributed to break

the spell by which the Pope kept bound all the nations of Western and Northern Europe. In order to defray the expenses of the war with England, he imposed a heavy tax on the French clergy. The clergy complained to the Pope; and, by the bull *Clericis laicos* (Feb. 25, 1296), Boniface VIII. forbade in the most vehement expressions, and under penalty of excommunication, any layman, king, or lord, to levy tax on the clergy. Philip was compelled to yield, but he took revenge. He forbade the export from France of precious metal, coined or uncoined, and thereby cut off a considerable portion of the Pope's revenue. Boniface immediately entered upon the retreat. A new bull (*Ineffabilis amor*, Sept. 25, 1296), and several briefs to the king and the French clergy, tried to explain the bull *Clericis laicos* into harmony with the king's wishes. Aug. 11, 1297, he canonized Louis IX.: in June, 1298, he appeared as umpire between France and England, — all on the side of France, etc. The immense success, however, of the jubilee of 1300 again brought forward the papal dreams of a universal monarchy; and as Pierre Dubois at the same time published his *Summaria brevis*, advocating the French claims on a universal monarchy, and reducing the papal authority to purely spiritual matters, there came again a dangerous tension in the relation between the two sovereigns. Finally the sending of Bernard de Saisset, Bishop of Pamiers, as papal legate to the French court, brought about the crisis. Saisset was insolent; and as soon as his legatine mission was finished, and he had returned to his see, he was summoned to Paris, placed before a mixed tribunal, accused of treason, and thrown into prison. Boniface convened the second council of the Lateran, which resulted in the bull *Unam sanctam* (Nov. 13, 1302), a completely unique piece of papal arrogance. Philip assembled the states-general for the first time in the history of France; and it was evident that the whole French nation was ready to support. Only the clergy preserved a respectful behavior towards the Pope. The university, headed by Occam, declared against him. Gilles Romanus wrote his *De regimine principis*, John of Paris, his *De potestate regia et popoli*, and Boniface was publicly caricatured in the French *mysteries*. Philip was, nevertheless, afraid of the effect of an excommunication; and Sept. 7, 1303, the day before the excommunication was going to take place in the Church of Anagni, Nogaret penetrated with a number of other conspirators into the papal palace, and took possession of the Pope. See BONIFACE VIII. The consequences of that audacious stroke were decisive. The successor of Boniface VIII., Benedict XI., died shortly after his accession; and his successor, Clement V., was a mere tool in the hands of Philip. Clement was a Frenchman, and Archbishop of Bourdeaux; but he was known as a stanch adversary of Philip. Thus recommended to the Italian cardinals, he gained the votes of the French cardinals through the influence of Philip; and the good-will of Philip he had secretly bought by the condemnation of Boniface VIII. as a heretic, the removal of the papal curia to the territory of France, the surrender of the order of the Templars to the pleasure of the king, and some other points. The Templars he actually delivered up to the avarice of Philip; his residence he took up at Avignon, thus inaugurating the Babylonian captivity of the popes; but the first point of the bargain he escaped from fulfilling. Nevertheless, his reign indicated in the plainest manner possible the decadence of the Papacy, and Philip was by no means anxious to conceal the real state of affairs. See CLEMENT V. BOUTARIC: *La France sous Philippe le Bel*, Paris, 1861.

PHILIP THE MAGNANIMOUS, Landgrave of Hesse; b. at Marburg, Nov. 23, 1504; d. there March 31, 1567; one of the most prominent characters in the history of the German Reformation. He was only five years old when his father died, and only fourteen when he was declared of age. He was present at the Diet of Worms in 1521, but had at that time not yet made up his mind with respect to religious matters. He was, however, one of those who insisted that the safe conduct accorded to Luther should be kept sacred. He visited Luther in his lodgings, and on his return he allowed mass to be celebrated in German at Cassel. In the campaign against Franz von Sickingen, in 1522, he was accompanied by a Protestant preacher; and an incidental meeting with Melanchthon, on the road to Heidelberg, finally decided him. In February, 1525, he opened his country to the Reformation; in May he joined the Torgau Union; and in June he appeared at the Diet of Spires as one of the leaders of the Protestant party, surprising the Roman-Catholic bishop by his theological learning, the imperial commissioners by his outspokenness, and King Ferdinand himself by the open threat of leaving the diet immediately if the enforcement of the edicts of Worms was insisted upon.

The great task he had on hand was to unite the German and Swiss Protestants into one compact party, and at the Diet of Spires (1529) he succeeded in baffling all the attempts of the Roman Catholics of producing an open breach. The Conference of Marburg, in the same year, was also his work; and it had, at all events, the effect of somewhat mitigating the hostility of the theologians. Nevertheless, at the Diet of Augsburg (1530), the Lutherans appeared to be willing to buy peace by sacrificing the interest of the Zwinglians. Philip proposed war, open and immediate; but the Lutherans suspected him of being a Zwinglian at heart, and their suspicion made him powerless. He subscribed the *Confessio Augustana*, but reluctantly, and with an express reservation with respect to the doctrine of the Lord's Supper. Finally, when he saw that nothing could be done, while he knew that the emperor could not be trusted, he suddenly left Augsburg. This resoluteness made an impression on the other Protestant princes; and in March, 1531, he was able to form the Smalcaldian League, though he was not able to procure admission to it for the Swiss Reformed. In the same year he opened negotiations with the king of Denmark; in 1532 he compelled the emperor to grant the peace of Nuremberg; in 1534, after the brilliant victory at Laufen, he enforced the restoration of Duke Ulrich of Würtemberg, by which that country was opened to the Reformation; in 1539 he began negotiations with Francis I.; and in 1540 he again proposed to wage open war on the emperor.

But at that very moment his authority was greatly impaired, and his activity much clogged, by his marriage with Margarethe von der Saal, — a clear case of bigamy. She was maid-of-honor to his sister, the Duchess of Rochlitz, and sixteen years old. He fell in love with her, and persuaded his legitimate wife, a daughter of Duke George of Saxony, to give her consent to double marriage. The theologians, even Luther and Melanchthon, also consented, on the condition that the marriage should be kept a deep secret. The Duchess of Rochlitz, however, would not keep silent; and the question then arose, what the emperor would do. The case was so much the worse, as in 1535 Philip had issued a law which made bigamy one of the greatest crimes in Hesse. The emperor, however, simply used the affair to completely undermine the political position of the landgrave; but the profit he drew from it was, nevertheless, no small one. During the difficult times which followed after the peace of Crespy (1544), the Protestant party had no acknowledged leader; during the Smalcaldian war (1546–47), no acknowledged head. After the war, the emperor treacherously seized the landgrave, and kept him in prison for five years. After his release, in 1552, Philip was not exactly a broken man; but he was much humbled, and was compelled to play the part of the mediator, especially between the Protestants and the Roman Catholics; thus he was very active in promoting the conferences of Naumburg in 1554, and of Worms in 1557.

LIT. — ROMMEL: *Philipp der Grossmüthige*, Giessen, 1830, 3 vols.; LENZ: *Briefwechsel Landgraf Philipps mit Bucer*, Leipzig, 1880 sq.; WILLE: *Philipp d. G. und die Restitution Ulrichs von Wurtemberg*, Tübingen, 1882. KLÜPFEL.

PHILIP II., king of Spain (1556–98), b. at Valladolid, May 21, 1527; d. at the Escurial, Sept. 13, 1598. He was the most powerful and relentless adversary of the Reformation. From his father, Charles V., he inherited Spain (which at that time furnished the largest, the best drilled, and best equipped army in the world), the Two Sicilies and Milan (the granary of Europe), the Netherlands (the seat of the highest industrial and commercial development), besides vast possessions in the West Indies and America, from which he drew an inexhaustible wealth of gold and silver and the choicest productions of the earth. But he was of a dull and barren nature, and knew not what to do with his riches. Devoid of sympathy, and capable only of a singular kind of cold fanaticism, egotism was the sole motive-power in his will; and all his exertions in behalf of the Roman-Catholic creed were due to the circumstance that it was his creed. His dealings with the Pope clearly show, that, even in the direction of ecclesiastical affairs, he could brook no other will than his own. He nominated to all the dignities and benefices of the Spanish Church. Appeals to Rome were absolutely forbidden. No papal bull or brief could be read in his realm without his *placet*. The statutes and decrees of the Council of Trent were received only with very important restrictions. A royal commissioner presided over the deliberations of the provincial synods; and in the conclave he did not content himself with the right of excluding some obnoxious candidate, but claimed also the right of proposing some favorite candidate. Pius IV. complained bitterly, in the presence of the cardinals and the Spanish ambassador, Vargas, of the exorbitant pretensions of the king. Pius V. tried to force him into compliance by withdrawing the subsidies of the clergy, but in vain. Under Sixtus V., the Spanish ambassador Olivares actually proposed to the king to separate from Rome, and to convoke a national council as the best means of compelling the Pope to adopt another policy with respect to France. To the missionary activity of the school of English Jesuits at Douay, or the schemes of popular risings in Ireland, or the conspiracies of the Roman-Catholic party in England, he paid very little attention, in spite of the enormous religious consequences which might have been evolved from them; but as soon as he felt his own personal, political plans thwarted by Elizabeth, he sent the Armada against her, and was defeated; and the supremacy of the sea passed from Catholic Spain to Protestant England. In the Netherlands he stirred up the political passions as deeply as the religious; and many of his measures, though introduced under religious pretences, were really and chiefly of political import. In France he completely spoiled the game, and actually prepared the way for Henry IV. by claiming the crown for himself. Nevertheless, though principally prompted in all his doings by his egotism, he was the most formidable adversary the Reformation had to encounter, and in his own country he completely succeeded in burning it out. See PRESCOTT: *History of the Reign of Philip II.*, New York, 1855–58, 3 vols.: BAUMSTARK: *Philip II.*, Friburg, 1875.

PHILIP THE TETRARCH. See HEROD, p. 983.

PHILIP'PI, the chief city of the eastern division of Macedonia, eight miles north-west of Neapolis, its seaport. Its original name was Crenides ("fountains") from its numerous springs; but Philip, the father of Alexander the Great, who took it (356 B.C.), called it after himself. In 42 B.C. a memorable battle was fought there between Octavius and Antony on the one side, and Brutus and Cassius on the other. The former were victorious; and the city, in consequence, was made a Roman colony by Octavius, who became Augustus 27 B.C. This bestowed peculiar privileges upon it, especially that of Roman citizenship. It was there that in A.D. 51 Paul preached upon his second missionary journey, was imprisoned, and, with Silas, his companion, miraculously delivered. The Jewish place of prayer on the banks of the Gangas, or Gangites, a tributary of the Strymon, now called Bournabachi, was the scene of their first labors in Europe; and Lydia, the first convert (Acts xvi. 12–40). A church was formed in consequence: to it Paul paid a visit subsequently, in 57 (Acts xx. 2), and apparently spent some little time there shortly afterwards (xx. 6). The church at Philippi is distinctively mentioned as contributing to Paul's support (2 Cor. xi. 9; Phil. iv. 16) and that of the Jerusalem Christians (2 Cor. viii. 1–6). It was particularly dear to the apostle's heart; and to it he addressed, in A.D. 62, a letter of great tenderness, without those rebukes and criticisms which the other churches called forth. Ignatius of Antioch visited Philippi on his way to Rome (*Martyr.*, c. v.), where he was martyred (A.D. 107). Polycarp of Smyrna wrote them a

letter, still preserved, at their request, and to them sent all the letters of Ignatius in possession of the Smyrnan church (Polyc., *Ad Phil.*, c. xiii.). But, from that time on, the church is not heard from, save as one of its bishops signs his name to some ecclesiastical document. The place itself is now a mere ruins. See especially LIGHTFOOT: *Philippians*, London, 4th ed., 1878, pp. 46–64.

PHILIPPI, Friedrich Adolf, b. in Berlin, Oct. 15, 1809; d. at Rostock, Aug. 29, 1882. He was of Jewish descent, but early embraced Christianity, studied philology and theology, and was appointed professor of theology at Dorpat in 1841, and at Rostock in 1852. His Commentary on the Epistle to the Romans (Frankfurt, 1848–50) ran through several editions, and was translated into English, Edinburgh, 1878. His *Kirchliche Glaubenlehre* appeared at Gütersloh, 1854–82, in 6 vols., and is a learned and able vindication of strict Lutheran orthodoxy. See his Life by L. SCHULZE, Nördlingen, 1883.

PHILIPP'IANS, Epistle to the. See PAUL.

PHILIPPISTS, term denoting pupils and adherents of Philip Melanchthon. It originated in the middle of the sixteenth century, and probably in the Flacian camp. At first it simply designated a theological party, and was, by the Gnesio-Lutherans, applied to the theologians of Wittenberg and Leipzig who had adopted the views of Melanchthon, and were accused of deviating from pure Lutheranism, both in the direction of Romanism and in the direction of Calvinism. Afterwards it also assumed an ecclesiastico-political significance, and was applied to the party, which, under the lead of Peucer, Cracau, Stössel, and others, labored to bring about a union between all the Protestant powers, and to break down the confessional bar between Lutheranism and Calvinism by means of Melanchthonianism.

Luther had hardly died before the peace of the Lutheran Church was gone. The difference between him and Melanchthon had long been distinctly felt; but, as long as he lived, it was not allowed to take positive form. Immediately after his death, however, the Gnesio-Lutherans and the Philippists arranged themselves over against each other in open antagonism. The Gnesio-Lutherans — Amsdorf, Flacius, Wigand, Mörlin, and others — considered themselves the representatives of the pure faith, the guardians of orthodoxy, and looked upon the Philippists as a set of men who had been carried away by a dangerous weakness. The Philippists — Camerarius, Major, Menius, Cruciger, and others — were conscious of being the party of progress, and suspected the Gnesio-Lutherans of despising science, and bowing too submissively to the letter. Other elements — personal, political, and ecclesiastical — were introduced in the divergence, and served to widen the breach, — the rivalry between the two Saxon lines, the Albertine and the Ernestine; the jealousy between the universities of Wittenberg and Jena, etc.

The Leipzig Interim of 1548 gave occasion for the first controversy between the Gnesio-Lutherans and the Philippists: but the synergistic controversy broke out only a little later; and all the differences between the views of Luther and Melanchthon — concerning justification, the Lord's Supper, the freedom of the will, etc. — were at once brought into the fire. The Gnesio-Lutherans were very violent; and the attacks which the conventions of Weimar, Coswig, and Magdeburg (1556–57), levelled against Melanchthon, were in the highest degree offensive. The Philippists, however, were equal to the situation, as may be seen from their *Synodus Avium*, a satire by Johann Major, and the famous *Epistola Scholasticorum Wittenbergensium*, issued by the two Philippist universities, and pointed directly at Flacius. The culminating point is indicated by the Weimar *Confutatio* (1559), in which synergism, majorism, adiaphorism, etc., are confuted, and condemned as heresies. As it soon became apparent, however, that the extravagances of the Gnesio-Lutheran professors drove the students away from the university, they were dismissed (1562–65), and Philippists appointed in their stead. But after the accession of Johann Wilhelm, in 1567, a re-action took place, and the Philippist professors had to give way to the Gnesio-Lutheran. A reconciliation of the two parties was attempted by the colloquy of Altenburg, Oct. 21, 1568, but failed.

In 1569 the Elector of Saxony demanded that all ministers in his country should subscribe to the *Corpus Doctrinæ Philippicum*, which was a great victory to the Philippists. But the elector did so, not from any preference for Philippism, but because he believed said instrument to be a representation of pure Lutheranism, free from all Flacian extravagances. The publication, however, of the Wittenberg Catechism (1571), containing a very outspoken exposition of the doctrines of the Lord's Supper and the personality of Christ, and the outcry which the whole Gnesio-Lutheran camp raised against it, made him uneasy; and when the *Exegesis perspicua controversiæ de sacra cœna* appeared in 1574, he began to suspect that he had been the victim of some kind of mystification. The Philippist professors — Widebram, Petzel, Cruciger, and others — were at once dismissed, and treated in a rather harsh manner. The blow thus struck at Philippism was fatal. With the introduction of the *Formula Concordiæ*, the Philippists lost their hold on the public attention; and, with the exception of a short episode in the history of electoral Saxony, 1586–91 (see the art. KRELL), it survived only as a local coloring of the theology of certain universities. See the various representations in the histories of Protestant theology, by Planck, Heppe, Frank, Gass, Dorner, and others. WAGENMANN.

PHILIS'TINES — פְּלִשְׁתִּים (פְּלֶשֶׁת only Amos ix. 7), LXX., Φυλιστιείμ, and also Ἀλλόφυλοι, called by Josephus, *Arch.*, 1, 6, 2, Φυλιστῖνοι, by Herodotus, 2, 104; 3, 5, 91; 7, 89, Παλαιστῖνοι — were the inhabitants of a district along the south-western coast of Canaan, which, not counting the Negeb, south of Gaza, was only about twenty-five miles in length. We describe, —

I. THE COUNTRY. — Egypt, with its district Pelusium, extends as far as the River of Egypt (Gen. xv. 18; Num. xxxiv. 5, etc.), i.e., to the modern el-Arish, which, coming northward out of Arabia, flows into the Mediterranean where the coast turns from the east to the north. Here the Philistine territory commenced, and extended to where the Sorek, which arises near Jerusalem, empties into the Mediterranean. The district south of Gaza already belongs to the Negeb, or

south country, and is therefore mostly a desert. One of its rare fruitful spots is the Saracen stronghold el-Arish, the ancient Rhinocolura, called Laris during the time of the crusades, one of the principal stations between Egypt and Syria. A little north of this is Bir Refâ, the Rafia of the Greeks and Romans; eastward of this, the ruins of Umm Jerâr, the ancient Gerar. The country on the coast north of the Wady Sheriâh was in olden times highly productive. (Cf. the map of Western Palestine by Conder.) North of Ashkelon were the most fertile districts. In this territory proper, from Gaza to Jabne we can distinguish between חוף הַיָּם (Deut. i. 7; Josh. v. 1), with the corresponding שְׁפֵלָה (Josh. xi. 16; Jer. xxxii. 44, xxxiii. 13), and the hilly districts extending towards Judæa, אֲשְׁדוֹת (Josh. x. 40, xii. 8).

Of the five chief cities, three were situated on the coast. The southern and most important, both formerly and now, is Gaza (Syr. and Assyr. Gazatha, Khazita, and probably the Καδύτις of Her. 2, 159; 3, 5), עַזָּה, the Powerful, now el-Ghazzeh. In olden times it was the chief medium of the Syrio-Egyptian trade, and is at present yet an important market. Situated on the edge of the desert, and twenty stades (two miles and a half) from the coast, it was surrounded by a plain rich in water and vegetation. North-west of the city is an olive-woods, the largest and most beautiful in Palestine. In the south there are immense fruit and palm orchards. The city has now sixteen thousand inhabitants. The streets are narrow and ugly: there is neither wall nor gate. It lies on a slope looking to the north. The most beautiful building is the chief mosque Jâmi-el-Kebir, a Mohammedan reconstruction of an ancient Christian church. The ancient Gaza was probably situated about two miles and a half south of the modern city. In the south-west portion of the city, tradition points out the spot whence Samson carried the gates. The Mount Hebron mentioned Judg. xvi. 3 is probably the el-Muntâr, one mile south-east of the city.

Four geographical miles to the north of this, and almost on the coast, lie the ruins of Ashkelon. This city was situated on an elevation, and was surrounded by a circle-wall extending to the sea. Facing the sea was a gate, whose locality is still called Bâbel-Bahr (gate of the sea). In the south-west corner the small and unimportant harbor was situated. Some remnants of the walls are still found. Within the walls, however, there is nothing but chaotic ruins. The "Bride of Syria," as Ashkelon was called by the crusaders, is entirely deserted; and much of its best building-material was removed in the early part of the present century by the powerful Jezzâr Pacha to adorn his residence, Acca. North of this, and separated only by a small valley, lies the village New Ascalân (Ascalân el-Jadîda), founded as an arsenal by Ibrahim Pacha in 1832. Ashkelon is surrounded by a remarkably rich vegetation. East of Ashkelon is the village Jôra, with about three hundred inhabitants; in a north-easterly direction, Medshdel, with about fifteen hundred inhabitants (probably Migdal-Gad, Josh. xv. 37), and, north of this, Hammâme. All these are surrounded by fertile lands.

About three miles north-east of Ashkelon, and two miles and a half from the sea, lay Ashdod, the Azotus of the Greeks and Romans, in olden times almost as important as Gaza. Its site is occupied by the village Esdud, containing about a hundred and fifty houses in the midst of fruit and palm trees. There are no remnants of the old city left, only the ruins of a mediæval khânn. North-west of this are the ruins of the old harbor city of Ashdod, Mînet Esdud, called Asdod-on-the-Sea in Christian times.

The sites of the other two Philistine cities are more uncertain. The most doubtful is that of Gath, the first one of all these cities to disappear. Some, on the basis of Mic. i. 14, find it near the ruins of Merâsch, a mile south of Bêt-Jibrin. But the meaning of this verse is too uncertain. From 1 Sam. v. 1–10 and 1 Sam. xvii. 52 it seems that Gath was situated near Ekron. Already in the Onomasticon (cf. Γέθ and Γεθθά) there is an uncertainty in the matter. On Mic. i. Jerome says that this city "*vicina Judææ confinio et de Eleutheropoli* (Bêt-Jibrin) *euntibus Gazam, nunc usque vicus vel maximus;*" but on Jer. xxv. "*Geth vicina atque confinio est Azoto.*" If Gath was really situated in the Wady Samt, which extends to the sea north of Ashdod, then its territory was comparatively large. No ruins of a former city are found here.

Ekron, the Accaron of the Greeks and Latins, was the most northern of the five Philistine cities; and Robinson (iii., p. 229 sqq.) correctly finds it in the village of Akir, two miles and a half north of the Wady Surar. There are, however, few evidences of a high antiquity found here. Jabne is also called a Philistine city in 2 Chron. xxvi. 6, identical with the border city of Judah, Jabneel (Josh. xv. 11). Later it was called Ἰάμνια or Ἰάμνεια (Joseph., *B. J.*, 1, 7, 7; Strab. 16, 759; Plin. 5, 14). It is, beyond a doubt, the modern Jebna.

II. The People. — Although never able permanently to subdue any important portion of Palestine, yet the inhabitants of Philistia were sufficiently warlike to oppose Israel's supremacy in Canaan, generally to maintain their independency, in later times to take part in the movements of the nations, especially of Hellenism against Judaism, and for a long time to resist the introduction of Christianity. Their historical importance, as far as Israel was concerned, consisted in their mission of calling forth the better purposes and activity of the latter, and hence adding to its preservation and development.

The name פְּלִשְׁתִּים is probably connected with the verb *falascha*, retained in the Ethiopic, and related to פָּלַט. In harmony with this is that LXX., from Judges on, always translates Ἀλλόφυλοι. They bore this name of "Immigrants," probably because they arrived in Canaan later than the other inhabitants. The poetic form, פְּלֶשֶׁת, in the sense of immigration, was originally also the name of the people. (Cf. Ps. lx. 10, lxxxiii. 8, lxxxvii. 4, cviii. 10; Jer. xiv. 29, 31, but cf. Exod. xv. 14.) The country is called אֶרֶץ פְּלִשְׁתִּים (Gen. xxi. 32, 33; Lev. xiii. 17; 1 Sam. xxvii. 1, 7, xxix. 11; 1 Kings xiv. 21; 2 Kings viii. 2, 3). The corresponding Greek name was ἡ Παλαιστίνη, *sc.* γῆ. used, as it seems, by Herodotus (2, 12, 104, 157; 3, 5, 91; 7,89), and certainly

by Josephus (*Arch.*, 12, 510), for the land of the Philistines exclusively, but afterwards employed for all Canaan.

In reference to the origin of the Philistines, Gen. x. 14, and, in connection with it, Deut. ii. 23, Amos vi. 7, Jer. xlvii. 4, come into consideration. In the first passage they are traced to the Casluhim, in the others to Caphtor. 1 Chron. i. 12, and the older versions, show that the statement in Gen. x. 14 is not a *lapsus calami*. Both statements are undoubtedly correct. The descendants of Caphtor probably first went to the Casluhim, and then migrated to Canaan. Thus Baur and Köhler. The passages can be harmonized only if Casluhim and Caphtorim are virtually one and the same. Good authorities, on the basis of the view in the Targum Jerush., such as Knobel, Ebers, and others, connect Casluhim with the Coptic *kas* = hill, and *lokh* = sterility, the Arabic *el-Rasrun*, and find the locality in the dry district along the northern coast of Egypt, near Pelusium. But how about Caphtor? Many think it is Crete, because in 2 Sam. viii. 18, xv. 18, xx. 7, Creti and Pleti (= Philistines) are joined; and because in 1 Sam. xxx. 14, the south country of the Philistines is called הַכְּרֵתִי (cf. Zeph. ii. 5; Ezek. xxv. 16), and because Caphtor is in Jer. xlvii. 4 expressly called an אִי ("island"). But these evidences are not convincing. For, if Caphtor is Crete, then all Philistines should be called Cretes as well as Caphtorim. The juxtaposition of Creti and Pleti speaks rather for a distinction. Only Zeph. ii. 5 and Ezek. xxv. 16 use כְּרֵתִים, in a general sense, of the Philistines, and then only manifestly to have a *nomen* suitable for the *omen*. In the other passages there is probably a confusion between the names of Cretes and Cariens, and, besides, אִי is used also of a seacoast. Further: there is nothing in the ancient Philistines to connect them in any way with Crete. The connections found in the Graeco-Roman literature are a "fabel fabricated by the learned" (Stark, p. 581). The Crete hypothesis is rejected by modern investigators with great unanimity, and they find Caphtor along the northern coast of Egypt. Certainly the Philistines had nothing whatever to do with the Pelasgians, as Hitzig and others imagine; but they are "nothing else than Semites" (Schrader: *Keilinsch. u. d. A. T.*, p. 74), i.e., Hamitic, degenerated Semites,— Semites in the wider sense of the word, in the same sense as the other Canaanites were such.

In reference to the language, the surest index of the origin of a people, Hitzig has attempted to connect the twelve to fifteen names and titles which we know as Philistine, with the Sanscrit and Greek, in order to support his Pelasgic theory. But everywhere the Semitic etymology proves to be the better, as the names Gaza, Gath, Abimelech, Delilah, Dagon, Jishbi, Jittai, and Saph show. Other names, such as Achusath (Gen. xxvi. 26), Goliath (1 Sam. xvii. 4), have, as can be easily explained from the emigration of the Philistines from Egypt, the Egyptian ending *ath* (cf. Gnubath, 1 Kings xi. 20). Also the ending *en* in Seren, the name of a Philistine prince, is Egyptian. The name of the Philistine harbor, Majuma, is entirely Egyptico-Philistinian; *Mai*, in Coptic, meaning "place," and *jum*, "sea." Other names point to the same origin. Above all, the fact comes into consideration, that the Philistines spoke a language which the Hebrews could understand well without an interpreter.

In their religion they worshipped Dagon, according to Judg. xvi. 23 sqq., in Gaza; according to 1 Sam. v. 1 sqq., 1 Macc. x. 83, xi. 4, in Ashdod; and, according to Jerome, in other cities; and Baal-zebub in Ekron (2 Kings i. 2, 3, 6, 16). The former was probably identical with the old Babylonian divinity, Dakan: the latter was, beyond a doubt, a mere modification of the Canaanite Baal. The worship of the former, as his name and idol indicate—for דָּגוֹן points to *ῥαχίς* (LXX.) = form of a fish—is derived from the fact that the people living along the seacoast saw the principle of life and productiveness in the water, and more especially in the fish. The worship of the other—connected with the Baal who brings and takes away the flies, and with whom Zeus and Hercules as *ἀπόμυιος* can be compared—was suggested by the vast number of insects in Lower Egypt and Philistia. Like the other Canaanites, they worshipped also a female principle. They had Astarte temples (1 Sam. xxxi. 10; cf. Diod., 2, 9), in which they worshipped an image the head of which was a woman, and the body a fish. (Cf. the arts. Dagon and Atargatis.) On the basis of this cultus, diviners enjoyed higher honor among the Philistines than elsewhere. (Cf. 1 Sam. vi. 1; Isa. ii. 6; 2 Kings i. 2 sqq.). Entirely distinct from this ancient religion are the later divinities—such as Zeus, Belos, and others—introduced by the Syrian rulers.

For the commerce and culture of the Philistines, it was doubtless a matter of importance, that, outside of the five chief cities, also the country was densely populated. As is seen from Josh. xv. 45–47, the larger cities had offshoots as far as the River of Egypt. (Cf. also 1 Sam. xxvii. 5 and 1 Sam. xiii. 5.) The productive agriculture was probably mostly in the hands of the remnants of the original inhabitants. (Cf. Deut. ii. 23.) The herds were kept mostly in the Negeb (2 Chron. xvii. 11); the vine and the olive were cultivated (Judg. xv. 5). Hence it is easily understood why the Midianites plundered as far as Gaza (Judg. vi. 4), and that Philistia, in times of famine, was a refuge for the sufferers (2 Kings viii. 1). The people also worked in metal (1 Sam. xiii. 19 sqq., vi. 18; 2 Sam. v. 21; 1 Chron. xiv. 12; 1 Sam. xxxi. 9; 1 Chron. x. 9), and built temples for Dagon (Judg. xvi. 23–31). The various weapons carried by the soldiers are described (1 Sam. xvii. 4–8, 45, xxi. 9, xxii. 10; 2 Sam. xxi. 16). Their wealth indicates that they engaged in commerce. (Cf. Judg. xvi. 5, 18; 1 Chron. xviii. 11; 2 Chron. xvii. 11.) The position of their country made them the natural middlemen for the Syrian and Egyptian trade. However, this trade was never very important, and never any thing like that of Phœnicia. The country did not even possess a good harbor. The chief peculiarity of these people was their energy and endurance in war, as is abundantly shown by their contests with Israel.

The political government of the five principal cities was in the hands of five chiefs, called סַרְנִים (LXX., *ἄρχοντες τῶν Φυλιστιείμ*; according to Gesenius, thus, "axles of wagons," after the Arabic; according to Ewald, "ruler," from the same root

with שַׂר), sometimes שָׂרִים (1 Sam. xviii. 30, xxix. 3, 8). They were more than mere leaders in war (Judg. xvi. 5, 8, 18, 27, 30; 1 Sam. v. 8, 11, vi. 12, xxix. 2). At the same time there are references to kings among them. (Cf. Gen. xxvi. 1, 8; 1 Sam. xxi. 12, xxvii. 2 sqq.; 1 Kings ii. 39; Amos i. 8; Zech. ix. 5; Jer. xxv. 20; 1 Kings v. 1.) These are probably different names for the same office. In all probability there was some union between the different rulers, as they always act in harmony and unison.

III. The History. — Beside the old Enakim, whose descendants were found in Gath, Gaza, and Ashdod (Josh. xi. 22; 2 Sam. xxi. 19–21; 1 Chron. xxi. 5–8), and to whom Goliath and other giants belonged, the Avim belonged to the original inhabitants (Deut. ii. 23; Josh. xiii. 2), who, since they are not reckoned among the Canaanites in Gen. x. 15–18, or elsewhere, are to be regarded as some of the pre-Canaanitic inhabitants of Canaan. When the Philistines proper migrated into this country cannot be accurately ascertained. According to Gen. xxi. 32, 33, and xxvi. 1, 8, 14 sqq., 18, they already occupied the district of Gerar, south of Gaza, in the days of Abraham and Isaac. Hence this migration had no connection whatever with the expulsion of the Hyksos, about a hundred and fifty years before Moses. The statements of Herodotus (2, 128), that Philitis, or Philition, led his flocks near Memphis, and the remark of Manetho, that the Hyksos retreated to Syria, show, at most, that these were possibly related to the Philistines, and does not exclude the earlier migration of the latter. That they occupied Philistia in the days of Moses is stated very distinctly in Exod. xiii. 17 sqq. They took possession of the cities along the coasts; and the original inhabitants had to withdraw to the villages and open country, where they were found in the days of Joshua, and later (Deut. ii. 23; Josh. xiii. 3).

The country of the Philistines, like that of the other Canaanites, was appointed to be taken possession of by the children of Israel (cf. Gen. xv. 19 sqq.); but neither Joshua nor his successors succeeded in subduing it. The subjection of the three Philistine cities, Gaza, Ashkelon, and Ekron, by the tribe of Judah, mentioned in Judg. i. 18, did not prove permanent. The necessary result of these relations between Israel and the Philistines was constant war, which, however, developed into small and irregular combats only. With a commerce of small importance, compared with that of the Phœnicians, the Philistines, owing to the density of their population, were in constant temptation of making freebooting expeditions into the neighboring districts of Judah and Dan. The deed of Shamgar (recorded Judg. iii. 31) is probably but one example of many similar but less important. Samson's adventures are probably of a similar character, but seem to belong to a later period. The great activity in the movements of the Philistines in the days of Eli, Samuel, and David, are not the results of a renewed immigration of Caphtorim, as Ewald and G. Baur think, but are rather connected with the general uprising of the Eastern nations, especially the Ammonites, in those days. (Cf. Judg. x. 7–9, xiv. 1, xv. 9.) They even exercised a certain supremacy over Israel's actions (Judg. x. 9), and the tribe of Judah deemed it necessary to deliver Samson into their power (Judg. xv. 11). Encouraged by Samuel's words, the Israelites attempted to drive them back into their own territory; but the Philistines succeeded in achieving a great victory, and secured the ark of the covenant (1 Sam. iv. 1 sqq.). Only when Israel had been more united, through Samuel's far-reaching activity, did it succeed in its endeavors against the Philistines. After forty years of oppression (Judg. xiii. 1), Israel was delivered of these enemies by a decisive victory in the neighborhood of Mizpah, near Beth Kar, down the Wady Beit Hanina (just west of Jerusalem, where Samuel erected his Ebenezer, about the site of the present Kulonijeh and the New-Testament Emmaus); and 1 Sam. vii. 13 reports that after this they did not again come across the boundaries of Israel. This probably means that the frequent customary freebooting expeditions ceased.

Probably fearing the result of Israel's union under their king, Saul, the Philistines made a desperate effort to regain what they had lost. Soon after their defeat (1 Sam. x. 6), they pressed on, even beyond Mizpah, and took possession of the pass between Gibea of Benjamin and Michmash, in order to separate the south country from the northern tribes (1 Sam. x. 5, xiii. 3). And, in truth, their supremacy, to a greater or less extent, continued for a second forty years, down to the days of David. Saul's efforts did not prove successful (1 Sam. xiii. 6, 7, x. 8, xiii. 7; cf. Joseph., *Arch.*, 6, 5–7, 1). One of the episodes during these wars was the death of Goliath by David, in the southern Wady Samt, near Bethlehem (1 Sam. xvii. 1 sqq.); and later they were repeatedly defeated by David (1 Sam. xviii. 25, xix. 8). Yet they again took up arms against Israel with success (1 Sam. xxiii. 1–5). David's stay with them, and his residence in Ziklag, secured for them the possession of the southern country (1 Sam. xxi. 10–15, xxvii. 3 sqq.). Saul and his sons fell in a battle with them fought in the mountains of Gilboa (1 Sam. xxxi. 1); and, through this victory, the northern country also, in all probability, fell into their hands. Only after David had united the various tribes of Israel under his sceptre did he succeed in breaking this yoke by a series of famous victories (2 Sam. xxi. 15 sqq., xxiii. 9 sqq., v. 17 sqq., viii. 1). No attempt of complete destruction was now any longer made. Gath paid tribute to Solomon, and was fortified by Rehoboam (1 Kings iv. 24, v. 1, 4, x. 5; 2 Chron. xi. 8).

After the division of Israel into two kingdoms, the Philistines seem again to have enlarged their boundaries. (Cf. 1 Kings xv. 27, xvi. 15; 2 Chron. xvii. 11.) They even conquered Jerusalem in conjunction with the Arabs (2 Chron. xxi. 16 sqq.; Joel iv. 4). Judæa in its better days records some victories over them (2 Kings xv. 17; 2 Chron. xxvi. 6 sqq.; Amos vi. 2; 2 Kings xviii. 8; 2 Chron. xxi. 8, xxvi. 6, xxviii. 18). But they kept up their warlike proclivities to the very days of Assyrian and Babylonian conquests. The Assyrian king, Binnirar (about 800 B.C.), mentions that he conquered Philistia; Tiglath-pileser boasts of having overcome Hanno (Haanunu) of Gaza, and having taken that city; Sargon conquered and destroyed Gaza and other cities; his general (Tartan) later took Ashdod; Sanherib add

ed to this the conquest of Ashkelon and Ekron; and Assarhaddon completed the total overthrow of this little country in connection with the conquest of all Egypt and Asia east of the Mediterranean. (Cf. Schrader: *Keilinschrift. u. d. A. T.*, pp. 112, 145, 171 sqq., 212, 257 sqq.) Psammetichus could take Ashdod, which had been strongly fortified by the Assyrians, only after besieging it twenty-nine years (Herod., 2, 157), and took Gaza also. A later Pharaoh conquered Gaza a second time (Jer. xlvii. 1). Yet, notwithstanding all these humiliations, they had not suffered like the Israelites. They were not all led into captivity; and their cities were soon built up anew, though probably, in part, inhabited by Edomites from Southern Judæa. Ashdod is mentioned in Neh. iv. 7 as an enemy of Judæa; and the Philistine language is called "the speech of Ashdod" (Neh. xiii. 24). Neither the conquest of Gaza by Cambyses, and not even the terrible destruction of the city by Alexander the Great, after a siege of two or more months, could annihilate the community of this city. (Cf. Arrian. Alex., 2, 26, 27; Curtius, 4, 5, 6.) The latter made the place his *armarium*, and left Macedonian guards there. Immediately the old and revived antipathy of the Jews seems to have sought the destruction of the Philistine nationality. Judas Maccabæus marched against Ashdod (1 Macc. v. 66 (68)): Jonathan plundered and burned the city and the Dagon temple (1 Macc. x. 86, xi. 60). The Syrian king, Alexander Balas, made the latter a present of Ekron: he forced Gaza to sue for peace (1 Macc. xi. 61 sq.). Gaza was not entirely destroyed until under Alexander Jannæus (96 B.C.). Some of these ruined cities again were built up. Gabinius, one of Pompey's generals, again built up Ashdod (55 A.D.), and founded a new Gaza, south of the old (in 58 A.D.). Pompey placed the cities along the coast under the jurisdiction of the Syrian province (Joseph., *Arch.*, 14, 4, 4, 5): only under Herod and Agrippa I. were they to some extent united again with the Jewish kingdom. Herod favored the growth of the Philistine cities; and, owing to this favor, Ashkelon at that time assumed an importance even greater than that of Gaza, and, on account of its magnificent buildings, was afterwards called the "Bride of Syria." In consequence of their Hellenistic spirit the Philistine cities adhered to Vespasian in the last Jewish war; and the Jews, as a consequence, burned Gaza and Anthedon in 65 A.D. While Judæa was utterly laid waste by this war, and later by the insurrection of Barcocheba, the Philistine cities continued to flourish. Jamnia even was selected by the Jews as a place of refuge; and the Sanhedrin held its meetings there for a while after the destruction of Jerusalem, and a Jewish academy was maintained in its midst. (Cf. Mishna, Roch Hashana, 4, 1; Sanh. 1, 4.) In the days of Trajan it became the spiritual centre of the Jewish rebellion. Gaza received a new impetus under Hadrian, and in this city the Jewish captives of the last war were sold as slaves. Ammianus Marcellinus (about 350) mentions Ashkelon and Gaza as *egregriæ civitates* of Palestine. Jerome calls Gaza *usque hodie insignis civitas*. Business and even literature flourished in Gaza in the days of the Romans.

In the mean while Christianity had already found its way into Philistia. Philip was already directed to the way toward Gaza (Acts viii. 26); preached in Ashdod (viii. 40); which city later became the residence of a bishop. Tradition reports Gaza as the place where Philemon, to whom Paul addressed one of his letters, was the first bishop. At any rate, Bishop Sylvanus of that city suffered martyrdom there in 285 A.D., under Diocletian; and between this date and 536 the names of six other bishops of Gaza are preserved. However, the Hellenistic culture that prevailed here since the days of Alexander the Great seems to have broken the influence of Christianity. Eight heathen temples were still found there at the end of the fourth century. In 634 A.D. the city was taken by the Caliph Abubekr, and in the period of the crusades the different Philistine cities at times played important roles.

Lit.—Reland: *Palæstina*, pp. 38 sq.; Ritter: *Erdkunde*, xvii., Berlin, 1852, pp. 168–192; Guérin: *Description de la Palestine*, ii.: Bädeker (Socin), *Palästina und Syrien* (11 und 12 Reiseroute), 2 Aufl., 1880; Calmet: *Dissert. de origine et nominibus Philistæorum in Proleg. et dissert.*, etc., ed. Mansi, i., pp. 180–189; Movers: *Die Phönizier*, i., 1841; Bertheau: *Zur Geschichte der Israeliten*, 1842, pp. 186–200, 280–285, 306–308; Hitzig: *Urgeschichte der Mythologie der Philistäer*, Leipzig, 1845 (in connection with this, *Journal des Savants*, Paris, 1846, pp. 257–269, 411–424 and Redslob, in Gersdorf's *Repertor.*, 1845, heft. 45); Ed. Röth: *Gesch. unserer abendl. Philosophie*, 1846, i., pp. 82–99, 239–277; Redslob: *Die A. T. Namen der Bevölkerung des wirkl. und idealen Israeliten-staates*, Hamburg, 1846; A. Arnold: *Philister*, art. in Ersch and Gruber's *Encyclop.*, sect. iii. part 23, pp. 312–329; A. Knobel: *Völkertafel der Genesis*, Giessen, 1850, pp. 98, 208 sqq., 215–222; Ewald: *Gesch. Isr.*, 3 Aufl., i. pp. 348 sqq.; Stark: *Gaza u. d. philistäische Küste*, Jena, 1852; G. Baur: *Der Prophet Amos*, Giessen, 1847, pp. 76–94, and art. "Philister," in Riehm's *Handwörterbuch*: Köhler: *Bibl. Gesch.*, i. pp. 81 sqq.; De Goeje, in *Theol. Tijdschrift*, iv. (1870), pp. 257 sq. FR. W. SCHULTZ. (G. H. SCHODDE.)

PHILLPOTTS, Henry, D.D., Bishop of Exeter; b. at Gloucester, 1777; d. at Bishopstoke, Sept. 18, 1869. He was graduated B.A. at Corpus Christi College, Oxford, 1795; was successively prebendary of Durham (1809), dean of Chester (1828), and bishop of Exeter (1830). He was the recognized head of the High-Church party, and, in the House of Lords, was upon the extreme Tory side, opposing every kind of liberal measure. He was also involved in several memorable controversies, especially with the Roman-Catholic historians, Lingard (1806) and Charles Butler (1822). But he is best known in the Gorham Case (which see). On the reversal of the lower courts' decision by the Privy Council, he published *A Letter to the Archbishop of Canterbury* (London and New York, 1850), in which he excommunicated the archbishop.

PHILO, b. at Alexandria about 20 B.C.; d. there in the reign of Claudius. Very little is known of his life. The sources of information consist only of scattered notices in his own writings (*Legat. ad Caj.*, 22, 28; *Contra Flaccum*; *De spec. leg.*, ii. 1; *De provid.*, 2, 107), and in those of Josephus (*Ant.*, XVIII. 8, 1, XX. 5, 2), Euse-

bius (*Hist. Eccl.*, II. 4), Jerome, Isidorus Pelus., Photius (*Bibl. Cod.*, C. v.), and Suidas. He belonged to a distinguished and wealthy family of priestly descent, and was a brother to Alexander Lysimachus, the *alabarch*, or president, of the Jewry of Alexandria. In 39 or 40 A.D. he visited Rome. The imperial governor, Publius Avilius Flaccus, was very hostile to the Jews in Egypt. In order to obtain justice, the Jewry of Alexandria sent an embassy to the emperor, Caligula, and Philo headed the embassy. An official audience they did not obtain; and, when they were admitted to the imperial presence, the half-crazy Caligula ran about in the room, taunting them with their abstinence from pork, and allowing them no opportunity of presenting their grievances. Philo also visited Jerusalem and other holy places in Palestine, but at what period in his life cannot be ascertained. The legends of his meeting the apostle Peter in Rome, his conversion to Christianity, and his relapse into Judaism, are mere fables.

The writings of Philo are exegetical, philosophical, and political. His exegetical works are arranged in three groups,—the cosmogonical, represented by *De mundi opificio*, an allegorical interpretation of the Mosaic account of the creation; the historical, containing *Legis allegoriarum libri iii.*, an elaborate allegorical exposition of the doctrines of paradise and the fall (*De Cherubim; De sacrificio Caini et Abeli; De posteritate Caini; De plantatione Noe*, etc); and the juridical, or, rather, ethical, containing *De caritate, De pœnitentia, De decalogo, De specialibus legibus*, etc. Among his philosophical works are *Quod omnis probus liber sit; De vita contemplativa*, of doubtful genuineness; *De nobilitate*, probably a fragment of an apology for the Jews; *Questiones et solutiones in Genesin et Exodum*, originally in five books, but now extant only in some fragments of an Armenian translation; *De providentia*, etc. His political works give historical representations of the position of the Jewish people, of events of the time, etc.; but of the five books mentioned by Eusebius, only book iii. (*Contra Flaccum*) and iv. (*Legatio ad Cajum*) have come down to us. A doubt concerning the genuineness of the Philonic writings was first raised in the seventeenth century by a Socinian theologian whose very name has been forgotten. He maintained that they were written by some Christian towards the close of the second century, and falsely ascribed to Philo. Though his charge was completely refuted by Petrus Alixius (London, 1699), it has been repeated in our century by Kirschbaum (*Der jüdische Alexandrismus eine Erfundung christlicher Lehrer*, Leipzig, 1841), and again refuted by Grossmann (*De Philonis operum continua serie*, Leipzig, 1841). Of more weight are the objections which modern critics have made to the Philonic authorship of some of the works, as, for instance, *De vita contemplativa* (Jost, Nicolas, Derenbourg, Renan, Kuenen, and especially P. E. Lucius, *Die Therapeuten*, Strassburg, 1880). Certainly spurious are the *Orationes de Samsone et de Jona;* and the *De mundo* seems to be a later condensation of a work by Philo. Information concerning manuscripts and earlier editions of the works of Philo is found in Thomas Mangey's excellent edition, London, 1742, 2 vols. Further details are found in Delaunay's *Philon d'Alexandrie*, Paris, 1867, Tischendorf's *prolegomena* to his *Philonea inedita*, Leipzig, 1868, and in the later editions of Philo by A. F. Pfeiffer, Erlangen, 1785–92, and C. E. Richter, Leipzig, 1828–30, 8 vols. [There is an English translation, by C. D. Yonge, in Bohn's Ecclesiastical Library, London, 1854–55, 4 vols.]

The peculiar blending of Jewish monotheism and Hellenic pantheism which meets us in the works of Philo is not simply an individual feature of the author. An attempt at combination between Greek and Hebrew wisdom, a process of assimilation of those two elements, had gone on for a long time in Alexandria. It may be traced back even to the translators of the Septuagint. But Philo is the legitimate representative of that movement, its result. Already the Fathers were struck by the thoroughness with which his whole mind seemed permeated by Plato. Either Philo platonizes, or Plato philonizes, says Suidas; and Philo himself always speaks of Plato as the great, the holy. This must not be understood, however, as if Philo had sacrificed any thing substantial of the faith of the Old Testament to the fancy of the Greek philosophy, any thing substantial of Judaism to Platonism. By no means! His faith in the living, personal God never wavered, —the Creator and the Ruler of the world, who, out of the whole human race, had chosen Israel as his own people, and revealed himself to them through Moses. To Philo, Moses was the prophet among the prophets, and the Mosaic law the sum total of all revealed wisdom. The fundamental character of his mind is positive, not negative. Faith and piety are to him the highest virtues: criticism is nothing. The influence he has received from Hellas consists chiefly in a certain element of mysticism, which tempers the sternness of the Jewish consciousness of God, and softens the austere morality of the Old Testament. See Wolff: *Philo's Philosophie*, Gothenburg, 1859; Steenberg: *Om Philos Gudserkjendelse*, Copenhagen, 1870; [Drummond: *Philo: Principles of the Jewish-Alexandrian Philosophy*, London, 1877]. His allegorical method, always artificial, often extravagant, and sometimes violent, he borrowed exclusively from the Greek philosophers, especially Plato and the Stoics. The Stoics liked to dissolve the Greek myths into abstract ideas, to reduce to simple observations the images and personifications contained in the traditions of the popular religion; and the method they employed was the allegory. This method Philo adopted, and applied to the Bible. The Bible he taught has a double meaning,—a literal and an allegorical; the latter pervading the former like a fine fluid; and there are cases in which the literal sense must be altogether excluded, as, for instance, when a passage states something unworthy of God (God planting trees, questioning Adam, descending from heaven, etc.), or something self-contradictory (Ishmael with Hagar, at the same time a suckling infant and a half-grown boy, Cain building a city, the eunuch Potiphar having a wife, etc.). See Plank: *Commentat. de principiis et causis interpretationis Philonianæ allegoricæ*, Göttingen, 1807, and C. Siegfried: *Philo als Ausleger d. A.T.*, Jena, 1875.

By writers of the rationalistic school, Philo is generally represented as having exercised a deci-

sive influence, not only on the ancient Christian theology, but even on Christianity itself. See BALLENSTEDT: *Philo und Johannes*, 1812; GFRÖRER: *Philo*, 1831, and *Geschichte des Urchristentums*, 1838; GROSSMANN: *Quæstiones Philoneæ*, 1829; and others. But not the least bit of evidence has ever been offered of an historical connection between Philo and the founder of Christianity, or his apostles. The whole basis of the assertion is a merely incidental resemblance between certain theological ideas and expressions in the works of Philo and the books of the New Testament; and, when the logos-doctrine of John has been represented as directly derived from the logos-doctrine of Philo, the representation rests upon a gross mistake. The logos of Philo is a cosmic, naturalistic power, without real personality, borrowed from the Greek philosophy; while the logos of John is an ethical personality in the highest sense of the word, — the realization of the Messianic idea of the Old Testament. See KEFERSTEIN: *Philo's Lehre von den göttlichen Mittelwesen*, Leipzig, 1846; MAX HEINZE: *Die Lehre vom Logos in der griechischen Philosophie*, Oldenburg, 1872; SOULIER: *La doctrine du Logos chez Philon*, Torino, 1875; F. KLASEN: *Der Logos der jüd.-alex. Religions-Philosophie*, Freiburg, 1879. But his exegetical method, with its principle of allegorization, was generally adopted and extensively employed by the ancient Fathers, not only by Barnabas, Justin, Clemens Alexandrinus, Origen, and Eusebius, but also by Jerome and Ambrose. See DÄHNE: *Geschichtliche Darstellung der jüd.-alex. Religionsphilosophie*, Halle, 1834. ZÖCKLER.

PHILO CARPATHIUS is mentioned in Polybius (*Vita Epiphanii*, c. 49), and by Suidas; but whether he was from the city of Carpasia in the Island of Cyprus, or from the Island of Carpathos, situated between Creta and Rhodus, cannot be ascertained, nor whether he is the author of the Commentary on the Canticles, which was published in a Latin translation in 1537, by Stephanus Salviatus, in Paris. GASS.

PHILOPATRIS is the name of a dialogue found among the works of Lucian, and generally quoted as an example of Pagan satire on Christianity. Its literary worth is null, but the historical notices it contains have given rise to some investigations concerning the date of its authorship. Gesner places it in the time of Julian (*De ætate et auctore dialogi . . . qui P. inscribitur*, Jena, 1714); Ehemann (see *Studien der evang. Geistlichkeit Würtembergs*, 1839), in the time of Valens; Niebuhr (*Kleine historische und philologische Schriften*, ii.), in the tenth century, under Nicephorus Phocas, 963–969; and Wessig (*De ætate et auctore P. dialogi*, Coblentz, 1868), under Johannes Tzimisces, 969–976. Niebuhr's hypothesis seems to be the most available. GASS.

PHILOPONUS. See JOHN PHILOPONUS.

PHILOSOPHY AND RELIGION. Both philosophy and religion must first have had some historical development before their relations could appear for investigation. In fact, they may be said to have proceeded apart until the Christian era, when they openly met as strangers whose mutual interests were yet to be perceived and adjusted. It was not until Christianity had emerged from the symbols of Judaism, that religion stood forth in a mature form, free from philosophic speculation; and it was not until Grecian wisdom had outgrown the myths of Heathenism, that philosophy appeared in a pure state, disengaged from religious superstition. Nor was it strange that the first meeting of the two great powers should have resulted in misunderstanding and conflict. The early Christians, claiming a revealed knowledge from Heaven, could only denounce philosophy as the foolishness of this world; and the philosophers, in their sceptical pride of intellect, were fain to despise Christianity as a mere vulgar superstition. The struggle had its practical issue in the bitter persecutions which prevailed until the triumph of Christianity under Constantine.

Since this first encounter, the relations of philosophy and religion have passed through various phases, marked by the chief epochs of church history. In the patristic age (A.D. 200–500) the previous conflict had become exchanged for an alliance; and philosophy and religion were blended within the limits of Christian theology. The Greek Fathers — Justin Martyr, Clement, and Origen — strove to base their apologetics upon the theism and ethics of Plato, and even to couch the mysteries of the trinity, the incarnation, and the atonement, in terms of the Platonic metaphysics. And though some of the Latin Fathers, such as Tertullian and Irenæus, betrayed an anti-philosophical tendency, yet others, such as Lactantius and Augustine, did not scruple to employ the rhetoric and logic of Aristotle. The union had its hybrid fruit in that half-Pagan, half-Christian civilization which perished in the fall of the Roman Empire.

In the scholastic age (A.D. 900–1400) the former alliance grew into a bondage; and religion in a dogmatic form subjugated philosophy to the service of orthodoxy. The great schoolmen, such as Peter Lombard, Thomas Aquinas, and Duns Scotus, simply aimed to systematize the patristic opinions by means of the Aristotelian logic, treating the physics and metaphysics as mere tributary provinces of revealed theology. There were a few philosophic divines, such as Scotus Erigena, Abelard, Roger Bacon, who for their speculations and researches incurred persecution as heretics. The despotism had its imposing manifestation in that pseudo-Christian civilization which rendered all the art, as well as science, of the middle ages, subservient to the aggrandizement of the papal hierarchy.

In the reforming age (A.D. 1500–1800) the bondage bred a rupture, and philosophy and religion once more became independent. On the philosophic side, the revolt of reason appeared successively in Italian naturalism, as led by Pomponatius, Cardan, Vanini; in English deism, as led by Herbert, Hobbes, Hume; in French atheism, as led by Voltaire, Helvetius, Diderot; and, more recently, in German pantheism, as led by Strauss and Feuerbach. On the religious side, the recoil of faith was seen in Roman Catholicism, as reestablished by Bellarmin and Loyola on the traditional patristic and scholastic dogmas; in Protestantism, as organized by Luther, Calvin, Knox, and Cranmer, by means of the reformed creeds and confessions; and ultimately in a growing sectarianism, which has filled Christendom with polemic feuds to the present hour. At the same time, the wonderful intellectual activity of the

period has been practically expressed in that rich, progressive Christian civilization which has resuscitated Europe, colonized America, and is already advancing throughout Asia and Africa.

At length, in this present critical age (A.D. 1800–83), the schism has become a truce; and philosophy and religion seem poised as for some final adjustment. Never before have they reached a separate development so extreme. Never before have their relations appeared so problematical; and never before has the need of their reconciliation become so imperative. A few religionists may still talk of dispensing with philosophy, and a few philosophers may dream of superseding religion; but the intelligent mass of thinkers and divines is confidently awaiting an harmonious settlement.

At the threshold of the question, it is necessary to discriminate between true and false religion and sound and vain philosophy. All the great philosophers, from Plato to Hegel, instead of assailing religion, have claimed to free it from superstition and error; and all the great theologians, from Clement to Calvin [and Schleiermacher], have interpreted St. Paul as deprecating, not so much a sound Christian philosophy, as one that was deceitful, and not after Christ. Only by some gross abuse of either or both has the union between them ever bred what Bacon terms an heretical religion and a fantastical philosophy.

It may be well also to distinguish their theoretical from their practical importance. Their relative worth and dignity as pursuits and interests cannot predetermine their abstract truth and knowledge. Let it be assumed, once for all, that religion is the one supreme human concern, to which philosophy itself is but subsidiary, and we may then safely proceed to define their reciprocal relations and prerogatives.

The Relation of Philosophy to Religion. — The relation of philosophy to religion has become apparent in every province of religious science. (1) In natural theology, philosophy comes as a witness to prove the divine being and attributes, the divine government, the present state of probation, and the future state of rewards and punishments. These are tenets common to all religions, and logically prior, if not fundamental, to revealed religion. The Pagan, the Deist, and the Christian — Cicero, Herbert, and Butler — have been agreed in accepting them; and orthodox divines, as well as devout philosophers, have ever employed the physical and mental sciences for their confirmation and illustration.

(2) In apologetical theology, philosophy appears as a judge to collect the evidences of Christianity, both internal and external, and estimate their logical and ethical value. It was long ago argued by Bishop Butler, that reason, which is our only faculty for judging any thing, is a proper critic of the evidences, though not of the purport or content, of a supposed revelation, unless the latter be found plainly absurd or immoral; and all the great apologetes, from the time of Justin Martyr, have been striving to show that the Christian religion is reasonable as well as credible. But, whether its miracles or its doctrines be put foremost in proof, both evidential schools (Chalmers and Mansel, as well as Clarke and Wolf) have claimed to offer a more or less philosophical vindication of its truth and value. The countless works which have accumulated on the miraculous, prophetical, historical, scientific, and experimental evidences of Christianity, remain as but so many philosophic judgments in its favor.

(3) In dogmatic theology, philosophy is admitted no longer as a witness or a judge, but rather as a disciple and handmaid of revealed religion, to learn its teachings, and organize them into a logical system. Once inside an accredited revelation, reason herself is ready to accept mysteries and even paradoxes. But the truths of Holy Scripture, however clear to believing minds, are not given in scientific terms, and can only be formulated by the rational faculty as trained in schools of human learning and consecrated by the Divine Spirit. Accordingly, the Fathers, the schoolmen, the reformers, and the later divines have all proceeded more or less philosophically in their construction of the Christian dogmas. Not only so, but the most peculiar mysteries of revelation — the trinity, the incarnation, the atonement — have found frequent expression and illustration in philosophical systems of purely human origin; so that the dogmatic theology still current is full of the ideas and terms of Greek, Roman, and Arabian philosophy, as well as of the later schools of French, English, and German thought. The names of Malebranche, Cudworth, Schleiermacher, and Hodge, are enough to suggest how largely theologians have made use of philosophical learning and speculation.

(4) Even in polemical and practical theology, philosophy may be of essential service in adapting revealed doctrines to the existing state of Christianity and civilization.

The Relation of Religion to Philosophy. — The relation of religion to philosophy, though not so obvious, is quite as important, according to any definition that may be employed. (1) Philosophy, as the comprehensive science of things divine and human, embraces theology with the other sciences, and would remain forever incomplete without it. Religion is at least a conspicuous phenomenon to be explained, and the philosophy of religion a recognized branch of inquiry. Quite apart from their practical moment, the articles of natural religion are problems of speculative interest, which have tasked profound thinkers, like Spinoza, Hume, and Kant; and even the dogmas of revealed religion, as treated by Bacon, Descartes, and Hegel, have formed an integral part of human knowledge. The few philosophers like Comte, who would ignore theology, have simply substituted some grotesque imitation in its place. Instead of being monopolized by professional divines, it is now pursued by archæologists and philologists like Burnouf and Max Müller, who claim to have founded a new science of religion termed comparative theology, as well as by non-Christian writers, like Strauss, Theodore Parker, and Greg, who have been constructing ancient and modern faiths into a new philosophic creed of the future. So that, according to the principles of the latest classificators of knowledge, theology is at least entitled to rank as the last and highest of the empirical sciences.

(2) Philosophy, as the science of the absolute, requires religion on the transcendental side of the sciences for their own logical support and consist-

ency. Separate from theism, the metaphysical ideas of causality, absoluteness, and infinity, can only appear vague and contradictory; but they at once become clear and congruous in the conception of an Absolute Will or Infinite Reason as the first and final cause of the phenomenal universe. Such a conception is not to be arbitrarily set aside as a mere anthropomorphic sentiment or superstition because it happens so largely to coincide with the religious belief of mankind. In the dry light of pure thought it affords a consistent theory of the world, which has satisfied even atheistic and pantheistic metaphysicians like Schopenhauer and Hegel, as well as theistic metaphysicians like Descartes and Berkeley; while in practical research it has been used as a sort of rational postulate by great physicists like Newton and Herschel, who have thus sought to give unity to their scientific knowledge. The agnostic school of Hamilton, Mansel, and Herbert Spencer, has simply been purging theology from that grosser anthropomorphism which philosophic divines have assailed from the time that St. Paul first reproved it at the Athenian altar to the Unknown God. In like manner the pessimistic school of Hartmann and Bahnsen is but emphasizing the riddles of evil, pain, and chance, which were long since met by revealed religion, and can only be fully solved through its aid, as the younger Fichte and Ulrici have shown. And though the history of Christian Gnosticism, as seen especially in the schools of Schelling and Marheinecke, has been full of mystical conceits, yet it serves at least to show to what extent the dogmas of creation, redemption, and judgment, have been philosophically employed in explaining the origin, development, and destiny of the universe. Theology, therefore, besides being the highest of the empirical sciences, is also their metaphysical foundation and complement, without which they would fall into nescience and absurdity, and the chief problems of philosophy remain forever insoluble.

(3) Philosophy, as the supreme science of the sciences, admits revelation as a correlate factor with reason in each of those sciences. Revelation by its very definition is complemental to reason, making known the otherwise unknowable, and thus meeting our intellectual as well as moral necessities. The Christian revelation in particular is found to be a transcendental communication of divine wisdom, and as such has been largely employed by philosophers, no less than theologians, in supplementing and completing the purely rational portions of our knowledge. It is, in fact, the fitting reward of philosophy for her service to theology in demonstrating the authority of revelation, that she thereby supplies the exigency of reason, and so may connect the infinite mind of God with the finite mind of man throughout the realm of cognition. The few irreligious thinkers, such as Comte, Stuart Mill, and Lewes, who have treated of the logic of the sciences in an otherwise luminous manner, have strangely overlooked, not merely the whole metaphysical domain of those sciences, but the existence therein of a conspicuous, objective revelation, historically attested by an immense mass of cumulative evidences, as scientific in their nature, if not in their extent, as those which uphold the Newtonian theory of the solar system. And even Christian thinkers, the most learned in divinity, have yet to see more clearly the strictly philosophical value of that revelation in removing intellectual error and ignorance, as well as moral and practical depravity, and thus perfecting science no less than religion. The truth is, that philosophy, in order to accomplish its own highest aim and function as the science and art of knowledge, must begin by assuming revelation and reason to be joint factors of knowledge, and then proceed to ascertain their normal, existing, and prospective relations in the scale of the sciences, and to formulate the logical rules for organizing the existing medley of rational and revealed truths, theories, and doctrines. In other words, the very foundations of a complete philosophical system must be partly laid in natural theology and the Christian evidences; and no one can foretell to what extent even dogmatic theology, as we now know it, may yet enter with the physical and mental sciences into the growing superstructure of the temple of knowledge.

(4) Finally, in the most practical sense, philosophy as the pursuit of wisdom, needs the religious graces of reverence, docility, and faith, together with the more purely philosophical virtues of abstraction, candor, and catholicity, in all efforts after knowledge and truth.

The Harmony of Philosophy and Religion. — If the foregoing definitions be correct, the relations of philosophy and religion are neither hostile nor indifferent, but reciprocal and harmonious. In their actual development they have become so connected that neither can do without the other; and in their mutual completion, whensoever attained, would be involved at once the consummation of human knowledge and the full vindication of the Christian religion. To such an ultimate philosophy, so based upon the concurrence of reason and revelation, the Christian thinkers of all ages have aspired with more or less intelligence; and a clear presentiment of its inevitable approach may be said to have already arisen in minds of "large discourse, looking before and after."

It is an encouraging sign of the times, that these views have begun to pervade our systems of education, learning, and literature. The apparent breach between philosophy and religion is becoming practically healed in divinity schools, colleges, and learned societies, by the establishment of professorships, l ctureships, prize-essays, and memoirs, specially devoted to the harmony of science and faith, and the promotion of Christian philosophy. The press is also teeming with works to the same purport, so numerous that it would be impossible to name them. The reader is referred to the writings of the younger Fichte, Ulrici, and Zöckler of Germany, Murphy, Calderwood, and Fairbairn of Great Britain, and Henry B. Smith, McCosh, and Porter, for examples of authors who have more or less directly treated of the subject of this article. CHARLES W. SHIELDS.

PHILOSOPHY, Christian, American Institute of, was founded in 1881, by Rev. Dr. C. F. Deems of New-York City, for the purpose of investigating fully and impartially the most important questions of science and philosophy, more especially those that bear upon the great truths revealed in Holy Scripture. The institute holds

monthly meetings, at which papers are read and discussed. It has a course of public lectures delivered in New York in the winter. It has also summer schools, at which lectures are delivered, and discussions had, of questions of current interest. Its lectures and papers are published in a monthly magazine, *Christian Thought*, which is sent free to all its subscribing members.

PHILOSTORGIUS, the Arian church historian; b. in Cappadocia in 368; studied mathematics, astronomy, medicine, etc., in Constantinople; and died after 425: nothing more is known of his life. Of his Ecclesiastical History, in twelve books, only excerpts have come down to us, made by Photius (*Bibl. Cod.*, 40), who recommends its ornate and pleasant style, though, of course, he condemns its tendency. It began with the controversy between Arius and Alexander, and ended at 423. It represents Arianism as the older, the genuine Christianity, which was overthrown by the violence and intrigues of the so-called orthodox party, and sides at every point with the Arians, but contains, nevertheless, many valuable historical notices. The excerpts were first edited by Jac. Gothofredus, Geneva, 1643, then by Valesius, Paris, 1673, and at Canterbury, 1720. They were reprinted by Migne.

PHILOSTRATUS, Flavius, b. in the second half of the second century of our era; a native of the Island of Lemnos; studied rhetoric in Athens, and afterwards taught philosophy in Rome, where he became acquainted with Julia Domna, the wife of Alexander Severus. At her instance he wrote a life of Apollonius of Tyana,—partly from documents in her possession,—which at various times has played quite a conspicuous part in the attacks on Christianity. It was translated into English by Charles Blount (1680) and by Rev. Edward Berwick (1809), into French by Chatillon (1774), and A. Chassang (1862), and into German by Eduard Baltzer, Rudolstadt-i.-Th., 1883. He also wrote Lives of the Sophists, Commentaries on the lives of the Heroes of Homer, descriptions of paintings, letters, etc. The best critical edition of his collected works by Kayser, Leipzig 1870, 2 vols.

PHILOXENUS, whose true name was Xenajas; b. at Tahal in Persia; consecrated Bishop of Hierapolis (Mabug), near Antioch, about 500; was one of the leaders of the Monophysite party, and one of the most active adversaries of the Chalcedon Decrees. Of his writings, only the titles have come down to us (*De trinitate et incarnatione, De uno ex trinitate incarnato et passo, Tractatus in Nestorianos et Eutychianos*, etc.), and a few fragments, preserved by Barhebræus and Dionysius Barsalibi, and collected by Assemani in his *Bibl. Orient.*, II. For the Syriac version of the New Testament, which was made by Rural Bishop Polycarp, and is called the Philoxenian, see Bible Versions, p. 287. GASS.

PHOCAS, a gardener of Sinope in Pontus; suffered martyrdom in the most cruel manner under Trajan, or perhaps under Diocletian. He was the Eastern counterpart of the St. Erasmus or St. Elmo of the West, the wonder-working saint of the sailors, who during the storm sung hymns to his praise, left a place vacant for him at the dinner-table, and, when the trip was over, distributed a portion of the profit in his name to the poor. The Emperor Phocas considered him as his patron-saint, and built a magnificent church in his honor at Dihippion, near Constantinople. He is commemorated by the Greek Church on Sept. 22, by the Latin on July 14. See *Asterii Amas. orat. in Phocam*, in Migne: *Patr. Græc.*, vol. 40. Different from him is the Antiochian martyr of the same name, spoken of by Gregory of Tours, in his *De glor. mart.*, 99. To touch the door of his tomb was a sure cure when bitten by a serpent. *Act. Sanct.*, July III. ZÖCKLER.

PHŒNICIA (Greek, Φοινίκη; Latin, *Phœnice*). The derivation of the name is doubtful, as the Greek *phœnix* means both a date-palm and a deep-red color: the latter sense, however, referring to the reddish-brown color of the skin of the Phœnicians, seems to be preferable. The natives called themselves *Kenaani*, and their land *Kenaan*. The Old Testament generally designates the Phœnicians as Canaanites, though sometimes, also, as Sidonians: in the New Testament the land is spoken of as the coasts of Tyre and Sidon (Matt. xv. 21; comp. Mark iii. 8, vii. 24). According to Augustine, the Punic peasants of Northern Africa, descendants of Tyrian settlers, still called themselves *Chanaai* in the fifth century.

The country occupied the narrow plain between the Mediterranean and the western slopes of Libanon, from the Eleutherus in the north, to Mount Carmel in the south. It was well watered and very fertile, and produced an enormous amount of wheat, wine, fruit, etc. Iron and copper mines were worked. Glass and purple were among its most famous manufactures. The Bible mentions the following cities: Ano, Achzib, Zor (Tyre), Zarpath, Sidon, Berothah, Gebal or Byblos, Tripolis, Orthosias, Sin, Arke, Simyra, Arvad or Aradus.

According to Gen. x. 6, 15, the Phœnicians were Hamites, as were all the Canaanites. That statement, however, has been much questioned on account of the close relation between the Phœnician and the Hebrew language. Hebrew is, indeed, in Isa. xix. 18, called the language of Canaan. And how came the Phœnicians to speak a Shemitic language, when they belonged to an entirely different race,—a race which allied them to the Egyptians and Ethiopians? There seems to be no other explanation possible than a change of tongue; though it must be left undecided whether that change took place before or after their settlement in Canaan, in the midst of a native Shemitic population. Herodotus tells us, that, according to their own traditions, the Phœnicians came from the Erythræan Sea (the Persian Gulf), and penetrated through Syria to the Mediterranean coast, about three thousand years before our era; and Strabo contains the remarkable notice, that the inhabitants of Tyrus and Aradus, two islands in the Persian Gulf, had temples similar to those of the Phœnicians, and declared the Phœnician cities of Tyre and Aradus to be their colonies. Nevertheless, though the Phœnicians adopted the Shemitic tongue, and lived, at least at times, in very friendly relations with Israel, their national character, their social organization, their commercial and industrial spirit, their talent for navigation and colonization, etc., distinguish them very clearly from the Shemites, and corroborate the statement of the Bible, that they were Hamites.

Some traces of the oldest history of Phœnicia have been preserved in the monuments of Egypt. Shortly after the expulsion of the Hyksos people from the Delta, the Pharaohs began their campaigns into Asia; and for a long period the Phœnician cities stood under Egyptian authority. They paid an annual tribute, and enjoyed, in reward, certain commercial privileges in Egypt. In the first half of the twelfth century the precedence among the Phœnician cities passed from Sidon to Tyre, and very friendly relations were formed between King Hiram and David and Solomon. From the beginning of the ninth century the Tyrians extended their commerce all along the shores of the western portion of the Mediterranean. They penetrated through the Strait of Tharsis (Gibraltar), visited the Canary Islands and Britain; and in the middle of the century Carthage was founded by a Tyrian princess, Elissa, the Dido of Virgil. At the same time the contest began between the Phœnicians and the Assyrians. In most cases, however, the Phœnicians preferred to secure their commercial privileges by the payment of a tribute; though at times some very fierce fighting took place, as, for instance, against Nebuchadnezzar, in 592 B.C. The Persian kings, who were very much in need of maritime support, were consequently accommodating in their policy towards Phœnicia. After the conquest of Tyre by Alexander, the precedence passed to Aradus, and afterwards to Tripolis, the Three-City (thus called because it was founded by colonists from Sidon, Tyre, and Aradus), where the council of three hundred senators assembled under the presidency of the kings of the three mother-cities. Under the Roman rule the Phœnician cities retained their municipal organization, with the only change that the royal power was abolished.

Their great name in the history of the world the Phœnicians owe to their commercial talent and energy: for centuries they carried on the whole exchange between Asia and Europe, the East and the West. Some of their reputed discoveries — the art of writing, of glass-making, of purple-dyeing, etc. — may not be original in the strict sense of the word: but the utilization of those arts, their general introduction, was, at all events, due to the Phœnicians; and they were, without doubt, the most audacious and enterprising navigators of antiquity. It was not without reason that the Greeks called the polar star the Phœnician star. Their literature was probably considerable; but only a few remnants of it have come down to us through Greek translations, — the so-called Periplus, the history of Sanchuniathon (fragments in Eusebius), etc. In the second century of our era their language died out in Asia, superseded by the Greek: in Northern Africa it lived on among the peasants until the sixth century (Punic). It exists only in a number of inscriptions on coins, medals, sarcophagi (Eshmanazar), etc. For their religion, see the articles on ASTARTE, BAAL, etc.

LIT. — SCHRÖDER: *Die phönic. Sprache*, Halle, 1869; BAUDISSIN: *Studien zur semit. Religionsgeschichte*, Leipzig, 1876; J. J. L. BERGER: *Recherches archéologiques sur les colonies phéniciennes établies sur le littoral de la Celtolique*, Paris, 1878; and KAUTZSCH, in RIEHM: *Handwörterbuch*.

PHOTINUS, a native of Ancyra, a pupil of Marcellus, and afterwards Bishop of Sirmium in Pannonia; was condemned by the synod of Antioch (344) as an adherent of the homoousian doctrine, and also by the synod of Milan (345), because he developed the homoousian doctrine into open antagonism to the doctrine of hypostasis. He was finally deposed by the synod of Sirmium (351); but his party continued on, as the synod of Aquileia (381) asked for its suppression. His writings have perished; but his opinions are known to us through Athanasius (*De Synod.* 26–27), Socrates (*Hist. Eccl.*, ii. 19, 30), Hilary (*De Synod.* 37), and the acts of his condemnation in MANSI: *Coll. Ampl.*, ii. and iii. W. MÖLLER.

PHOTIUS, b. in the first decade of the ninth century; d. in 891. In 846 the Empress Theodora, regent during the minority of her son Michael III., appointed Ignatius, the youngest son of Michael I., and a man of unblemished character, Patriarch of Constantinople. Bardas, however, the vicious uncle of Michael III., succeeded in estranging the young emperor from his mother; and when Ignatius refused to force Theodora into a nunnery, and in 857 even dared to exclude Bardas from the Lord's Supper on account of his abominable behavior, the latter had him deposed, and banished to the Island of Terebintha. The patriarchal see of Constantinople thus became vacant, and Bardas was looking about for a fit occupant. His choice fell upon Photius.

Photius was rich; he belonged to a distinguished family; he held a prominent position in public life; and he was already celebrated as one of the most learned men of his time: but he was not a theologian. Of course, as he had studied the science of the age in its widest compass, he was well acquainted with the Christian dogmas, and well versed in ecclesiastical affairs. But his official position was that of *protospatharios*, or captain of the body-guard; and he had been most active as a diplomate. It was not without precedence, however, that a layman was raised to the patriarchal see; though it certainly looked a little strange that Gregory of Syracuse, a bitter enemy of Ignatius, in five days hurried him through the five orders of monk, lector, subdeacon, deacon, and presbyter, and on the sixth consecrated him patriarch. But Ignatius could not be made to submit, though a synod of Constantinople (859) confirmed his deposition and condemnation. He found support in the West, and soon the whole clergy of the Eastern Church was divided into two hostile parties. The emperor addressed a letter to the Pope, asking him to interfere; and Photius also wrote to him, modestly, even submissively, and defending himself with great shrewdness and tact. Nicholas I. accepted the invitation; but, on the basis of the newly introduced pseudo-Isidorian decretals, he accepted it, not as mediator, but as judge. He sent two bishops — Rhadoald of Porto, and Zacharias of Anagni — as legates to Constantinople, where a numerously attended synod was convened in 861. By intrigues, and, as some say, by violence, Ignatius was forced to resign, and Photius was recognized. The latter again wrote to the Pope in order to explain the position, and, if possible, to gain his favor. But Nicholas I.

had now become fully informed about the true state of the affairs. In 863 he convened a synod in Rome, punished the legates for disobedience, and excommunicated Photius. The emperor answered in a letter full of furious invectives. The new papal embassy was not allowed to enter Constantinople; and Photius at once changed attitude, turning the controversy between the patriarch of Constantinople and the bishop of Rome into a controversy between the Eastern and the Western Church. In 866 he issued his famous encyclical letter, in which he declared the whole Latin Church heretical on account of its clerical celibacy, its introduction of the word *filioque* into the creed, and its arrangement of the Quadragesimal Fast, and called upon all bishops, archbishops, and patriarchs of the Greek Church to unite firmly and cordially against the common foe.

The turn thus given to the course of affairs was of the greatest importance, and for a moment Photius seemed to have secured success. At a synod which was convened in Constantinople (867), and which, though it was packed, pretended to be œcumenical, he formally excommunicated the Pope. But in September, same year, Michael III. was assassinated; and the first act of his assassin and successor, Basilius Macedo, was to depose Photius, and recall Ignatius. Political calculations seem to have been the ruling motive for these proceedings. Basilius needed the support of the party of Ignatius and of the Pope; and consequently the papal supremacy was recognized, and the papal legates were again received in Constantinople. A synod was convened in 869; and Photius was not only deposed, but condemned as a liar, adulterer, parricide, and heretic, and shut up in the dungeon of a distant monastery, where he was even deprived of his books. As time rolled on, however, circumstances changed. Photius was allowed to return to Constantinople: he was even made tutor to the imperial princes. He was also reconciled to Ignatius; and, when the latter died (in 878), he quietly took possession of the patriarchal see. The Roman legates who were present at the synod of Constantinople (879) — the so-called Pseudosynodus Photiana — made no objection; and the frauds which had taken place at the two preceding synods were put down as the true cause of all the confusion. Even the Pope seemed willing to drop the case. He afterwards changed his mind, however; and in 882 he renewed the ban on Photius, which none of his successors could be induced to take away. Shortly after, Photius fell under the suspicion of political intrigues, and embezzlement of public money; and in 886 the emperor, Leo Philosophus, a son of Basilius, banished him to an Armenian monastery, where he remained for the rest of his life.

Whatever verdict may be given on Photius as a church officer, his literary merits, not only in the field of theology, but also in those of philology, canon law, and history of literature, are beyond cavil. The principal monument which he has left of his erudition is his Μυριόβιβλος, or Βιβλιοθήκη, a work unique in its kind, the product of a stupendous industry, and the most comprehensive learning, an invaluable source of information. According to the dedication to Tarasius, it was completed before he was appointed patriarch. It consists of *codices*, that is, chapters of unequal length, strung together without any material or chronological principle of arrangement, and containing excerpts of books accompanied with historical and critical notes on the work and the author. The circumstance, that, of authors quoted, eighty are known to us only through this work, gives an idea of its value; and his correctness in all points where he can be controlled gives guaranty for his correctness in general. The first edition of the work is that by David Höschel, Augsburg, 1601: the latest and best known is that by Im. Bekker, Berlin, 1824–25, 2 vols. Of great importance is also his Νομοκάνων, a collection of the canons of the Eastern Church, containing not only the decrees of the councils, but also the ecclesiastical edicts of the secular government. It is found, together with Balsamon's commentaries, in Voellus and Justellus (*Bibl. juris canon.*, ii., Paris, 1661). His *Contra Manichæos*, edited by Wolf, in his *Anecd. Græc.*, Hamburg, 1722, and also found in Gallandi (*Bibl., XIII.*), has a curious resemblance to the *Historia Paulicianorum* by Petrus Siculus; but as Photius wrote his book before 867, and Petrus his after 868, it is the latter who has borrowed from the former. The *Liber de spiritus sancti mystagogia*, edited by Hergenröther, Ratisbon, 1857, shows the dialectical art of the author, presenting numerous reasons why the addition of *filioque* in the Latin creed is untenable. His letters, of which there is a nearly complete edition by Montagu, London, 1651, give many interesting traits of his personal life and character. Several minor treatises by him, besides his so-called *Lexicon*, London, 1822, 2 vols., have also been published; a collected edition of his works is found in Migne's *Biblioth. Patr. Græca.* CI–CIV.

Lit. — The sources of his life, besides his own works and the *Vita Ignatii* by Nicetas David are found in Mansi: *Concil. Coll.*, XVI. See also Jager: *Histoire de Photius*, Paris, 1845, 2d ed., 1854; Tosti: *Storia dell' origine dello scisma greco*, Florence, 1856, 2 vols.; Hergenröther: *Photius*, Regensburg, 1867–69, 3 vols. GASS.

PHRYG'IA denoted a region of rather undefined boundaries occupying the central portion of Asia Minor. At the beginning of our era the name had merely an ethnological and no geographical significance. There was no Roman province of the name Phrygia until the fourth century. The people inhabiting that region were of Indo-Germanic descent, and closely allied to the Armenians; but many Jews were settled among them. In the northern part were the cities of Ancyra, Gordician, Doryleum, etc.; in the southern, Colossæ, Hierapolis, Laodicea, etc.

PHYLACTERY, the φυλακτήρια (Matt. xxiii. 5), [i.e., a receptacle for safe-keeping], is a small square box, made either of parchment or black calf-skin, in which are enclosed slips of parchment or vellum, with Exod. xiii. 2–10, 11–17, Deut. vi. 4–9, xi. 13–22, written on them, and which are worn on the head and left arm by the Jews, [on weekdays] mornings during the time of prayer. Jewish tradition finds the injunction concerning phylacteries in Exod. xiii. 9, 16; Deut. vi. 8, xi. 18; but the Karaïte Jews, Jerome, Lyra, Calvin, Grotius, and others, take the passages in question in a figurative sense. At what time phylacteries were first worn is difficult to say; but the Jewish

canons containing minute regulations concerning them seem to be very old. According to the rabbis, God showed to Moses, on Mount Sinai, how to wear the phylacteries. Even God himself is said to wear them; and, when he swears by his holy arm, he means his phylacteries. The phylacteries, or tephillin as they are called, were considered to be even holier than the golden plate on the priest's tiara, since that had the sacred name once engraved; but in each of the tephillin the tetragrammaton recurred twenty-three times.

As to the manner in which they are made, the following will give an illustration. A piece of leather is soaked, stretched on a square block cut for the purpose, sewed together with gut-strings while wet, and left on the block till it is dried and stiffened; so that when it is taken off it forms a square leather box. As the Mosaic code enjoins one for the hand, and another for the head, two such boxes are requisite for making the phylacteries. The box of which the phylactery for the hand is made has no inscription outside, and only one cell inside, wherein is deposited a parchment strip with the four following sections, written thereon in four columns; each column having seven lines. [On column i. is written Exod. xiii. 1–10; on column ii., Exod. xiii. 11–16; on column iii., Deut. vi. 4–9; and on column iv., Deut. xi. 13–21.] The slip is rolled up, and put into the box; a flap connected with the brim is then drawn over the open part, and sewed firmly down to the thick leather brim in such a manner as to form a loop on one side, through which passes a very long leather strap, wherewith the phylactery is fastened to the arm. The box of which the phylactery for the head is made has on the outside, to the right, the regular three-pronged letter *Shin*, being an abbreviation for *Shaddaï* ("the Almighty"), and on the left side a four-pronged letter *Shin*. Every male Jew, from the time that he is thirteen years of age, is obliged to wear the phylacteries. He first puts on one on the left arm through the sling formed by the long strap. Having fastened it just above the elbow on the inner part of the naked arm in such a manner, that, when the arm is bent, the phylactery must touch the flesh, and be near the heart, he twists the long strap three times close to the phylactery, forming a *Shin*, pronouncing the following benediction: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and enjoined us to put on the phylacteries." He then twists the long leather strap seven times around the arm, and puts on the phylactery on the head, placing it exactly in the centre, between the eyes, and pronounces the benediction as above. He then winds the end of the long leather strap three times around his middle finger, and the remainder around the hand, saying, "I will betroth thee unto me forever, yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies . . . and thou shalt know the Lord" [Hos. ii. 19]. The phylacteries had to be written with the greatest care; and no woman, apostate, or Christian, was allowed to write them. Phylacteries also served as amulets against demons. Like the Pharisees of old, there are still Jews in Poland and Russia who wear the phylacteries during the whole day. Compare UGOLINI: *Thesaurus*, xxi.; OTHO: *Lex Rabb.*, pp. 75[8] sq.; WAGENSEIL: *Sota*, chap. 2, pp. 39 sq.; LIGHTFOOT: *Horæ Hebr. ad Matth.*, xxiii. 5; BECK: *De Jud. ligam. prec.* (Jenæ, 1674), and *De usu phylact.* (ibid., 1675); GROPP: *De phylact.* [Lipsiæ], 1708; WETSTEIN: *Nov. Test.* I. p. 480; BODENSCHATZ: *Kirch. Verfassung d. Juden*, iv. 14 sq.; RIEHM: *Handwörterb. d. bibl. Alterthums*, s. v. *Denkzettel*, pp. 270 sq.; BUXTORF: *Synag. Jud.*, pp. 170 sq.; MARGOLOUTH: *Modern Judaism Investigated*, pp. 1 sq.; [BASNAGE: *Hist. des Juifs*, V. 12, 12 sq.; BRAUN: *De Vest. Sacerd.*, pp. 7 sq.; TOWNLEY: *Reasons for the Laws of Moses*, pp. 350 sq.] LEYRER. (B. PICK.)

PIARISTS, or **Fathers of the Pious Schools,** or **Paulinian Congregation,** an order of the Roman-Catholic Church, founded in 1600, in Rome, by a Spanish nobleman, Joseph Calasanze, or Josephus a Matre Dei; b. at Calasanze in Aragon, Sept. 11, 1556; d. in Rome, Aug. 22, 1648; canonized by Clement XIII. in 1767. He studied law at Lerida, and theology at Alcala; was ordained a priest in 1583, and went in 1592 to Rome, where he devoted his life to ascetic practices, nursing the sick, and teaching school among the poor. His remarkable success in the field of teaching induced him to form an association, which in 1612 had over twelve hundred pupils in Rome. In 1617 the association was confirmed as a regular monastic order, and in 1622 it received its constitution. The jealousy of the Jesuits, however, caused many troubles to the order. It prospered, nevertheless, and in the middle of the present century it numbered about two thousand members. It is especially numerous in Austro-Hungary, where about twenty thousand pupils are under their care. See SEYFFERT: *Ordensregeln der Piaristen*, Halle, 1783, 2 vols. ZÖCKLER.

PICARDS, a corruption of Beghards, applied to some branches of the Bohemian Brethren. See ADAMITES.

PICTET, Benedict, b. at Geneva, May 30, 1655; d. there June 10, 1724. He studied theology, travelled much, and was in 1702 appointed professor of theology in his native city. His controversional writings (*Entretiens de Philandre et d'Evariste*, 1683; *Syllabus controversiarum*, 1711; *Lutheri et Calvini consensus*, 1701, etc.) belong to the best of those produced in that period. His works on systematic theology (*Theologia Christiana*, 1696, in 11 vols.; *Medulla Theologiæ*, 1711; *Morale chrétienne*, 1695, in 12 vols., etc.) and his devotional books (*L'art de bien vivre et de bien mourir*, etc.) were also much valued. [See his Life by E. DE BUDÉ, Lausanne, 1874.] HERZOG.

PICUS OF MIRANDULA. See MIRANDULA.

PIERCE, Lovick, D.D., a distinguished minister of the Methodist-Episcopal Church South; was b. in Halifax County, N.C., March 24, 1785; and d. in Sparta, Ga., Nov. 9, 1879, in the ninety-fifth year of his age. When he was but three years old, his parents moved to Barnwell District, S.C. His early educational advantages were very limited. In December, 1804, he was "admitted on trial" into the South-Carolina conference. In 1809 he was married to Miss Ann Foster, daughter of Col. George Foster of Greene County, Ga. In the war of 1812 he served as chaplain in the army. At the conference which met in 1814 he located, but continued to do active service as a local preacher. He studied medicine and gradu-

ated in Philadelphia, and became a physician. He continued to practise medicine at Greensborough, Ga., until 1821 or 1822, when he re-entered the travelling connection of the Georgia conference; and from that time until his death he devoted himself actively and exclusively to the work of the ministry. He is the father of Bishop George F. Pierce, an eloquent divine of national denominational reputation. Dr. Pierce was pre-eminently an extemporaneous preacher. He was abundant in labors, and always ready. He possessed remarkable physical endurance, and was a man of great intellectual force and moral power. His preaching was eminently scriptural, practical, and spiritual, and was directed immediately to the conversion of sinners, or the upbuilding of believers. He was a strong believer in and advocate for the Wesleyan doctrine of sanctification. He was one of the first to encourage, and did much to advance, the cause of higher education in his church. No name is more intimately connected with the history of American Methodism than that of Dr. Lovick Pierce. Born six years before John Wesley died, he lived through, and worked with, three generations of men. He was a member of the first delegated General Conference ever held in Methodism, — that of 1812, — and of every General Conference from 1824 till his death. He took an active part in the memorable General Conference of 1844, at which the church was divided. After the organization of the Southern Church, he was sent, in 1848, as the first fraternal messenger to the General Conference of the Methodist-Episcopal Church North; but they declined to receive him in his official capacity. Twenty-eight years later, in 1876, when fraternal relations were instituted between the two branches of Methodism, he was again appointed as fraternal messenger, being chairman of a delegation of three (the late eloquent and lamented Dr. James A. Duncan of Virginia, and the venerable Chancellor Garland of Vanderbilt University, being the other two delegates); but he was too feeble to attend, being then in his ninety-second year. He was an active preacher of the gospel for seventy-five years, retaining the use of his intellectual faculties to the last, and is said to have preached during his lifetime not less than eleven thousand times. Ripe in the faith, and crowned with the honors of a long and useful ministry, he lived to enjoy a peaceful old age, and died universally venerated and beloved by his church. Altogether he was one of the most remarkable men American Methodism has ever produced. W. F. TILLETT.

PIERPONT, John, an eminent reformer; b. at Litchfield, Conn., April 6, 1785; d. at Medford, Mass., Aug. 27, 1866; graduated at Yale, 1804; taught in Connecticut, and at Charleston, S.C.; admitted to the bar at Newburyport, 1812; abandoned the law from conscientious scruples (1814), and went into business in Boston and Baltimore, unsuccessfully; graduated at the Cambridge Divinity School, 1818, and became Unitarian pastor in Hollis Street, Boston, 1819. Here his unflinching championship of the temperance and antislavery causes produced trouble with his congregation. See *Proceedings of Ecclesiastical Council* in his case, 1841. He was pastor at Troy, 1845–49, and at Medford, 1849–59. At the outbreak of the war, in 1861, he accepted, at seventy-six, the chaplaincy of the Twenty-second Massachusetts Regiment, and went with it to Virginia; 1862–64 he held a clerkship in Washington, and indexed the decisions of the Treasury Department. In character and life he was a typical American. His *Airs of Palestine* appeared, 1816, and, with other poems, 1840. These he calls "mostly occasional, the wares of a verse-wright, made 'to order.'" As such they are far better than most of their kind, and bear faithful witness to "the author's feelings and faith, his love of right, freedom, and man." Some of his Ordination and Consecration Hymns, and others, dating from 1820 on, have been, and still are, very widely used. F. M. BIRD.

PIETISM denotes a movement in the Lutheran Church which arose as a re-action of the living, practical faith which demands to express itself in every act of the will, against an orthodoxy which too often contented itself with the dead, theoretical correctness of its creed. At present it is not uncommon to find all the various phenomena of asceticism, mysticism, quietism, separatism, etc., lumped together under the common designation of pietism; but so vague a definition is detrimental to the precise understanding of history. On the other hand, the old definition of pietism, as a mere protest against a stiff and barren orthodoxy, is too narrow. Pietism had deep roots in the Lutheran Church: it grew from the very principles of the Lutheran Reformation; and it would, no doubt, have developed, even though there had been no orthodoxy to re-act upon. The personal development of Spener before his public work began in 1670, assimilating, as it did, a great number of various influences, is one evidence. Another is the effect of his work, which was by no means spent with the end of the pietistic controversies at the death of Löscher, in 1747.

The movement first took shape in Francfort, where Spener was appointed pastor in 1666. He met there with some of the worst features of the Lutheran Church, — sacerdotal arrogance, superficial confession-practice, neglect of the cure of souls, neglect of the instruction of the youth, etc.; and in 1670 he invited to a kind of friendly re-union in his study, for the purpose of reciprocal edification, the serious-minded in his congregation, and thus constituted the so-called *collegia pietatis*. Chapters of Lutheran and Reformed books of devotion, or the sermon of the preceding Sunday, first formed the topic of conversation; afterwards, portions of Scripture. The experiment proved a great success. Others followed the example; and, as some eccentricity could not fail to creep in, the members of such *collegia pietatis* were nicknamed "Pietists." In 1682, however, Spener was able to transform his private re-unions into public gatherings, and transfer them from his study to the church. Meanwhile, he published (in 1675) his *Pia Desideria*, in which he gave a full account of his ideas and purposes. The principal points he insisted on were the spreading of a more general and more intimate acquaintance with the Bible by means of private gatherings, *ecclesiolæ in ecclesia;* the development of a general priesthood by the co-operation of laymen in the spiritual guidance of the congregation, and by

domestic worship; a steady reminding of the truth, that knowledge of Christianity must be accompanied by a corresponding Christian practice, in order to be of any value; the transformation of the merely doctrinal, and generally more or less imbittered, polemics against heretics and infidels into a propaganda whose only motive-power was love; a re-organization of the theological study, so as to make a godly life as important a part of the preparation for ministerial work as reading and learning; and a new manner of preaching, by which the silly rhetoric which was in fashion should be completely dropped, — six propositions which he ever afterwards clung to, and which he defended against the attacks of Mentzer and Dilfeld, in his *Der Klagen über das verdorbene Christenthum Missbrauch und rechter Gebrauch*, 1684.

In 1686 the new school of theology succeeded in obtaining a foothold at the University of Leipzig. J. B. Carpzov, who soon after became one of Spener's most decided enemies, recommended the *collegia pietatis* in his sermons; and, partly under his authority, Francke and Anton, at that time young *magistri* at the university, formed so-called *collegia biblica*, in analogy with the already existing *collegia anthologica* and *homiletica*. Meanwhile Spener had been appointed court-preacher at Dresden; and one of his first acts was to induce the Saxon consistory to administer a rebuke to the theological faculty at Leipzig for neglect of the exegetical and catechetical studies. Carpzov became furious, and from that moment he never ceased to attack pietism and the pietists at every opportunity. The new school prospered, however, at Leipzig, and achieved a real triumph when Francke, Breithaupt, and Anton were appointed theological professors at the newly founded university of Halle. Halle became, indeed, the home of pietism; and great crowds of students soon thronged its lecture-rooms. But the very attraction which pietism exercised on the young theological students stirred up the jealousy of the Wittenberg theologians, who found the fame and prosperity of their own university endangered. In 1695 J. Deutschmann published his *Christlutherische Vorstellung*, an old-fashioned enumeration of two hundred and eighty-three heresies to be found in the doctrinal system of the "new sect." It made no impression: but, ten years later on, it was followed by Löscher's *Timotheus Verinus;* and, in the wordy contest which then sprang up, the spokesman of the pietists, Joachim Lange, was far from being a match for Löscher. Löscher accused the pietists of being indifferent to the truths of revelation such as systematized in the symbolical books; of depreciating the sacraments and the ministerial office; of obscuring the doctrine of justification by asserting that good works were necessarily connected with saving faith, its evidence, indeed; of favoring novelties by their predilection for enthusiastic eccentricities, and their neglect of existing customs; and he altogether rejected those chiliastic, terministic, and perfectionistic doctrines which had developed among them. Almost at every point there was some reason for the opposition of Löscher; and, while the pietists often became offensive to other people on account of their extravagances, Löscher was by no means a mere dogmatist: on the contrary, he advocated the cause of practical piety almost with as much warmth as the pietists themselves.

Nevertheless, the fundamental ideas of Spener and his friends were too truly Christian, and too intimately related to the very principles of the Reformation, not to find a wide acceptance. In less than half a century pietism spread its influence through all spheres of life, and through all classes of society; and when, after the accession of Friedrich II., it had to give way, in Northern Germany, to the rising rationalism, it found a new home in Southern Germany. What Spener, Francke, Anton, Breithaupt, Arnold, and others had been to Prussia and Saxony, Bengel, Weismann, Oetinger, Hahn, and others were to Würtemberg and Baden. Indeed, the older school of Tübingen was principally based on pietism.

Lit. — The general history of pietism has been written by Schmid (1863), Heppe (1879), and Ritschl (1880, *Geschichte des Pietismus*). For details, see the literature to the special articles, Spener, Francke, etc. BERNHARD RIGGENBACH.

PIGHIUS, Albert, b. at Campen in the Netherlands, 1490; d. at Utrecht, Dec. 26, 1542; studied mathematics, philosophy, and theology at Louvain and Cologne; was appointed preacher of his native city, but was in 1523 called to Rome by his teacher, Adrian VI., and enjoyed also the favor of Clement VII. and Paul III., the latter of whom made him provost of the Church of St. John in Utrecht. His principal work is his *Assertio ecclesiasticæ hierarchiæ*, Cologne, 1538. He also wrote *De libero hominis arbitrio*, etc., Cologne, 1542, which Calvin answered, in his *Defensio sanæ et orthodoxæ doctrinæ*. HERZOG.

PI'LATE, Pon'tius, the fifth Roman procurator (*ἐπίτροπος*, "governor," Matt. xxvii. 2) of Judæa and Samaria from A.D. 26–36, the successor of Valerius Gratus. His cognomen Pilate was derived either from *pilum* ("a javelin") or *pileus* ("the felt cap given to a manumitted slave in token of his freedom"): if from the latter, he had either been such a slave, or was the descendant of one, belonging to the *gens* Pontia. His official and usual residence in Judæa was in Cæsarea; but he came to Jerusalem during the festivals, and lived in Herod's magnificent palace. During his rule occurred the ministry of John the Baptist and of Jesus Christ; and it was by his permission, although he personally was convinced of the innocence of the accused, and went through the ceremony of washing his hands before the people in token of his belief, — a ceremony already known to the Jews (Deut. xxi. 6; Ps. xxvi. 6, lxxiii. 13), — spoke kindly to him, and strove to save him, that Jesus was crucified. In the ten years of his procuratorship he was guilty of many a cruel and arbitrary deed. When the people rose against his attempts to defile their holy places by the presence of the Roman standards bearing the image of the emperor, and against his appropriation of the temple revenues from the redemption of vows for the construction of an aqueduct, he suppressed them by force; and on the latter occasion had a number massacred. At last the Jewish people could stand his violence no longer; and so, when he causelessly destroyed a number of Samaritans upon Mount Gerizim, the Samaritan senate formally complained to the president of Syria, Vitel-

lius, who ordered him to Rome to answer before Cæsar (A.D. 36). Just before his arrival there Tiberius had died, and Caligula had succeeded. According to Eusebius (*H. E.*, II. 7), Pilate took his own life. According to others, he was banished to Vienne in Gaul (Vienna Allobrogum, Vienna-on-the-Rhone), or beheaded under Nero. The character of Pilate, as exhibited in the New-Testament record of his treatment of Jesus (Matt. xxvii. 2, 11 sqq.; Mark xv. 1 sqq.; Luke xxiii. 1 sqq.; John xviii. 28 sqq.), is that of a sceptical and scoffing man of the world, not naturally evil-minded or cruel, but entirely without perception of spiritual things, considering all religions equally based on superstition. If it had not been against his own interests, he would have released Jesus (John xix. 10). As it was, he gave him over to crucifixion, although he found no fault in him. Yet Tertullian says he was a Christian in conscience, and in the Ethiopic Church he is a saint. His day is June 25. The Copts also assert that he died as a Christian martyr.

Pilate is said to have forwarded to Tiberius an account of the judgment and crucifixion of Jesus in order to forestall unfavorable criticism (Justin Martyr: *Apol.*, I. 76, 86; cf. Tertullian: *Apol.*, V. 21; Eusebius: II. 2). But the so-called *Report*, as well as the two letters of Pilate to Tiberius, and the so-called *Acts of Pilate*, are forgeries.

Legends cluster around his name. It is said that he studied in Huesca, Spain; had Judas Iscariot for his servant; and that the emperor had his dead body thrown into the Tiber. Then evil spirits possessed it, and caused the river to overflow. After the flood, his body was put in the Rhone by Vienne; and there again it caused a storm, so that it was transported to the Alpine Mountain, now called Mount Pilatus, near Lucerne, and there sunk in the deep pool on its top; but again it caused strange commotion. Every year, on Good Friday, the Devil takes him out of the pool, and sets him upon a throne, whereupon he washes his hands. — The wife of Pilate — called **Procla**, or **Claudia Procula**, whose solemn warning, "Have thou nothing to do with that righteous man, for I have suffered many things this day in a dream because of him" (Matt. xxvii. 19), is introduced so dramatically in Matthew's account of the trial of Jesus — appears in the Pilate legend as a proselyte of the gate. Origen, Chrysostom, and Hilary assert that she became a Christian. The Greek Church makes her a saint, and observes Oct. 27 as her day. Her dream has been considered by Jews as a magical deed of Christ to effect his deliverance, but by Christians (Pseudo-Ignatius, *Ad Philip.*, 4, Bede, Bernard, Heliand) as a work of Satan to hinder the atoning death of Christ.

Lit. — Upon Pilate's conduct, see Philo: *Leg. ad Caj.* XXXVIII. [Eng. trans., Bohn's ed., London, 1855, vol. iv. pp. 164 sqq.]; Josephus: *Antiquities*, XVIII. 3, 1, 2; 4, 1, 2; *War*, II. 9, 2–4. Upon the Pilate legend see Vilmar: *Gesch. d. Nat. Lit.*, 3d ed., pp. 260 sqq.; Berlepsch: *Reisehndbch. für d. Schweiz.* On Pilate's wife, see Thilo: *Codex Apocryphus*, i. 520 sqq. For the spurious *Acts*, see Fabricius: *Codex Apocryphus N.T.* [and Eng. trans. in Ante-Nicene Library, *Apocryphal Gospels*, etc.] and R. A. Lipsius: *Die Pilatus-Acten*, Kiel, 1871. LEYRER.

PILGRIMAGES, from the Latin *peregrinus* ("foreign"), are journeys to holy places for the sake of devotion and edification. They are common to all religions, — to Hinduism, Judaism, and Mohammedanism, as well as to Christianity. Though Christ, in his conversation with the woman of Samaria (John iv.), warned against ascribing any particular value to any particular place, when the question is of the salvation of our souls, it was not to be wondered at, that, when he found followers among foreign nations in foreign countries, they should feel attracted towards the places where he had wandered when in the flesh. The feeling is poetical in its character, rather than religious, and it becomes superstitious in the same degree as it pretends to be religious; but it is none the less natural. And in the middle of the fourth century, when Constantine and his mother Helena had visited Golgotha, Bethlehem, etc., and built churches there, pilgrimages to the Holy Land became quite frequent. In the eighth century Charlemagne made a treaty with Haroun al Raschid to procure safety to the Christian pilgrims in Jerusalem, and founded a Latin monastery in that city for their comfort. In the eleventh century it was the outrages to which the Christian pilgrims were exposed in Palestine, which, more than any thing else, contributed to bring about the crusades. But in the mean time the church had taken the matter in hand; and, under her care, pilgrimages entirely changed character. They became "good works," penalties by which gross sins could be expiated, sacrifices by which holiness, or at least a measure of it, could be conquered. The pilgrim was placed under the special protection of the church: to maltreat him, or to deny him shelter and alms, was sacrilege. And when he returned victorious, having fulfilled his vow, he became the centre of the religious interest of the village, the town, the city, to which he belonged, — an object of holy awe. Thus pilgrimizing became a life-work, a calling. There were people who actually adopted it as a business, wandering all their life through from one shrine to another; for at that time the church had come to think that it was not necessary to send all those longing souls so far away as Palestine. Places of pilgrimage, pilgrimage considered as a means of expiating sin, sprang up everywhere, — at the tombs of the saints and martyrs (St. Peter and St. Paul in Rome, St. Thecla in Seleucia, St. Stephen in Hippo in Africa, the Forty Martyrs in Cappadocia, St. Felix at Nola in Campania, St. Martin at Tours, St. Adelbert at Gnesen, St. Willibrord at Echternach, St. Thomas at Canterbury, St. Olaf at Drontheim, etc.), or at the shrine of some wonder-working relic or image (St. James at Compostella, the Virgin at Montserrat in Spain, Loretto in Italy, Einsiedlen in Switzerland, Mariazell in Styria, Oetting in Bavaria, etc.). With the Reformation, all this gross superstition disappeared from the Protestant world, but was retained by the Roman-Catholic Church. In very recent times two new places of pilgrimage have excited the Roman-Catholic world, — Lourdes in the South of France, near the Pyrenees; and Knock, near Dublin, Ireland. In both places the Virgin Mary, it is claimed, revealed herself: in Lourdes in the grotto of Massavielle during 1858; in Knock, in the village church during 1880. Miraculous cures

were performed at Lourdes; immense crowds gathered every year; and in 1876 a large church was built above the grotto. To Knock, also, multitudes came for help, bodily and spiritual. But many modern "pilgrims" travel by rail. For the Roman-Catholic position on the subject, see *Conc. Trident. Sessio xxv.;* SCHAFF: *Creeds*, ii. p. 201; J. MARX: *Das Wallfahren in der katholischen Kirche*, Treves, 1842.

PILKINGTON, James, Bishop of Durham; b. at Rivington, Lancashire, Eng., 1520; d. at Bishop's Auckland, Jan. 23, 1575–76. He was educated at St. John's College, Cambridge; was on the Continent during the reign of Mary; on his return was appointed master of his college (1559), and on March 2, 1560–61, was consecrated bishop of Durham. He was one of the earliest promoters of Greek learning in England. His writings were much admired by the Puritans. They embrace Commentaries upon Haggai (London, 1560), Obadiah (1560), and upon part of Nehemiah (1585). These and other of his works were reprinted by the Parker Society in 1 vol., Cambridge, 1842.

PINKNEY, William, D.D., LL.D., Episcopalian; b. at Annapolis, Md., April 17, 1810; d. at Cockeysville, Baltimore County, Md., July 4, 1883. He was graduated at St. John's College, Annapolis. He was successively rector in Somerset County, Md., 1836–38; from 1838 to 1855 at Bladensburg; from 1855 to 1870 in Washington. On Oct. 6, 1870, he was consecrated assistant bishop of Maryland. On Oct. 17, 1879, he succeeded Bishop Whittingham as bishop. He was a decided Low-Churchman.

PIRKÉ ABOTH (*Sayings of the Fathers*), the ninth tractate of the fourth order ("Damages") of the Mishna. It consists of six chapters of chronologically arranged pithy sayings of eminent rabbis, like Hillel, Gamaliel, and Jehuda ha-Nasi, the redactor of the Mishna. It is the oldest uncanonical collection of Jewish gnomes, and, by its easy Hebrew and interesting contents, forms an admirable introduction to rabbinical literature. Numerous are the reprints and editions of it; the most recent of the latter is by H. L. STRACK: *Die Sprüche der Väter*, Karlsruhe, 1882 (56 pp.). Twice it has been translated into German (by G. H. LEHMANN, Leipzig, 1684; and by PAUL EWALD, Erlangen, 1825), and once into English (by CHARLES TAYLOR: *Sayings of the Jewish Fathers*, Cambridge, 1877).

PIRMIN, St., flourished in the middle of the eighth century, but was almost entirely forgotten in the middle of the ninth. See the biographies of him in MONE: *Quellensammlung*, Carlsruhe, 1848, *Acta Sanct.*, and by M. GÖRRINGER, Zweibrücken, 1841. He founded many monasteries, — Reichenau, on Lake Constance; Marbach, in Upper Alsace; Hornbach, near Zweibrücken; where he died Nov. 3, probably 753. He is believed to be the author of the *Dicta abbatis Priminii*, written in barbarous Latin, and edited by C. P. Caspari, Christiana, 1883.

PISA, Councils of. 1. The first Council of Pisa was held in 1409, and was the result of an attempt to heal the great schism which had distracted the church since 1378. Two popes — one in Rome, and one in Avignon — were a heavy drain upon ecclesiastical revenues; and their hostilities gave rise to extortions which were felt to become intolerable. The University of Paris took the lead in attempting to heal the schism; but it was difficult to find any way of dealing with the Papal monarchy, which was regarded as absolute by the canon law. The first proposal, for a voluntary abdication on the part of both popes, naturally failed. The university then advocated a withdrawal of obedience from the popes, but this was found to be impracticable. On a vacancy in the Roman Papacy, in 1406, the cardinals elected, not a pope, but a "commissioner for unity," in the person of the aged Gregory XII., who was bound by oath to abdicate, if the French Pope (Benedict XIII.) would abdicate also. Negotiations for this purpose were set on foot, and were warmly supported by the French court. Gregory XII. agreed to a conference with Benedict XIII. at Savona; but his greedy relatives, and the ambitious Ladislas, king of Naples, dissuaded him from fulfilling his promise. He advanced as far as Lucca in 1408, and there showed signs of pursuing an independent policy. As the first step in this direction, he announced his intention of creating a new batch of cardinals. As this was contrary to the oath which he had taken on his election, his cardinals resisted the proposal. When Gregory XII. persisted, they fled from Lucca to Livorno, and there issued a letter to the princes of Christendom, accusing Gregory of breach of faith. The king of France at the same time withdrew from obedience to Benedict XIII., and exhorted the cardinals to restore the peace of the church. The majority of the two colleges of cardinals united at Livorno, and summoned a general council to meet at Pisa in March, 1409. The aid of Florence, and of Cardinal Cossa, the Papal legate at Bologna, secured the council against King Ladislas, who tried to prevent its meeting.

The summons of a general council was felt at the time to be a great innovation. It was the result of the long schism and of the discussions which it had awakened. There was no constitutional means of bringing it to an end; and, in default of any recognized method, recourse was had to the primitive customs of the church. It was admitted that the assembling of a council had, for the sake of order, been limited by the papal power of summons; but this limitation did not extend to cases of urgency and necessity. In the present necessity, when the law of the church had failed, the wider equity of a council must interpret the law. These opinions had their origin in the theologians of the University of Paris, and were accepted by the cardinals as a justification of their procedure.

The council, which was largely attended, opened on March 25, 1409. It first cited the rival popes, who had been duly summoned. When they did not appear, they were declared contumacious. On April 24 charges were brought against them of being obstinate in their refusal to heal the schism, and consequently of being themselves schismatics and heretics. Commissioners were appointed to receive testimony on these points. On May 22 they reported that the charges were true and notorious. On June 5 the council declared Benedict XIII. and Gregory XII. to be deposed as schismatics and heretics. All the faithful were absolved from allegiance to them, and their censures were declared to be of no effect. After this the

cardinals declared themselves ready to make a new election. On June 15 they went into conclave, and on June 26 elected Peter Philargi, a native of Crete, who took the title of Alexander V.

The cardinals, before the election, had agreed that the council should not dissolve until "a due, reasonable, and sufficient reform of the church, in head and members, had been brought about." But this work was never undertaken. The Pope's feeble health, and the desire of the members to leave Pisa, were given as excuses. A future council was promised, in which the question of reform should be taken up; and the Council of Pisa was dissolved on Aug. 5.

The Council of Pisa was not successful in its great object, — the restoration of the unity of the church. Instead of getting rid of the contending popes, it added a third. Gregory XII. and Benedict XIII. might have few adherents; but, so long as they had any, the Council of Pisa was a failure. This was recognized by the Council of Constance, which negotiated afresh for the abdication of Gregory and Benedict. According to the rules of canonists, the Council of Pisa was not a true council, because it was not summoned by a pope. It was regarded, soon after its dissolution, as of doubtful authority. This was greatly due to its want of success. It did not act wisely nor discreetly. From the beginning it over-rode the popes, and did not try to conciliate them. It accepted as valid all that the cardinals had done previously, and did not wait to take proceedings of its own. Moreover, it was unduly precipitate in its action, and did not give the popes an opportunity for submission, if they had wished it. Its importance lies in the fact, that it was the expression of the reforming ideas which the schism had brought into prominence. It was the first-fruits of the conciliar movement, which was the chief feature of the ecclesiastical history of the fifteenth century.

Lit. — The acts of the Council of Pisa are to be found in Mansi: *Concilia*, vols. xxvi.–xxvii., Florence, 1757; Martene and Durand: *Veterum, Scriptorum Amplissima Collectio*, vol. vii., Paris, 1733; D'Achery: *Spicilegium*, vol. i., Paris, 1727. The opinions which prevailed at Pisa are expressed by Gerson ("De Unitate Ecclesiæ" and "De Auferibilitate Papæ"), in Gerson: *Opera*, vol. ii., Antwerp, 1706. The writer of the *Chronique de Religieux de S. Denys* (ed. Bellaguet, Paris, 1839–43) was at Pisa, and gives the impressions of an eye-witness. Modern works are Lenfant: *Histoire du Concile de Pise*, 2 vols., Utrecht, 1712; Wessenberg: *Die Grossen Kirchen versammlungen des XV^n und XVI^n Jahrhunderts*, vol. i., Constance, 1840; Hefele: *Conciliengeschichte*, vol. vi., 1867.

2. The second Council of Pisa was not of much importance. It was an interlude in the political career of Pope Julius II. Julius II. had joined the League of Cambrai against Venice. When he had obtained what he wanted from Venice, he left the league, and attacked his former allies. Louis XII. of France sought to alarm the Pope by holding a national synod at Tours in 1510. The Emperor, Maximilian I., stirred up the German church to present a list of grievances, and threatened a Pragmatic Sanction. When Julius II. still refused to renew the League of Cambrai, nine cardinals, who for political reasons were opposed to the Pope, summoned a general council, to be held at Pisa in September, 1511. There was no reality about this council, which only held a few sessions at Pisa, and then adjourned to Milan, where in April, 1512, it declared Julius II. to be suspended. Soon after this, it dispersed, through fear of the Swiss. Meanwhile Julius II. held a council in the Lateran, which excommunicated the members of the Pisan council. The whole matter shows only a futile attempt to galvanize into activity the conciliar movement of the previous century, and employ it for purely political purposes.

Lit. — Richer: *Historia Conciliorum Generalium*, lib. iv., part 1 (Cologne, 1683), contains the proceedings of the council and several of the writings to which it gave occasion. The Papal side is given in Raynaldus: *Annales Eccelesiastici, sub annis 1511–12*, last edition, Bois le Duc, 1877. MANDELL CREIGHTON.

PISCATOR (Fischer), Johannes, b. at Strassburg, March 27, 1546; d. at Herborn, July 26, 1625. He studied theology at Tübingen, and was in 1572 appointed professor in Strassburg, but was soon after dismissed because he leaned towards Calvinism. In 1574 he was appointed professor at Heidelberg, but in 1577 he was dismissed again, for the same reason. Finally he was settled at the academy of Herborn, founded by the Reformed Count Johann of Nassau; and there he remained for the rest of his life. He translated the Bible (Herborn, 1602–24, 3 vols.), wrote Commentaries on several books both of the Old and New Testament, and published a number of doctrinal and polemical treatises. His doctrine of the insufficiency of the "active obedience" of Christ was rejected by the synod of Gap (1603), — and the synod of Rochelle (1607) even went so far as to denounce him to Count Johann as a heretic, — though it was accepted by many of the most learned Reformed theologians, as for instance, Pareus, Scultetus, Cappel, and others. HERZOG.

PISE, Charles Constantine, D.D., Roman-Catholic divine; b. at Annapolis, Md., 1802; d. in Brooklyn, N.Y., May 26, 1866. He was ordained priest in 1825, and officiated in the cathedral at Baltimore. From 1849 to his death he was pastor in Brooklyn. He was eminent as a pulpit orator and man of letters. He wrote, among other works, *History of the Church from its Establishment to the Reformation*, Baltimore, 1827–30; *Father Rowland*, 1829 (pronounced his best work); *Acts of the Apostles done into Blank Verse*, New York, 1845; *St. Ignatius and his First Companions*, 1845.

PIS'GAH, the summit from which Moses obtained his view of the promised land immediately before his death (Deut. xxxiv. 1). It was also the place of Balak's sacrifice, and Balaam's prophecy (Num. xxiii. 14). It was within Reuben's possessions (Josh. xiii. 20). The exact identification of Pisgah was long a problem, until the Duc de Luynes (1864) and Professor Paine of the American Palestine Exploration Society (1873), independently, for the duke's account was not published until after Paine's, identified it with Jebel Siaghah, the extreme headland of the range Abarim, of which the highest summit is **Nebo.** See Nebo.

PISID'IA (*pitchy*), a district of Asia Minor north of Pamphylia, and south of Phrygia. It was twice visited by Paul (Acts xiii. 14, xiv. 21–24). Very likely it was while going through this district that Paul was "in perils of robbers" (2 Cor. xi. 26), for the Taurus mountains, which ran through it, were infested with warlike tribes, which were the terror of the surrounding country. These tribes, under their own leaders, successfully resisted even the power of Rome. In Pisidia was a city called Antioch, to be distinguished from the more famous Syrian of the same name (see art.).

PISTORIUS, Johannes, b. at Nidda in Hesse, Feb. 4, 1546; d. at Freiburg, in September, 1608. He studied medicine; published *De vera curandæ pestis ratione* (1568), — a curious cabalistic book, which he afterwards followed up with his *Artis cabalisticæ scriptores* (Basel, 1587), and became body-physician to the Margrave of Baden-Durlach. He took a great interest, however, in theology. Educated a Lutheran, he embraced Calvinism in 1575, and was converted to Romanism in 1588, from which moment he became one of the most violent adversaries of the Reformation. He took an active part in the disputations of Baden and Emmendingen; was instrumental in the conversion of the margrave to Romanism; later became vicar-general to the Bishop of Constance, provost of Breslau, and wrote a great number of polemical treatises: *Theorema de fidei christ. mensura*, *Anatomia Lutheri*, etc. He also published *Scriptores rerum Germ.*, 3 vols., and *Polonicæ historiæ corpus*, 3 vols. See FECHT: *Historia colloquii Emmendingensis*, Rostock, 1694, 1709.

PI'THOM, one of the treasure-cities built for Rameses II. by the Israelites (Exod. i. 11). It has been identified by Brugsch with Succoth, the first encampment on the route of the exodus, the starting-point being Rameses (Exod. xii. 37, xiii. 20), and by Naville, the archæologist of the Egypt Exploration Fund, with the present Tell-el-Maskhuta in the Wady et Tumilât on the line of the Sweet-Water Canal, between Ismaïlia and Tell-el-Kebir. M. Naville was put upon the track to his discovery by reading at Ismaïlia inscriptions from Tell-el-Maskhuta, the supposed site of Rameses, which spoke of Tum as the chief god of the place. From this he drew the conclusion that its sacred name was Pithom, so that it was Pithom-Succoth. This conjecture was confirmed Monday, Feb. 12, 1883, by an inscription upon a fragment of a limestone statue of a priest, one of whose titles was "chief of the storehouse of the temple of Tum of Thuku." His excavations revealed that the walls enclosed a small temple and several large storehouses of rectangular chambers, with very thick walls, most carefully constructed of crude bricks, in the style of Rameses II., and with no access but from the top. The oldest name found was Rameses II., who was manifestly the builder of the store-city, — a fresh link connecting him with the oppression of the Israelites. It would seem that the Romans destroyed the place in order to convert it into a camp, and used the storehouse as a stronghold. The sacred buildings covered only a small space. Pithom, or Pe-tum, means "house (or place) of the god Tum," the setting sun, and was the temple name of Succoth, or "Thuku at the entrance of the East." It was a name common to several towns, such as Heliopolis. But Pithom-Succoth was called Hero ("storehouse"), or Heroöpolis ("store-city") by the Greeks and Latins; "Hero" being the Greek transcription of Ar, Ari, or Aru, which means "storehouse." M. Naville prepared a memoir of his Pithom discoveries, which was printed by the Egypt Exploration Fund, London, 1885.

PIUS is the name of nine popes. — **Pius I.** reigned in the middle of the second century; according to Jaffé, 142–157 (*Reg. Pontif. Rom.*, 2d ed., Leipzig, 1881); according to Lipsius, 139–154, or 141–156 (*Chronologie d. röm. Bischöfe*, Kiel, 1869). Of his reign nothing is known. The decretals ascribed to him are spurious. He is a saint of the Roman-Catholic Church, and his memory is celebrated on July 11. See DUCHESNE: *Étude sur le Liber Pontificalis* (Paris, 1877), and the treatises by ERBES and LIPSIUS, in *Jahrbücher für protest. Theologie* (1878 and 1880). — **Pius II.** (Aug. 19, 1458–Aug. 15, 1464), Enea Silvio de' Piccolomini; b. at Corsignano, near Siena, Oct. 18, 1405; belonged to a noble but poor family. He was enabled, however, to study at Siena and Florence; and in 1432 he accompanied Bishop Capranica of Fermo to the Council of Basel as his secretary. At Basel he joined the opposition party, took an active part in the negotiations which ended with the deposition of Eugenius IV., wrote his Commentary on the Council of Basel, and his *Libellus dialogorum de generalis Concilii auctoritate*, in defence of the superiority of an œcumenical council over the Pope, and became secretary to Felix V. In 1442 he entered the service of Friedrich III., who showed him great confidence, and used him in many important diplomatical missions. He was frivolous and sensuous, the author of a heap of worthless verses, a slippery love-story (*Eurialus and Lucretia*), and a scandalous comedy (*Chrisis*); but he was an able diplomate, acute and insinuating. It became necessary for him to change front; and with great adroitness he approached Eugenius IV., and obtained forgiveness. He wrote a new Commentary on the Council of Basel, but from a papal point of view; and published in 1447 his *Epistola retractoria*, recanting all his errors of former days. Nicholas V. made him Bishop of Trieste, 1447, and Bishop of Siena, 1450. Calixtus III. made him a cardinal in 1456. As he grew older, his amorous aberrations ceased, but he became avaricious and grasping. He was known as the most scheming and shameless benefice-hunter at the papal court, next to Roderigo Borgia, the later Alexander VI. By the aid of the latter, he was elected Pope after the death of Calixtus III., and assumed the name of Pius II., probably with an allusion to Virgil's *Pius Æneas*, from whom he claimed to descend. The accession of the poet-pope was hailed with great enthusiasm; but he soon disappointed his brethren of the guild, who expected larger pensions and a more flattering attention than he saw fit to bestow upon them. Only the artists, architects, painters, and sculptors found liberal support at his court. The leading idea of his whole policy was the new crusade. The conquest of Constantinople by the Turks seems to have made a deep impression upon him; and on June 1, 1459, he opened a

congress of princes at Mantua, for the purpose of uniting the whole force of Christendom against Islam. But the attendance was so small that nothing serious could be carried through; and the too high-strung tone of the bull *Execrabilis* (Jan. 16, 1560), declaring the idea of the superiority of an œcumenical synod over the Pope heretical, abominable, and dictated by a spirit of rebellion, was ill suited to awaken sympathy. The papal propositions, that for three years the clergy should pay a tenth, and the laity a thirtieth, of their income, for defraying the expenses of the crusade, met with general opposition. France he entirely estranged from himself by his Neapolitan policy. In order to procure a principality for his nephew, he recognized Ferdinand as king of Naples. But such a recognition was in fact a rejection of the claims of the house of Anjou; and, though Pius II. succeeded in having the pragmatic sanction of Bourges cancelled in 1461, Louis XI. gave his consent, only on the condition that the Pope should dissolve his alliance with Ferdinand, and espouse the cause of René of Anjou. The Pope neither could nor would fulfil that condition; and the consequence was, that France would hear nothing of his crusading schemes. In Germany matters proved as difficult. Though Pius II. succeeded in breaking the opposition of Gregory of Heimburg, and humiliating Diether of Isenburg, the thirty-two thousand men which Germany had promised to equip for the war against the Turks never were at hand. The only people who showed any zeal for the undertaking were the Hungarians, who already felt the pressure of the Turks on their own frontiers, and Venice, who was anxious about her possessions in the Greek peninsula. Nevertheless, on Oct. 22, 1463, he issued the bull inaugurating the crusade; and on June 19, 1464, he went to Ancona to place himself, like another Moses, at the head of the armament. He had already, for several years, been lame in his lower limbs; and in addition he suffered from fever when he left Rome. He was dying when he reached Ancona. The most interesting among his numerous writings are, his Autobiography, from his birth to his starting for Ancona; a History of Friedrich III., 1439–56; a History of Bohemia, which has been put on the *Index* on account of its too favorable mentioning of Hus; *Europa* and *Asia*, curious mixtures of geography, ethnography, and history, etc. A collected edition of his works appeared at Basel, 1551. Collections of his letters have several times been published: the best are those by Lauffs (Bonn, 1853) and Georg Voigt (Vienna, 1856). His bulls are found in Cocquelines: *Bullarum amplissima collectio*, iii. His speeches have been edited by Mansi: *Orationes politicæ et ecclesiasticæ Pii II.*, Lucca, 1755–59, 3 vols. See Helwing: *De Pii II. rebus gestis*, etc., Berlin, 1825; Beets: *De Æneæ Sylvii*, etc., Harlem, 1839; Hagenbach: *Erinnerungen an A. S. P.*, Basel, 1840; Verdiere: *Essai sur A. S. P.*, Paris, 1843; Heinemann: *A. S.*, Bernburg, 1855; Gengler: *A. S. und die deutsche Rechtsgeschichte*, Erlangen, 1860; Georg Voigt: *En. Sil. de' P.*, Berlin, 1856–63, 3 vols., the best work on the subject. — **Pius III.** (Sept. 22–Oct. 18, 1503). He was a nephew of Pius II., and by him made Archbishop of Siena, and cardinal in 1450. His election after the death of Alexander VI. he owed chiefly to the circumstances of his being very old and very weak. The approach of the French army and Cæsar Borgia made it necessary for the conclave to come to an agreement as swiftly as possible; and an agreement was, of course, most easily obtained when the candidate gave sure prospect of a new election. R. ZÖPFFEL.

Pius IV. (Jan. 6, 1560–Dec. 9, 1565). His original name was Giovanni Angelo Medici, but he did not belong to the famous Florentine family of that name. He was born at Milan, in stinted circumstances; studied law, and became in 1527 prothonotary to the *curia*. Clement VII. and Paul III. employed him in several important missions; and the latter made him a cardinal in 1549. Under Paul IV., however, he found it advisable to exile himself from Rome, and to live very quietly in his native city. But his exile paved the way for him to the papal throne. The attempt of Paul IV. at ruling in the spirit of the Gregories and the Innocents had failed utterly. The relations between the papal see and the foreign powers were very strained, and in the papal dominions the cruelty and violence of the Inquisition had spread general discontent. It was necessary to change system, and everybody's eyes fell naturally on the exiled cardinal in Milan. He was chosen, and the choice proved a success. He understood that the supremacy of the *sacerdotium* over the *imperium* could not be maintained any more, because its weapons — the ban, the interdict, etc. — had lost their effect; and he was willing to seek support for the *sacerdotium* from the *imperium*. The most difficult task which awaited him was the re-opening of the Council of Trent, and the finishing up of its business. The dangers to the papal authority were very great. Spain acted on the maxim, that the episcopacy was itself a divine institution, and not a mere emanation from the papal power; France maintained that the œcumenical council had the highest power in the church, — a power to which even the Pope had to bow; and the Germans went even into details, and demanded reforms of the *curia*, the clergy, the monasteries, abolition of the ecclesiastical celibacy, granting of the cup in the Lord's Supper to the laity, etc. The bull of convocation was issued on Nov. 20, 1560. The first session, however, did not take place until Jan. 18, 1562. The temper of the council was unmistakable; but Pius IV. was able, by adroit management, and by direct negotiations with the Emperor Philip II. and Cardinal Guise, to avert all danger. Indeed, the close of the Council of Trent (Dec. 3, 1563) must be considered a great triumph for the papacy. The Pope confirmed its decrees, as if they were not valid without such confirmation; and, though they were received with some reserve in all countries, they gradually forced their way through. With the close of the Council of Trent, a new chapter begins in the history of the Church of Rome. His bulls and decrees are found in Cherubini: *Bullar. Magn.*, ii. See Leonardi: *Oratio de laudibus P. IV.*, Padua, 1565; [R. Jenkins: *Romanism: a Doctrinal and Historical Examination of the Creed of Pius IV.*, London, 1882; arts. Trent, and Tridentine Confession of Faith]. — **Pius V.** (Jan. 8, 1566–May 1, 1572). He was of humble descent; entered the Dominican

order when he was fourteen years old; acted for some time as inquisitor in Como, Bergamo, and the Veltlin; was called to Rome in 1550 as member of the Board of Inquisition; and made a cardinal in 1557. As Pope, he inspired the Inquisition in Italy, Spain, and the Netherlands with new vigor. The Duke of Alba he presented with a consecrated sword; Elizabeth of England he put under the ban; and Charles IX. of France he aided with a corps of auxiliaries, under the lead of the Count of Santafiore, whom he told "to take no Huguenots prisoners, but kill them as soon as caught." There were, however, traits in his character which commanded respect. His severity was sincere. The ecclesiastical reforms began to be carried out. The *Catechismus Romanus* was issued; the decrees of the Council of Trent were accepted and enforced by the Roman-Catholic princes, etc. The papal squadron also took part in the brilliant but fruitless victory of Don Juan over the Turks at Lepanto, Oct. 8, 1571. The bulls of Pius V. are found in CHERUBINI: *Bullar. Magn.*, iii.: his *Epistolæ Apostolicæ* have been edited by F. GOBAU, Antwerp, 1640. See HIERON. CATENA: *Vita del glor. cossessimo papa P. V.*, which contains his correspondence; and FALLOUX: *Histoire de S. P. V.*, Angers, 1846, 2 vols. MANGOLD.

Pius VI. (Feb. 15, 1775 – Aug. 29, 1799). He belonged to a noble but poor family; studied law; entered the service of the church, and was appointed secretary to Benedict XIV. in 1755, and director of the papal treasury in 1766. In 1773 he was made a cardinal. One of his first acts as a pope was a curious prescript against the vain-shaped, high-colored dresses of the Roman clergy, their powdered perukes, their card-playing in the *cafés*, their visits to the theatres, and nocturnal promenades with ladies, etc. The intention was, no doubt, very good. But, unfortunately, Pius VI. was himself a very handsome man, and by no means indifferent to his looks; and rumors had more than once told of his own adventures with the fair sex. There was, indeed, in every thing he did a want of perfect consistency, a hesitation with respect to the last consequences of the principles adopted. The most pressing business on hand was the process of the Jesuits. But the Pope would not confirm the bull of his predecessor (*Dominus ac Redemptor noster*), dissolving the order; nor dared he re-establish the society. He chose a middle way. In Prussia, under Friedrich II., he allowed the brethren to go on with their work, only under another name and in another costume. In Russia, under Catherine II., he even allowed them to elect a vicar-general. Thus the case remained in suspense. In 1780 Joseph II. ascended the throne; and by an edict of March 24, 1781, he dissolved all connection between the monastic orders established within his dominions, and their generals living outside of the empire, in Rome. The Pope contented himself with some very mild remonstrances; and when the emperor went on with that whole series of ecclesiastical reforms which is generally comprised under the name of Josephinism, the Pope could think of no more effective means of self-defence than a visit to Vienna. On Feb. 27, 1782, he set out for the imperial residence. He was received with great reverence and enthusiasm by the people, and with much cordiality and politeness by the emperor; but the secretary of state, Kaunitz, indulged in the grossest breach of etiquette; and the general outcome of the visit was, that the Pope had to give in on all the principal points of difference. Nor was a better *modus vivendi* established. In September, 1783, the emperor appointed a new archbishop of Milan; and, when the Pope hesitated to confirm him, Kaunitz remarked, that, in case of a papal refusal, the confirmation would be performed by a Lombard synod. Pius VI. threatened to put the emperor under the ban; but Joseph II. simply returned the letter, with the demand to have the writer of it properly punished. Once more a personal intercourse between the emperor and the Pope was resorted to. Joseph II. arrived at Rome on Dec. 23, 1783, and staid there till Jan. 21, 1784. But nothing was accomplished. By a decree of April 28, 1784, he interfered with the worship of relics; by another, of March 21, 1784, he levied tax on pilgrimages; by a third, of Jan. 17, 1785, he ordered all side-altars removed from the churches; by a fourth, of Feb. 21, 1786, the vernacular tongue was introduced in divine service. The whole Roman fabric seemed to be tumbling down. The Belgian revolution, which compelled Joseph II. to cancel his ecclesiastical reforms so far as that part of his dominion was concerned, gave the Pope some relief; and when Joseph died (Feb. 20, 1790), matters were allowed gradually to drift back into the old track. But shortly after he had to encounter a still more formidable enemy in the French Revolution. The Civil Constitution of the Clergy of France, as drawn up by the National Assembly in 1790, satisfied, of course, neither Pius VI. nor Louis XVI. But the Pope wanted the king to make the first attack; and, when the king signed the bill, the Pope kept quiet and perfectly inactive, until he heard that more than fifty thousand French priests, and no less than a hundred and thirty French bishops, had refused to take the oath on the constitution. He then decided on a bold stroke. By a bull of April 13, 1791, he condemned the constitution, and threatened with excommunication any and every clergyman who submitted to it. But the National Assembly simply answered by incorporating Avignon and Venaissin with France; and the protest of the Pope vanished, unnoticed, in space. In 1795 Pius VI. joined the coalition against France, and raised an army of twelve thousand men; but Gen. Bonaparte compelled him by the armistice of Bologna (June 23, 1796) to cede the legations of Bologna and Ferrara, and the citadel of Bologna, and to pay twenty-one million francs for his rashness; and, when he tried to evade the stipulations of the armistice, the conditions of the final peace of Tolentino (Feb. 19, 1797) were made still harder. Meanwhile republican sympathies began to show themselves in Rome. Riots occurred; and, when the papal soldiers fired on the French ambassador, Gen. Berthier appeared before the gates of Rome, Feb. 10, 1798. The city was captured, the republic was proclaimed; and the Pope was sent a prisoner to France, where he died at Dijon. His life was written by ADE (anonymously), Ulm, 1781–96, 6 vols.; P. P. WOLF, Zürich, 1793–1802, 7 vols.; FERRARI, Padua, 1802; BECCATINI, Venice, 1801–02, 4 vols.; TRAVANTI, Florence, 1804, 3 vols.

See also SONNENFELS: *Ueber die Ankunft Pius VI. in Wien*, Vienna, 1782, besides a number of anonymous pamphlets on the same subject. BALDASSARI: *Histoire de l'enlèvement et de la captivité de Pie VI.*, Paris, 1839; [J. BERTRAND, SAURET ET CLERC JACQUIER: *Le pontificat de Pie VI. et athéisme revolutionnaire*, Paris, 1878, 2 vols.], and also the arts. JOSEPH II., and EMS, CONGRESS OF, with the literature there given. — **Pius VII.** (March 14, 1800 – Aug. 21, 1823). He belonged to the noble family of Chiaromonti, and was born at Cesena, Aug. 14, 1740. When sixteen years old he entered the Benedictine order, and for several years he taught theology and philosophy in its schools. Pius VI., who was related to the family of Chiaromonti, appointed him bishop, first of Tivoli, afterwards of Imola, and in 1785 he made him a cardinal. Immediately after his accession, he appointed Cardinal Consalvi; and in spite of the intrigues of Napoleon, Pacca, the Zelanti, and the Sanfedists, he kept him as his friend and adviser for the rest of his life. The French concordat of July 15, 1801, and the Italian of Sept. 16, 1803, were chiefly due to his skill; but he was completely ignorant of the so-called "organic articles" with which Napoleon accompanied them, and which gave them a very limited bearing. In spite of the concordat, however, and though Pius VII. consented to go to Paris to crown Napoleon, the relation between the *curia* and the French emperor was always more or less strained. Napoleon was very arbitrary and peremptory in his demands; and a sincere reconciliation became an impossibility when Pius VII. refused to dissolve the marriage of Jerome and Miss Patterson. In October, 1805, Ancona was suddenly seized by French soldiers; and a letter of about the same date, from Napoleon to Cardinal Fesch, shows, that, even at that time, he had decided upon the secularization of the States of the Church. Finally, on May 17, 1809, he signed at Schönbrunn the decree which incorporated the Papal States with France, declared Rome an imperial city, fixed the annual revenue of the Pope at two million francs, to be paid him by the State, etc. The decree was made known in Rome on June 10, 1809; and, when the Pope protested, he was arrested in the Vatican by the French police, and carried a prisoner to the fortress of Savona in the Gulf of Genoa. His captivity was at first very mild, but became more and more severe as he showed himself firm and resolute in upholding his dignity; and in May, 1812, while on the way to Russia, Napoleon ordered him to be brought to Fontainebleau. There he was half forced and half persuaded to sign the concordat of Jan. 25, 1813, renouncing his temporal power, promising to take up his residence at Avignon, etc. But on March 24 he retracted, Consalvi having joined him in the mean time; and circumstances finally compelled Napoleon to yield. The Pope was released on March 10, 1814, and allowed to return to Rome, where he was received with great enthusiasm. The great success which the papal see achieved at the Congress of Vienna was again due to the diplomatic skill of Consalvi; but the peculiar character of the restored papal government was too plainly indicated by the decree of Aug. 7, 1814, re-establishing the Society of Jesus, and the bull of June 26, 1816, condemning Bible Societies as "a fiendish instrument for the undermining of the foundation of religion." The life of Pius VII. was written by HENRY SIMON, Paris, 1823, 2 vols.; JÄGER, Frankfort, 1824; GUADET, Paris, 1824; PISTOLESI, Rome, 1824, 2 vols.; ARTAUD DE MONTOR, Paris, 3d ed., 1839, 3 vols.; GIUCCI, Rome, 2d ed., 1864, 2 vols. See also PACCA: *Memorie storiche*, Rome, 5th ed., 1831, and the arts. CONCORDAT, DALBERG, and FESCH, and the literature there given. — **Pius VIII.** (March 31, 1829 – Dec. 1, 1830). He was educated by the Jesuits at Osimo and Bologna; studied canon law; entered the service of the church, and was made Bishop of Ascoli in 1800, and cardinal in 1816. It is very significant for the character of the man, that one of his first acts as a pope was to forbid his relatives to come to Rome. His life was written by NODARI, Padua, 1840, and ARTAUD DE MONTOR, Paris, 1844. See also WISEMAN: *Recollections of the last Four Popes*, London, 1858; GAVAZZI: *Recollections of the last Four Popes*, London, 1859. ZÖPFFEL.

Pius IX. (June 16, 1846–Feb. 7, 1878). His original name was Giovanni Maria Mastai Ferretti; and he was born of a noble but poor family at Sinigaglia, May 13, 1792. Of his earlier life not much is known, nor does it seem to contain any thing of particular interest. When he was eighteen years old he made an application for a place in the papal guard; but, as he was subject to epileptic fits, he was not admitted. The military career thus being closed to him, he entered the ecclesiastical career, and was ordained a priest in 1819. In 1823 he went to Chili as the secretary of the papal legate. In 1829 he was made Archbishop of Spoleto, in 1832 Bishop of Imola, and in 1840 a cardinal. As a bishop he won the esteem and love of his flocks by the gentleness and liberality of his character; and, in the conclave after the death of Gregory XVI., he was, indeed, the candidate of Young Italy. Nor did he in the first years of his reign disappoint the expectations of his party. More than six thousand political prisoners and exiles were pardoned; the most harassing restrictions of the press were removed; great reforms were introduced in the administration and the courts; a *Consulta* — a transition to a constitutional form of government — was established under the presidency of Gizzi. The Ultramontanes stood aghast; the Jesuits denounced the Pope as a Robespierre with the tiara; and the Liberals joined him with such an enthusiasm, that he could probably have given an entirely different character to the papacy if he had been resolute enough to place himself at the head of that movement which finally resulted in the union of Italy. But he shrank from a war with Austria, one of the pillars of the Church of Rome; and hardly had he taken the first retrograde step before a rising in Rome compelled him to flee (in 1848). He took up his residence at Gaeta as the guest of the king of Naples; and when he returned to Rome, two years later, under the protection of a French army of occupation, he had completely changed his views, and given up himself entirely to the Jesuits. The result was the loss of the Romagna in 1859, of Umbria and the Marches in 1860, of Rome itself in 1870; that is, the complete destruction of the temporal power of the Pope. See

art. CHURCH, STATES OF THE. The character of the spiritual reign of Pius IX. is strikingly represented by his establishment of the dogma of the immaculate conception, by his encyclical letter and the syllabus accompanying it, and by his establishment of the dogma of the infallibility of the Pope; by which three acts he threw, or at least endeavored to throw, the Church of Rome six centuries back, and to prevent her from ever advancing. See the arts. IMMACULATE CONCEPTION, SYLLABUS, and VATICAN COUNCIL. The life of Pius IX. was written by LEGGE, London, 1875; VILLEFRANCHE, Lyons, 1876; TROLLOPE, London, 1877, 2 vols.; TESI-PASSERINI, Florence, 1877; J. G. SHEA, New York, 1877; GILLET, Paris, 1877; DE BUSSY, Paris, 1878; PFLEIDERER, 1878; and ZELLER, 1879. His speeches were published in Rome, 1872–73, 2 vols. See GLADSTONE: *Speeches of Pope Pius IX.*, in *Rome and the Newest Fashions in Religion*, London and New York, 1875.

PIUS SOCIETIES are associations formed in Germany for the defence of the freedom and independence of the Roman-Catholic Church. The first society of the kind was formed at Mayence in March, 1848, consisting of five hundred members, and naming itself after the Pope. But the idea met with so much sympathy, that at a general assembly at Cologne, in August, same year, no less than eighty-three such societies were represented. To make the Church entirely independent of the State, and absolutely authoritative in the school, was adopted by the assembly as the principal proposition of its programme. For more special purposes, branch societies with special names have been formed, — the Vincent Societies, for the inner mission; the Francis Xavier Societies, for missions among the heathen; the Canisius Societies, for pure and true education (in the Roman sense of the words); and others. General assemblies, developing the programme, and perfecting the organization, of the societies, meet almost every year; and their influence is strongly felt in the political world. ZÖCKLER.

PLACET (*placetum regium, regium exequatur, litteræ pareatis*) denotes a kind of confirmation, or recognition, involving practical enforcement, which the edicts of the Church receive from the authorities of the State. It presupposes that Church and State move along pretty independently of each other; for in the territorial Church, from the period of the Reformation, ruled by the State, a placet would be as much out of place as in the Roman Church from the time of Gregory VII., and according to his ideas. Considering herself as the terrestrial plenipotentiary of God, the Roman-Catholic Church has never admitted that her edicts needed any recognition or confirmation from the State in order to become obligatory upon her members. On the contrary, the bull *In Cœna Domini*, of 1568, excommunicates any one who in any way should try to prevent the publication and enforcement of a papal bull or brief. And, in his encyclical letter of 1861, Pius IX. denounces the placet as one of the great errors of the age. Nevertheless, it is of old date. The first traces of it are found in Spain, under the reign of Charles V.; and Philip II. maintained it with great vigor, and employed very severe measures when the bull *In Cœna Domini* was published in Spain without his consent. In France it developed in connection with the parliaments and their right of registering laws. See PITHOU: *Libertés de l'Église gallicane*, 1594. The declaration, however, of March 8, 1772, and the imperial decree of Feb. 28, 1810, exempt such edicts from the placet as refer exclusively to conscience. For the transplantation of the Hispano-Gallican theory and practice, see VAN ESPEN: *Tractatus de promulgatione legum ecclesiasticarum* (Louvain, 1712); and BESIER: *Spec. de juris placeti historia in Belgio* (Utrecht, 1848). In Germany, — though in the period from the diet of Spires (1526) till the Westphalian peace (1648) the Empire took its stand very independently over against the Church, — the placet remained a relation between the Church and the separate states, — Bavaria, Austria, Prussia, etc. See FRIEDBERG: *Die Grenzen zwischen Staat und Kirche*, Tübingen, 1872. MEJER.

PLACEUS (Josua Laplace), b. in Bretagne, 1606; was in 1625 appointed preacher to the Reformed congregation in Nantes, and in 1632 (together with Amyraut and Capellus, who, like himself, were pupils of Camero), professor of theology at Saumur, where he d. Aug. 17, 1655. His *Opera omnia* appeared at Franeker in 1699, and at Aubencit in 1702, in 2 vols. quarto. His views of a mediate, not immediate, imputation of the sin of Adam, first developed in his *De statu hominis lapsi ante gratiam* (1640), caused considerable uneasiness in the Reformed Church. But when, in 1645, the synod of Clarendon condemned those who denied the imputation of the sin of Adam, he defended himself as being not at all included under that verdict. After his death, however, the *Formula consensus* of 1675 presented a formal rejection of the views of Laplace and Amyraut, and, in general, of all the novelties of Saumur. A. SCHWEIZER.

PLAGUES OF EGYPT. See EGYPT, p. 710.

PLANCK is the name of two noticeable German theologians, father and son. — **Gottlieb Jakob Planck**, b. at Nürtingen in Wurtemberg, Nov. 15, 1751; d. at Göttingen, Aug. 31, 1833. He studied theology at Tübingen, 1769–74, and was appointed preacher at Stuttgart in 1780, and professor of theology at Göttingen in 1784. His studies were chiefly historical. His stand-point was that of rational supranaturalism, and his method that of pragmatic representation. His principal works are, *Geschichte des protestantischen Lehrbegriffs*, Leipzig, 1781–1800, 6 vols.; *Geschichte der christlich-kirchlichen Gesellschaftsverfassung*, Hanover, 1803–09, 5 vols. His life was written by Schläger (Hameln, 1833) and Lücke (Göttingen, 1835). — **Heinrich Ludwig Planck**, b. at Göttingen, July 19, 1785; d. there Sept. 23, 1831. He studied theology in his native city, and was appointed professor there in 1810. His studies were chiefly exegetical. He published *Bemerkungen über den ersten Brief an den Timotheus* (Göttingen, 1808), *De vera natura atque indole orationis græcæ N. T.* (Göttingen, 1810), *Abriss d. philos. Religionslehre* (Göttingen, 1821). WAGENMANN.

PLATINA, Bartholomæus, b. at Piadena (Latin, *Platina*), in the diocese of Cremona, 1421; d. in Rome, 1481. His true name was Sacchi. He first entered the army, but afterwards devoted himself to literature, and was appointed apostoli-

cal abbreviator by Pius II., and assistant librarian at the Vatican by Sixtus IV. At the instance of the latter, he wrote his *Opus in vitas summorum pontificum* (Venice, 1479), which, for the period from the accession of Eugenius IV. to the death of Paul II., is a source. He also wrote a history of the city of Mantua, and other works. See D. G. Möller. *Dissertatio de B. Platina*, Altdorf, 1694.

PLATONISM AND CHRISTIANITY. "The peculiarity of the Platonic philosophy," says Hegel, in his *History of Philosophy* (vol. ii.), "is precisely this direction towards the supersensuous world, — it seeks the elevation of consciousness into the realm of spirit. The Christian religion also has set up this high principle, that the internal spiritual essence of man is his true essence, and has made it the universal principle."

Some of the early Fathers recognized, as they well might, a Christian element in Plato, and ascribed to him a kind of *propœdeutic* office and relation toward Christianity. Clement of Alexandria calls philosophy "a sort of preliminary discipline (*προπαιδεία τις*) for those who lived before the coming of Christ," and adds, "Perhaps we may say it was given to the Greeks with this special object; for philosophy was to the Greeks what the law was to the Jews, — a schoolmaster to bring them to Christ (*Strom.*, 1, 104 A; cf. 7, 505, 526). "The Platonic dogmas," says Justin Martyr, "are not foreign to Christianity. If we Christians say that all things were created and ordered by God, we seem to enounce a doctrine of Plato; and, between our view of the being of God and his, the article appears to make the only difference" (*Apol.*, 2, 96 D, etc.). "Justin" (says Ackermann, in the first chapter of his *Das Christliche des Platonismus*, which is the leading modern work on this subject), — "Justin was, as he himself relates, an enthusiastic admirer of Plato before he found in the gospel that full satisfaction which he had sought earnestly, but in vain, in philosophy. And, though the gospel stood infinitely higher in his view than the Platonic philosophy, yet he regarded the latter as a preliminary stage to the former. In the same way did the other apologetic writers express themselves concerning Plato and his philosophy, especially Athenagoras, the most spirited, and philosophically most important, of them all, whose *Apology* is one of the most admirable works of Christian antiquity."

The Fathers of the early church sought to explain the striking resemblance between the doctrines of Plato and those of Christianity, principally by the acquaintance, which, as they supposed, that philosopher made with learned Jews and with the Jewish Scriptures during his sojourn in Egypt, but partly, also, by the universal light of a divine revelation through the "Logos," which, in and through human reason, "lighteth every man that cometh into the world," and which illumined especially such sincere and humble seekers after truth as Socrates and Plato before the incarnation of the Eternal Word in the person of Jesus Christ.

Passages which bear a striking resemblance to the Christian Scriptures in their picturesque, parabolic, and axiomatic style, and still more in the lofty moral, religious, and almost Christian sentiments which they express, are scattered thickly all through the Dialogues, even those that treat of physical, political, and philosophical subjects; and they are as characteristic of Plato, as is the inimitably graceful dialogue in which they are clothed. A good selection of such passages may be seen in the introductory chapters of Ackermann's work on the Platonic Element in Plato. A still more copious and striking collection might be made. But we do not wish to rest our thesis upon single passages, which, of course, may be exceptional, or, if taken out of their connection, might be misunderstood. To preclude mistake, we must examine the Platonic philosophy itself in its principles and spirit.

1. Perhaps the most obvious and striking feature of it is, that it is pre-eminently a spiritual philosophy. Hegel, as we have seen, speaks of "this direction toward the supersensuous world," this "elevation of consciousness into the realm of spirit," as "the peculiarity of the Platonic philosophy." There is no doctrine on which Plato more frequently or more strenuously insists than this, — that soul is not only superior to body, but prior to it in order of time, and that not merely as it exists in the being of God, but in every order of existence. The soul of the world existed first, and then it was clothed with a material body. The souls which animate the sun, moon, and stars, existed before the bodies which they inhabit (*Timæus, passim*). The pre-existence of human souls is one of the arguments on which he relies to prove their immortality (*Phæd.*, 73–76). Among the other arguments by which he demonstrates at once the immortality of the soul and its exalted dignity are these: that the soul leads and rules the body, and therein resembles the immortal gods (*Phæd.* 80); that the soul is capable of apprehending eternal and immutable ideas, and communing with things unseen and eternal, and so must partake of their nature (*Ibid.*, 79); that, as consciousness is single and simple, so the soul itself is uncompounded, and hence incapable of dissolution (78); that soul being everywhere the cause and source of life, and every way diametrically opposite to death, we cannot conceive of it as dying, any more than we can conceive of fire as becoming cold (102–107); that soul, being self-moved, and the source of all life and motion, can never cease to live and move (*Phædrus*, 245); that diseases of the body do not reach to the soul; and vice, which is a disease of the soul, corrupts its moral quality, but has no power or tendency to destroy its essence (*Repub.*, 610), etc. Spiritual entities are the only real existences: material things are perpetually changing, and *flowing* into and out of existence. God *is:* the world *becomes*, and passes away. The soul *is:* the body is ever changing, as a garment. Souls or ideas, which are spiritual entities, are the only true causes; God being the first cause why every thing is, and ideas being the secondary causes why things are such as they are (*Phæd.*, 100 sq.). Mind and will are the real cause of all motion and action in the world, just as truly as of all human motion and action. According to the striking illustration in the *Phædo* (98, 99), the cause of Socrates awaiting death in the prison, instead of making his escape as his friends urged him to do, was that he chose to do so from a sense of duty; and, if he had chosen to run away, his

bones and muscles would have been only the means or instruments of the flight of which his mind and will would have been the cause. And just so it is in all the phenomena of nature, in all the motions and changes of the material cosmos. And life in the highest sense, what we call spiritual and eternal life, all that deserves the name of life, is in and of and from the soul, which matter only contaminates and clouds, and the body only clogs and entombs (*Gorg.*, 492, 493). Platonism, as well as Christianity, says, Look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporary (*πρόσκαιρα*), only for a season; but the things which are not seen are eternal.

2. The philosophy of Plato is eminently a theistic philosophy. "God," he says, in his *Republic* (716 A), "is (literally, *holds*) the beginning, middle, and end of all things. He is the Supreme Mind or Reason, the efficient Cause of all things, eternal, unchangeable, all-knowing, all-powerful, all-pervading, and all-controlling, just, holy, wise, and good, the absolutely perfect, the beginning of all truth, the fountain of all law and justice, the source of all order and beauty, and especially the cause of all good" (see *Philebus*, *Phædo*, *Timæus*, *Republic*, and *Laws*, *passim*). God represents, he impersonates, he *is* the True, the Beautiful, but, above all, the Good. Just how Plato conceived these "Ideas" to be related to the divine mind is a much disputed point. In discussing the good, sometimes we can hardly tell whether he means by it an idea, an attribute, a principle, a power, or a personal God. But he leaves us in no doubt as to his actual belief in the divine personality. God is the Reason (the Intelligence, *ὁ Νοῦς*, *Phæd.*, 97 C) and the Good (*τὸ Ἀγαθόν*, *Repub.*, 508 C); but he is also the Artificer, the Maker, the Father, the Supreme Ruler, who begets, disposes, and orders all (cf. *Timæus*, *passim*, with places just cited). He is *Θεός* and *ὁ Θεός*, *Phæd.*, 106 D, and often elsewhere). Plato often speaks also of *οἱ θεοί* in the plural; but to him, as to all the best minds of antiquity, the inferior deities are the children, the servants, the ministers, the *angels*, of the Supreme God (*Tim.*, 41). Unity is an essential element of perfection. There is but one highest and best, — the Most High, the Supreme Good: *God* in the true and proper sense is one. The Supreme God only is eternal, he only hath immortality in himself. The immortality of the inferior deities is derived, imparted to them by their Father and the Father of all, and is dependent on his will (*Tim.*, 41). God made the world by introducing order and beauty into chaotic matter, and putting into it a living, moving, intelligent soul; then the inferior deities made man under his direction, and in substantially the same way. God made the world because he is good, and because, free from all envy or jealousy, he wished every thing to be as much like himself as the creature can be like the creator (*Tim.*, 30 A). Therefore he made the world good; and when he saw it he was delighted (*Tim.*, 37 C; cf. Gen. i. 31). God is the author of all good, and of good only, not of evil. "Every *good* gift cometh down from the Father of the celestial luminaries;" "for it is not permitted (*οὐ θέμις*, it is morally impossible) for the best being to do any thing else than the best" (*Tim.*, 30 A; cf. Jas i. 17). God exercises a providential care over the world as a whole, and over every part (chiefly, however, through the inferior deities who thus fulfil the office of angels — *Laws*, 905 B–906), and makes all things, the least as well as the greatest, work for good to the righteous and those who love God, and are loved by him (*Phæd.*, 62; *Repub.*, 613). Atheism is a disease, and a corruption of the soul; and no man ever did an unrighteous act, or uttered an impious word, unless he was a theoretical or practical atheist (*Laws*, 885 B), that is, in the language of the indictment at common law, he did it, "not having the fear of God before his eyes."

3. The Platonic philosophy is teleological. Final causes, together with rational and spiritual agencies, are the only causes that are worthy of the study of the philosopher: indeed, no others deserve the name (*Phæd.*, 98 sqq.). If mind (*νοῦς*) is the cause of all things, mind must dispose all things for the best; and when we know how it is best for any thing to be made or disposed, then, and then only, do we know how it *is* and the cause of its being so (*Phæd.*, 97). Material causes are no causes; and inquiry into them is impertinent, unphilosophical, not to say impious and absurd. Thus did Plato build up a system of rational psychology, cosmology, and theology, all of which are largely teleological, on the twofold basis of *a priori* reasoning and mythology, in other words, of reason and tradition, including the idea of a primitive revelation The eschatology of the *Phædo*, the *Gorgias*, and the *Republic*, is professedly a *μῦθος*, though he insists that it is also a *λόγος* (*Repub.*, 523) or a *παλαιὸς λόγος* (709). His cosmology he professes to have *heard* from some one (*Phæd.*, 108 D); and his theology in the *Timæus* purports to have been derived by tradition from the ancients, who were the offspring of the gods, and who must, of course, have known the truth about their own ancestors (40 C). Yet the whole structure is manifestly the work of his own reason and creative imagination; and the central doctrine of the whole is, that God made and governs the world with constant reference to the highest possible good; and "Ideas" are the powers, or, in the phraseology of modern science, the "forces," by which the end was to be accomplished.

4. The philosophy of Plato is pre-eminently ethical, and his ethics are remarkably Christian. Only one of his Dialogues was classified by the ancients as "physical," and that (the *Timæus*) is largely theological. The political Dialogues treat politics as a part of ethics, — ethics as applied to the State. Besides the four virtues as usually classified by Greek moralists, — viz., temperance, courage, justice, and wisdom, — Plato recognized as virtues humility and meekness, which the Greeks generally despised, and holiness, which they ignored (*Euthyphron*, *passim*); and he insists on the duty of non-retaliation and non-resistance as strenuously, not to say paradoxically, as it is taught in the Sermon on the Mount (*Crit.*, 49). That it is better to suffer wrong than to do wrong is a prominent doctrine of the *Gorgias* (479 E, 508 C). But as the highest "idea" is that of the Good, so the highest excellence of which man is capable is likeness to God, the Supreme and Absolute Good. A philosopher, who is Plato's ideal

of a man, and, so to speak, of a Christian, is a lover of wisdom, of truth, of justice, of goodness (*Repub.*, bk. vi., *passim*), of God, and, by the contemplation and imitation of his virtues, becomes like him as far as it is possible for man to resemble God (*Rep.*, 613 A, B).

5. Plato is pre-eminently a religious philosopher. His ethics, his politics, and his physics are all based on his theology and his religion. Natural and moral obligations, social and civil duties, duties to parents and elders, to kindred and strangers, to neighbors and friends, are all religious duties (*Laws*, bk. ix., 881 A, xi., 931 A). Not only is God the Lawgiver and Ruler of the universe, but his law is the source and ground of all human law and justice. "That the gods not only exist, but that they are good, and honor and reward justice far more than men do, is the most beautiful and the best preamble to all laws" (*Laws*, x. 887). Accordingly, in the *Republic* and the *Laws*, the author often prefaces the most important sections of his legislation with some such preamble, exhortation, or, as Jowett calls it, sermon, setting forth the divine authority by which it is sanctioned and enforced.

6. Plato gives prominence to the doctrine of a future state of rewards and punishments. At death, by an inevitable law of its own being, as well as by the appointment of God, every soul goes to its own place; the evil gravitating to the evil, and the good rising to the Supreme Good. When they come before their Judge, perhaps after a long series of transmigrations, each of which is the reward or punishment of the preceding, those who have lived virtuous and holy lives, and those who have not, are separated from each other. The wicked whose sins are curable are subjected to sufferings in the lower world, which are more or less severe, and more or less protracted, according to their deserts. The incurably wicked are hurled down to Tartarus, whence they never go out, where they are punished forever (*τὸν ἀεὶ χρόνον*) as a spectacle and warning to others (*Gorg.*, 523 sqq.; *Phæd.* 113 D sq.). Those, on the other hand, who have lived virtuously and piously, especially those who have purified their hearts and lives by philosophy, will live without bodies (*Phæd.*, 114 C), with the gods, and in places that are bright and beautiful beyond description. More solemn and impressive sermons were never preached in Christian pulpits than those with which Plato concludes such Dialogues as the *Gorgias*, the *Phædo*, the *Republic*, and the *Laws*.

We have space only to allude to other characteristic features of Plato's philosophy, such, for example, as his doctrine of "Ideas," — the True, the Beautiful, the Good, the Holy, and the like, — which, looking at them now only on the ethical and practical side, are eternal and immutable, and not dependent even on the will of God (the holy, for instance, is not holy because it is the will of God, but it is the will of God because it is holy, just, and good — *Euthyph.*, 10 D); the indispensable necessity of a better than any existing, not to say better than human, society and government (like the ideal republic, which is not so much a state, as a church or a school, a great family, or a Man "writ large"), in order to the salvation of the individual or the perfection of the race; the degenerate, diseased, carnal, and corrupt state into which mankind in general have fallen since the reign of Kronos in the golden age (*Laws*, 713 C; *Polit.*, 271 D: *Crit.*, 108 D), and from which God only can save any individual or nation (*Repub.*, bk. vi., 492, 493); and the need of a divine teacher, revealer, healer, charmer, to charm away the fear of death, and bring life and immortality to light (*Phæd.*, 78 A, 859). And we can only advert to the radical defects and imperfections of Plato's best teachings, — his inadequate conception of the nature of sin as involuntary, the result of ignorance, a misfortune, and a disease in the soul, rather than a transgression of the divine law; his consequent erroneous ideas of its cure by successive transmigrations on earth, and protracted pains in purgatory, and by philosophy (an aristocratic remedy, in its nature applicable only to the favored few); his philosophy of the origin of evil, viz., in the refractory nature of matter, which must therefore be gotten rid of by bodily mortification, and by the death of the body without a resurrection, before the soul can arrive at its perfection; his utter inability to conceive of such a thing as an atonement, free forgiveness, regenerating grace, and salvation for the masses, *a fortiori* for the chief of sinners; the doubt and uncertainty of his best religious teachings; his *ifs* and *whethers*, especially about the future life (*Apol.*, 40 E, 42; *Phæd.*, 107 C); and the utter want in his system of the grace, even more than of the truth, that have come to us by Jesus Christ, for, after all, Platonism is not so deficient in the wisdom of God as it is in the power of God unto salvation. The *Republic*, for example, proposes to overcome the selfishness of human nature by constitutions and laws and education, instead of a new heart and a new spirit, by community of goods and of wives, instead of loyalty and love to a divine-human person like Jesus Christ. Baur (*Socr. and Christ*) does indeed find in the idealized Socrates of Plato an analogy (speculatively interesting, perhaps, but practically how unlike!) to the personal Christ, and in his "Ideas" a basis, not only for the doctrine of the "Logos" as it was developed by Philo and other Neo-Platonists, but also for the Incarnate Logos of the Gospel of John, with which it may, indeed, have some philosophical relation, but probably no historical connection, still less any corresponding influence on the history of the world.

The history of Platonism, and its several schools or sub-schools of thought and opinion, does not come within the scope of this article. It may be remarked, in general, that, in the Middle and the New Academy, there was always more or less tendency to scepticism, growing out of the Platonic doctrine of the uncertainty of all human knowledge except that of "ideas." The Neo-Platonists, on the other hand, inclined towards dogmatism, mysticism, asceticism, theosophy, and even thaumaturgy, thus developing seeds of error that lay in the teaching of their master. After the Christian era, among those who were more or less the followers of Plato, we find, at one extreme, the devout and believing Plutarch, the author of that almost inspired treatise on the *Delay of the Deity in the Punishment of the Wicked*, and the practical and sagacious Galen, whose work on the *Uses of*

the Parts of the Human Body is an anticipation of the *Bridgewater Treatises*, both of whom, like Socrates, we can hardly help feeling, would have accepted Christianity if they had come within the scope of its influence; and, at the other extreme, Porphyry, and Julian the apostate, who wielded the weapons of philosophy in direct hostility to the religion of Christ; while intermediate between them the major part of the philosophers of the Neo-Platonic and eclectic schools who came in contact with Christianity went on their way in proud indifference, neglect, or contempt of the religion of the crucified Nazarene. But not a few of the followers of Plato discovered a kindred and congenial element in the eminent spirituality of the Christian doctrines and the lofty ethics of the Christian life, and, coming in through the vestibule of the Academy, became some of the most illustrious of the fathers and doctors of the early church. And many of the early Christians, in turn, found peculiar attractions in the doctrines of Plato, and employed them as weapons for the defence and extension of Christianity, or, perchance, cast the truths of Christianity in a Platonic mould. The doctrines of the Logos and the Trinity received their shape from Greek Fathers, who, if not trained in the schools, were much influenced, directly or indirectly, by the Platonic philosophy, particularly in its Jewish-Alexandrian form. That errors and corruptions crept into the church from this source cannot be denied. But from the same source it derived no small additions, both to its numbers and its strength. Among the most illustrious of the Fathers who were more or less Platonic, we may name Justin Martyr, Athenagoras, Theophilus, Irenæus, Hippolytus, Clement of Alexandria, Origen, Minutius Felix, Eusebius, Methodius, Basil the Great, Gregory of Nyssa, and St. Augustine. Plato was the divine philosopher of the earlier Christian centuries: in the middle ages Aristotle succeeded to his place. But in every period of the history of the church, some of the brightest ornaments of literature, philosophy, and religion, — such men as Anselm, Erasmus, Melanchthon, Jeremy Taylor, Ralph Cudworth, Henry More, Neander, and Tayler Lewis, — have been "Platonizing" Christians.

LIT. — The *Works* of Plato, in the original Greek, edited, with prolegomena and commentary, by GOTTFRIED STALLBAUM, Leipzig, 1821–25, 10 vols., 2d ed., 1833–42; *Translations* of the *Dialogues* (in German) by F. SCHLEIERMACHER, Berlin, 1804–10, 2 vols., 2d ed., 1833–42, his *Introductions* were translated by W. DOBSON, Cambridge and London, 1836, (in English) by B. JOWETT, London and New York, 1871, 4 vols., and (partial translation) by W. WHEWELL, Cambridge, 1860. — Works upon Plato and Platonism in Different Relations. G. C. B. ACKERMANN: *Das Christliche im Plato u. in der Platonischen Philosophie*, Hamburg, 1835, Eng. trans., *Christian Element in Plato and the Platonic Philosophy*, with Introductory Note by Professor Shedd, Edinburgh, 1861; F. C. BAUR: *Das Christliche d. Platonismus*, 1837, in *Drei Abhandlungen*, ed. Zeller, Leipzig, 1876; TAYLER LEWIS: *Plato against the Atheists; or, The Tenth Book of the Dialogues on Laws* (Greek), *with Critical Notes*, New York, 1845; R. D. HAMPDEN: *The Fathers of the Greek Philosophy*, Edinburgh, 1862; H. v. STEIN: *Gesch. d. Platonismus*, Göttingen, 1862–75; G. GROTE: *Plato and Other Companions of Socrates*, London, 1865; COCKER: *Christianity and Greek Philosophy*, New York, 1870. Cf. RITTER: *Hist. Anc. Phil.*, Eng. trans., Oxford, 1846, vol. ii.; NIEDNER: *Einleitung griech. Philos. u. Theol.*, 1846; NEANDER: *Ch. Hist.*, Eng. trans., Boston, 1848, vol. i.; UEBERWEG: *Hist. Philos.*, Eng. trans., London and New York, 1872, vol. i. (where, besides an excellent summary, see copious references to the literature). W. S. TYLER.

PLATONISTS, The Cambridge. This name was given to a number of distinguished scholars, thinkers, and authors, who were graduates, fellows, tutors, and masters (provosts) of colleges in Cambridge University, England, and who revived the study and the philosophy of Plato in the latter part of the seventeenth century. The leading men of the school were Benjamin Whichcote, John Smith, Ralph Cudworth, and Henry More. Nathaniel Culverwell, John Worthington, George Rust, Simon Patrick, and Edward Fowler also are mentioned as minor members. Joseph Glanvil, John Norris, and John Wilkins, though they were educated at Oxford, were so intimately associated with them, that they are sometimes reckoned as belonging to the school. All the leaders, with the exception of More, and several of the minor members were educated at the famous Puritan College, Emmanuel. They were also, for the most part, of Puritan origin and sympathies, and owed their position, in the first instance, to the Parliament and the Protector. One of them (Wilkins) married Oliver Cromwell's sister. But they belonged to the Established Church, and retained their influence after the Restoration. Several of them became bishops. About the same time, though, for the most part, a little earlier in the century, there was at Oxford a somewhat similar school, or rather succession of scholars, authors, and divines, — John Hales, William Chillingworth, Jeremy Taylor, and others, — who represented moderation, comprehension, peace, and progress, not to say reform, in the church. But they came out from the Royalist and High-Church side in the great struggle of the century; and they directed their efforts chiefly to questions of church order and government, and to the cherishing in the church of a broad, catholic, charitable, and truly Christian spirit and life. In the latter part of the seventeenth century, Cambridge, rather than Oxford, became the centre of the liberal theological movement; and the Cambridge school took a wider range, and discussed questions which were not only vital to Christianity, but which lay at the foundation of all religion. They proved the existence of God, and illustrated his being, nature, character, and government of the world. They discussed the relation of spirit to matter, God to the world, the Creator to the creation. They carried their researches still farther, and inquired into the nature of matter and spirit, the laws of mind and of thought, the grounds of knowledge and belief. They combated modern materialism, agnosticism, and evolution, as they then existed in the germ. They explained and enforced the proper office of reason in religion, and insisted on the essential identity of a rational and a Christian theology and philosophy. They main-

tained stoutly the doctrine of immutable morality, and inculcated earnestly the necessity of a righteousness that is not only legal, but ethical, imputed indeed, but also imparted, the gift of God, but living and reigning in the hearts and lives of true Christians. They argued the immortality of the soul, and the resurrection of the body, from the light of nature and the teachings of philosophy; and they looked at all these questions from the Platonic stand-point. They had "unsphered the spirit of Plato." They translated his doctrines and arguments into the forms of modern thought. Cudworth's "plastic nature" is Plato's "soul of the world" transmigrated into the seventeenth century: his treatise on *Eternal and Immutable Morality* is a metempsychosis of Plato's *Eternal and Immutable Ideas;* and he maintains, that, in their three hypostases, — Monad or God, mind, and soul, — Plato and some of the Platonists made a very near approach to the Christian doctrine of the Trinity. Henry More went so far as to hold the Platonic doctrine of the pre-existence of human souls. But Neo-Platonism was studied and admired by some of the Cambridge Platonists, perhaps by all of them, even more than the unadulterated teachings of Plato himself; they Plotinized even more than they Platonized in their religious philosophy. More and Glanvil were carried away by a belief in ghosts and witches, which was a cross between Neo-Platonic demonology and modern spiritualism, but whose chief interest, to their minds, lay in the confirmation it lent to their faith in spiritual existences. They were all men of vast learning. They cumbered their pages with quotations, especially from Plotinus, Jamblichus, Proclus, and other Neo-Platonists; and so they were generally sadly deficient in the grace and beauty that shed such a charm over the writings of Plato. At the same time they were genuine disciples of Christ. They called no man master, but sat at the feet of Jesus for instruction, receiving the truth from his lips in a humble, teachable, believing, and obedient spirit, and using reason and philosophy only to interpret that truth, and commend it to the understanding, love, and obedience of others.

Even such an exercise of reason in religion awakened jealousy and suspicion in the extremists, both on the Anglican and the Puritan side. They were known at the time as the "New Sect of the Latitude-men;" and their teaching was stigmatized as the "New Philosophy." It was a re-action from the long prevalent and then generally accepted philosophy of Aristotle and the schoolmen. It was also a re-action against the High-Churchism of Archbishop Laud on the one hand, and, on the other, against the High-Calvinism represented by the Westminster Assembly. It was partly in sympathy with, and partly opposed to, the philosophy of Descartes. Above all, it was in direct antagonism to the thinly disguised scepticism of Hobbes, and to the unbelieving and licentious tendencies of the times, particularly after the Restoration.

Principal Tulloch, in the second volume of his *Rational Theology in the Seventeenth Century*, which is devoted to the Cambridge Platonists, characterizes the four leaders of the school as follows: Benjamin Whichcote, reason and religion; John Smith, foundations of a Christian philosophy; Ralph Cudworth, Christian philosophy in conflict with materialism; Henry More, Christian theosophy and mysticism. For Cudworth and More, see separate articles. Benjamin Whichcote was born in 1610, graduated at Emmanuel College in 1629, fellow, 1633–43. His appointment as provost of King's College, in 1644, marks the origin of the new philosophical and religious movement at Cambridge. His personal magnetism, and power as a preacher, greatly moved the university, and excited suspicion of his orthodoxy among the Puritan leaders. Removed by Charles II., he died, in 1683, on one of his visits to Cambridge, in the house of "his ancient and learned friend Dr. Cudworth." Archbishop Tillotson preached his funeral sermon. His principal works — *Apostolical Apothegms* and *Select Sermons* — were collected and published after his death. The Earl of Shaftesbury furnished the Preface for the *Sermons*. The following aphorism illustrates the Platonic cast of his mind and the general drift of his teaching: "Religion is being as much like God as man can be like him." John Smith was born in 1618, took his bachelor's degree at Emmanuel College in 1640, and his master's in 1644, in which latter year he was also chosen fellow of Queen's College. He died in 1652, at the age of thirty-four, "a thinker without a biography." His funeral sermon was preached by John Worthington, and his *Select Discourses* were edited by Symon Patrick. The *Discourses* are ten. His original plan contemplated discourses on what he enumerates as the three main articles of religious truth: (1) The immortality of the soul; (2) The existence and nature of God; (3) The communication of God to man through Christ. But he did not live to enter upon the third of these topics. His Platonism and the central principle of his argument may be seen in the statement, that it is only "by a contemplation of our own souls that we can climb up to the understanding of the Deity."

We cannot dwell upon the minor members of the school. Culverwell, author of a *Discourse of the Light of Nature*, was a hearty Puritan and a decided Calvinist. Worthington was an ardent educational Reformer, which was a point of connection and sympathy between him and John Milton. Rust was the admirer and panegyrist of Jeremy Taylor, and his successor as Bishop of Dromore. Fowler, Bishop of Gloucester, and Patrick, Bishop of Chichester and of Ely, were offshoots of the school, but are known chiefly as dignitaries of the church.

LIT. — *Rational Theology and Christian Philosophy in England in the Seventeenth Century*, by JOHN TULLOCH, D.D., Principal of St. Mary's College in University of St. Andrews, Edinburgh and New York, 1872, in 2 vols., vol. ii.; BURNET'S *History of his Own Times*, vol. i.; *Brief Account of the New Sect of Latitude-men*, etc., probably by Bishop PATRICK; *Principles of Certain Moderate Divines of the Church of England, abusively called Latitudinarians*, etc., by Bishop FOWLER; HALLAM'S *Introduction to the Literature of Europe*, vol ii.; LECKY'S *History of Rationalism in Europe*, vol. i. (extravagant in praise of Glanville and More on witchcraft, and in condemnation of Oxford University for opposition to free thought); *History of Cambridge University*, 2 vols., 4to, by

R. ACKERMANN, vol. ii.; DYER'S *History of University of Cambridge*, 2 vols., vol. ii., pp. 91–101, Emmanuel College. W. S. TYLER.

PLITT, Gustav Leopold, one of the editors of the second edition of Herzog's *Real-Encyklopädie;* b. at Genin, near Lübeck, March 27, 1836; d. at Erlangen, Sept. 10, 1880. He studied theology at Erlangen and Berlin, was in 1867 appointed extraordinary, and in 1875 ordinary, professor of church history and encyclopedia in the former university. In 1872 he was given the degree of D.D. by Dorpat. His studies were chiefly historical, and concentrated on the period of the Reformation. After a number of minor treatises (*De auctoritate articulorum Smalcaldicorum symbolica*, Erlangen, 1862; *Desiderius Erasmus*, 1863, etc.), followed, in 1867–68, his chief work, *Einleitung in die Augustana*, 2 vols., of which the first contains the history of the evangelical church till the diet of Augsburg; and the second, the origin and development of the doctrinal system of the evangelical church. In 1873 he published *Die Apologie der Augustana;* in 1875, *Grundriss der Symbolik für Vorlesungen;* in 1876, *Jodokus Trutfetter;* in 1879, *Gabriel Biel;* and at his death he left a nearly finished *Luthers Leben und Wirken*, which has been finished by E. F. Petersen (chief pastor in Lübeck), and appeared at Leipzig in 1883. Although popular, it is scholarly; for Plitt was regarded as one of the best Luther scholars in Germany, and especially fitted to answer Roman-Catholic slanders against the Reformer. He also edited the Correspondence of Schelling, the great philosopher (*Aus Schellings Leben, in Briefen*, Leipzig, 1869, 1870, 3 vols.), whose granddaughter he had married. When Dr. Herzog undertook the second edition of his *Real-Encyklopädie*, he asked Professor Plitt, his colleague, to join him, as one eminently qualified by general learning, tireless energy, executive ability, and catholic sentiments. He lived, however, to see only six volumes through the press, dying before Dr. Herzog.

Professor Plitt, was, however, no mere student and writer. He frequently preached with acceptance, and took great interest in missions, foreign and domestic. In 1867 he succeeded Professor Delitzsch as president of the Bavarian Society for the Conversion of the Jews. He took a prominent place in philanthropic work and in the organization of the Christian Commission in the Franco-Prussian war (1870–71). Consumption first showed itself in the winter of 1874–75; and, although able to work at times, he gradually succumbed to the disease. F. FRANK.

PLUMER, William Swan, D.D., LL.D., Presbyterian divine; b. in Greersburg (now Darlington), Penn., July 26, 1802; d. in Baltimore, Md., Oct. 22, 1880. In the nineteenth year of his age he was a pupil of the venerable Dr. McElhany of Lewisburg, W. Va., with whom he pursued his studies until he was prepared to enter Washington College, Lexington, Va., where he graduated. He received his theological training at Princeton Seminary; was licensed to preach by the presbytery of New Brunswick in 1826, and was ordained by the presbytery of Orange in 1827.

After several years of evangelical labor in North Carolina, he returned to Virginia; and, after a short term of service in Prince Edward County, he was called to Petersburg in 1831. He removed to Richmond in 1834, to become the pastor of the First Presbyterian Church. In the thirteenth year of his labors in Richmond, he accepted a call to the Franklin-street Church, Baltimore, of which he had pastoral charge from 1847 to 1854, when he was elected to the chair of didactic and pastoral theology in the Western Theological Seminary at Alleghany, Penn. Owing to complications caused by the civil war, his connection with the seminary having been severed, in 1862 he supplied the pulpit of the Arch-street Church, Philadelphia, until 1865, when he accepted a call to the Second Presbyterian Church of Pottsville, Penn. In 1867 he was elected to the professorship of didactic and polemic theology in Columbia Seminary, South Carolina; and, after filling that chair for eight years, he was transferred, at his own request, to the chair of historic, casuistic, and pastoral theology, which position he continued to hold until 1880, when he was made professor *emeritus* by the board of directors. After his connection with Columbia Seminary closed, he continued to supply different churches in Baltimore, and other cities and towns in Maryland, until his labors were terminated by death.

This condensed enumeration of dates, and fields of labor, illustrates not only the vicissitudes of Dr. Plumer's life, and the versatility which characterized him, but the important positions and responsible trusts committed to him by the Great Head of the church.

Dr. Plumer was a man of commanding personal appearance. His manner in the pulpit was peculiarly impressive. There was a dignity, and even a majesty, in his presence, that commanded attention.

He was a voluminous writer. He wrote a Commentary on the Psalms, a Commentary on the Epistle to the Romans, another on the Epistle to the Hebrews, many practical works calculated to establish the faith of believers, or to awaken the impenitent, besides innumerable tracts for the Presbyterian Board of Publication, for the Methodist Book Concern of Nashville and of New York, for the Board of Publication of the Reformed Dutch Church, for the Baptist Publication Society of Philadelphia, for the American Sunday-school Union, and for the Presbyterian Publication Committee of Richmond.

Some of these works were republished in Europe: others were translated into German, French, Chinese, and modern Greek. While professor in the Western Theological Seminary, he was also the successful pastor of the Central Presbyterian Church of Alleghany. While professor in Columbia, the church to which he ministered steadily grew in numbers, and was blessed with precious revivals. While pastor in the city of Richmond, he edited *The Watchman of the South*.

The presidency of several colleges, and the secretaryship of several of the boards of the church, were at different times offered him; but he never saw his way clear to accept any of these appointments. In 1838 Washington College (Pennsylvania), Lafayette College (Pennsylvania), and Princeton College, conferred upon him the title of doctor of divinity; and in 1857 the University of Mississippi conferred upon him the degree of

doctor of laws. In 1877 Dr. Plumer was a delegate to the council of all the Presbyterian churches of the world, which met in the city of Edinburgh.

For more than forty years he was a contributor to the periodical press, writing for reviews, for magazines, for many of the religious newspapers North and South, besides conducting a private correspondence which to most men would have been burdensome in the extreme. Perhaps no man of his time, not in political life, knew more people, or wrote a larger number of letters on subjects so varied and important. MOSES D. HOGE.

PLURALITIES, a term (*pluralitas*) in canon law for the holding, by a clergyman, of two or more livings at the same time. The canon law forbids it; but Catholic bishops granted dispensations to commit the offence, until the general council of 1273, when the right was taken from them. The popes still claim this right. In England the power to grant dispensations to hold two benefices with the care of souls is vested in the monarch and in the Archbishop of Canterbury. By 13 and 14 Victoria, c. 98, the benefices thus held must not be farther apart than three miles, and the annual value of one of them must be under a hundred pounds.

PLYMOUTH BRETHREN, so designated in the British Empire and America, upon the European Continent generally named "Darbyites" (see App., DARBY), are by themselves styled "Brethren." The characteristic of this school is an *endeavor*, in view of divided Christendom, *to keep the unity of the Spirit.* "That which characterized their testimony at the outset was the coming of the Lord as the present hope of the church, and the presence of the Holy Ghost as that which brought into unity, and animated and directed, the children of God. . . . The heavenly character of the church was much insisted upon" (Darby's *Collected Writings*, vol. xx. p. 19). The prophetic inquiry at the beginning of this century would explain their origin. Powerscourt Mansion, County Wicklow, Ireland, was a centre of such inquiry. It is to Ireland that we trace them earliest. About 1827 an ex-Romanist, the late Edward Cronin, gathered some sympathizers, ultimately at his residence in Lower Pembroke Street, Dublin, for "breaking of bread" every Sunday morning. Shortly afterwards another company was formed, which Cronin joined, at 9 Fitzwilliam Square: in this group, nucleus of the Brethren, the most prominent figure was the Rev. J. N. Darby. A pamphlet by Darby, *On the Nature and Unity of the Church of Christ* (1828), disturbed many minds in the Protestant churches, and swelled the Brethren's ranks; so that in 1830 a public "assembly" was started in Aungier Street, Dublin. Amongst those early joining the movement was "the noble-hearted" Groves (Newman's *Phases of Faith*), who, however, left for Bagdad in 1829. To promulgate his views, Darby in 1830 visited Paris, afterwards Cambridge and Oxford. At the last place he met with B. W. Newton, at whose request he went to Plymouth. "On arriving," Darby writes, "I found in the house Capt. Hall, who was already preaching in the villages. We had reading-meetings, and ere long began to break bread." Their first meeting-place was called "Providence Chapel;" the Brethren, accordingly, "Providence People;" but, preaching in country-places, they were there spoken of as "Brethren from Plymouth;" hence elsewhere, "Plymouth Brethren." The largest number ever in regular communion at Plymouth was a thousand, more or less. Amongst those that here embraced the "testimony" was the late S. P. Tregelles.

The title to communion originally, at Plymouth as in Dublin, may be gathered from Darby's Correspondence with Rev. J. Kelly (1839). He there writes of "real Christians," that "we should undoubtedly feel it wrong to shut them out," whatever their peculiarity of doctrine: "we receive all that are on the *foundation*, and reject and put away *all error* by the word of God and by the help of his ever-present Spirit." A notable instance had occurred of the excision of one, who, in the story of his religious opinions, has narrated his early connection with the Brethren amongst whom he sought to introduce heterodoxy as to Christ. The Brethren, however, have always restricted discipline, or departure from others, in respect of doctrinal error, to cases falling under 2 John. Darby had written of Sardis and Thyatira, that "degeneracy claimed service, and not departure" (*Ibid.*). But there is enough evidence of sharp discipline from the outset to forbid the notion that the so-called "Exclusives" have later employed more stringent measures than was the wont of the Brethren at first: they may have become more consistent and systematic.

The Brethren had given practical expression to their views of ministry ere Darby's *Christian Liberty of Preaching and Teaching the Lord Jesus Christ* appeared in 1834. In the same year was begun the *Christian Witness*, for which Darby wrote, *On the Character of Office in the Present Dispensation* (1835), uprooting all official appointment. In the same periodical he wrote, *On the Apostasy of the Successive Dispensations* (1836). We present an outline of these treatises: —

"The old economy had fallen by the unfaithfulness of the covenant-people. The whole people was placed under the law, made responsible for its observance. As a whole, it apostatized. The same happened with the New-Testament economy. Christians wholly apostatized in the apostolic age. Failure ever marks man placed under responsibility. The whole Christian system depended upon continuance in God's goodness. If Christendom depart from the divine path for this dispensation, *his goodness is abandoned.* This is 'the ruin of the church.' Every present ecclesiastical organization is abnormal; all Christendom obnoxious to judgment. According to Darby's tracts, *Sur la Formation des Églises* (1840) and sequel, there remains but *l'apostasie fatale et sans remède.* A new church organization supposes a new apostolate. Cf. his *Reply to the Zionsbote* (vi. Jahrgang). All are rejected, Romanist and Protestant alike: they repose upon an unchristian sentiment. Unlike other separatists, Darby places dissenters' systems under the same ban as national churches; only he sees more corruption in the latter. He falls back upon *la promesse du seigneur* (Matt. xviii. 20), which provides a motto for the assemblies into which the church should resolve itself. Moreover, ecclesiastical office is impaired by the church's ruin. See a tract, *On the Apostasy — What is Succession Succession of?* (1840); also *Le Ministère considéré dans sa Nature*, etc. (1843), and *De la Presence et de l'Action du S. Esprit dans l'Église*, etc. The acceptance of official ministry as medium between God and man ignores the privilege, enjoyed by every believer, of access to the throne of grace. There are, nevertheless, *ministères* in the word; because, without such,

Christ's work would have been imperfect: he has intrusted to man the word of reconciliation. This is not a particular office (charge): service in the word is the faithful exercise of a spiritual gift, something divine, for which the individual concerned is responsible to Christ alone. There are many such gifts. Every believer possesses, besides the general gift (δωρεά) of the Spirit, a special gift (χάρισμα), which he should exercise for the good of the assembly. The Spirit distributes these gifts καθὼς βούλεται. It may be difficult to apprehend how Darby could reconcile this scheme with that of a church in ruins. Has Christendom all the χαρίσματα, like the apostolic church? His answer lies in the difference between gift and office, and in a difference of gifts, some of which, sign-gifts, were withdrawn through the Lord's displeasure. The *ministères* of gifts have no organic connection with the offices of elders, bishops, and deacons, which do not affect the dispensation, but concern the external order of the assembly and the care of its temporal affairs; yet he would not deny that those, as Stephen, who held office, might also have gifts, fruit of the Spirit's free action, whilst the office was of apostolic appointment, no longer available. Since the decease of the last apostle, of Timothy or Titus, apostolic delegates, no one has had title to appoint to any. From all church officers, believers must separate, to unite with *assemblées de culte*."

Kelly explains, that "separation" does not mean entire separation from the church. In 1839 Darby wrote, "I should think it a great sin to leave a church of God because corruption were found in it" (cf. *supra*). Kelly says, "If there be acceptance of evil in its confession or conduct, separation from evil according to Scripture is imperative;" and, further, that "what is erroneously branded as an entirely modern system is the very same in substance as that in which all assemblies found themselves who had not the added privilege of an apostle or apostolic delegate to choose elders for them."

Such opinions, largely adopted in England, took root in Switzerland, France, etc. (cf. App. DARBY). Associated therewith are prophetical views characteristic of the advocates thereof (v. *infra*).

The Brethren presented an unbroken front until 1845, when Darby, at the request of one of the leaders at Plymouth, repaired thither, only to have his solicitude for a consistent testimony exercised by the relapse of Newton, residing there. The spell that had held the Brethren together was broken by "the spirit of clericalism" (Miller), which sprang up at Plymouth. Newton had from the first isolated himself. Darby says, "I sorrowed over this unhappy trait of isolation, love of acting alone, and having his followers for himself; but I had no suspicion of any purpose, bore with it. . . . As to the teaching I heard in Ebrington Street from Mr. Newton, the one undeviating object seemed to be to teach differently from what other Brethren had taught, no matter what, so that it set their teaching aside" (*Narrative of Facts*). And Trotter: "The system thus introduced . . . was directed to the undermining of all the truth by which God had acted on the souls of Brethren, and to the setting-up afresh in other form all that had been renounced. The real unity of the church as one body, indwelt and governed by the Holy Ghost, was denied. . . . For the presence and sovereign rule of the Holy Ghost in the church was substituted the authority of teachers. There was also the endeavor to form a party distinguished by Mr. Newton's views of prophecy and church order, to which the appellation 'the truth' was arrogated." Newton impeded an investigation, treating it as an attempt by a rival to "thwart and spoil his plans." He suppressed a long-standing weekly church-meeting. On Nov. 17 Darby publicly accused him of moral dishonesty, and, unable otherwise to effect a renovation, on Dec. 28 started a separate assembly. The division spread to other places. Lord Congleton withdrew from fellowship at Rawstorne Street, London, because it upheld Darby's action; but he would not, as Tregelles at Plymouth, support the Newtonian programme.

Since 1848 the position taken by Darby has been placed in a clear light. The points in dispute, so far, had concerned the ecclesiastical testimony, the *raison d'être* of the Brethren: the precise standpoint of their chief representatives was not yet brought into relief. Harris, having in 1847 acquired some notes of a lecture by Newton which contained teaching subversive of received truth as to our Lord's person, exposed the evil. Christ "was represented as born at a distance from God; involved in the guilt of the first Adam, because he was born of a woman; and under the curse of the broken law, because of his association with Israel" (Miller). The next year "the rulers of Bethesda," Bristol, — strictly a Baptist congregation, but associated with the Brethren, — "received to the Lord's table several of Mr. Newton's partisans, known to hold his heresy. . . . Faithful men on the spot protested, and entreated that such doctrine should be judged, and its teachers put out of communion. Their remonstrances being unheeded, they were obliged to withdraw from communion at Bethesda; one of them printing a letter explanatory of his reasons for seceding. This brought forth a paper signed by ten chief persons at Bethesda, vindicating their conduct" (*Ibid.*). This is known as *The Letter of the Ten*. The ground taken was this: "Supposing the author of the tracts were fundamentally heretical, this would not warrant us in rejecting those who come from under his teaching, until we were satisfied that they had imbibed views essentially subversive of foundation truth," but "that no one defending or upholding Mr. Newton's views should be received into communion." At a church-meeting in July, George Müller, one of the leaders, demanded the confirmation by the Brethren of this letter. "The majority acquiesced, and assumed a *neutral* position. The question was fairly raised as to whether Brethren were really gathered . . . as independent congregations. . . . Several meetings throughout the country followed the example of Bethesda, while others [countenanced by Darby] maintained the position they had previously occupied" (*Ibid.*).

The seceders, and all linked with them, obtained the name of "Exclusives." While rigidly excluding all on Bethesda ground, they freely receive into communion Christians, as well members of the Established Church as nonconformists, subject to objection raised either of ungodly life or radical error. "The explanation is this: the *neutral* Brethren . . . by acknowledging the presence of the Holy Ghost, profess to be one body: in receiving a single member from a body that professes to be a unit, the whole body, sound or unsound, is in principle received. But in the Church of Eng-

land, and in the various forms of dissent, no such position is assumed" (*Ibid.*). The motto of the *open* Brethren became, "The blood of the Lamb is the union of saints." With this compare Darby's Works, xiv. 332, where a contrast is drawn between the unity of God's saints on one foundation, — and that in the blood, — and latitudinarianism. The "Exclusives" have jealously guarded the balance of truth by not so employing 2 John as to contravene Rom. xiv., xv. But thenceforth they definitely proclaimed "separation from evil as God's principle of unity." Many companies of the Brethren followed Müller. The assembly at Vevey, amongst others, was affected by Newton's doctrine, and divided; but an increasing number have carried on the testimony under Darby's guidance. Thus was made a fresh start, with accession from this time of doctrinal intelligence and definiteness. The original *Christian Witness* was in 1849 revived by *The Present Testimony*, followed in 1856 by *The Bible Treasury*, still conducted by Mr. Kelly. To each of these serials Darby contributed largely.

No further rupture occurred until after the publication of Darby's *Sufferings of Christ*. The author had entered upon ground previously fatal to others. He held that our Lord passed through certain non-atoning sufferings in consequence of the position he had taken *voluntarily* in Israel, in fulfilment of some psalms, and as typical of the tribulation of the godly "remnant" in the last days. Some, unable to distinguish between this doctrine and that already condemned, raised a storm against Darby (1866), withdrawing from communion; but no division ensued.

Between 1878 and 1881 a second great breach rent the Brethren, completed in Darby's lifetime. A "gathering" at Ryde failed to deal with depravity *in gremio*. Warnings from Brethren elsewhere seemed futile; but all recognized its status. Heedless of this, an old associate of Darby, desiring to set the matter right, visited the place, only to inaugurate a new assembly, partly formed of seceders from the old one at Temperance Hall. His act was resisted by Darby as a breach of unity; and discipline was called for against the offender. The Brethren at Kennington, London, where the latter lived, were slow to judge his misdeed. The leaders of Park Street, another London meeting, directed the crusade against him: hence a second division of the Brethren, solemn as the former, — a departure from Park Street, London, for having thrown its mantle over Guildford Hall, Ramsgate, as before from Bethesda, Bristol, the champion of Ebrington Street, Plymouth. The rejecters of Guildford Hall follow Kelly: the others, since the decease of Darby, — just a year after this event, — have been without an ostensible leader. Each side charges the other with "Independency."

A further disintegrating movement had been at work, with small result. Another Irish exclergyman, Samuel O'Malley Cluff, brought up amongst the Brethren a doctrine of sanctification akin to that of R. Pearsall Smith of America, and called "Death to Nature," antidote to Laodicæan religion, by Cluff supposed to prevail amongst them. This was refuted and condemned by Darby. Cluff and his followers quietly seceded.

Thus the Brethren have resolved themselves into the following sections: —

1. The so-called "Exclusives" in three branches, — (*a*) The followers of the late J. N. Darby, committed to his ecclesiastical course, — the Pauline view of the church; (*β*) The followers, since 1881, of W. Kelly, characterized by a general adhesion to Darby's views, but with a tendency to place conscience above church action, — the church from a Pauline point of view, modified by Johannine elements; (*γ*) The followers of Cluff, with a special scare of Laodicæa. 2. Bethesda, neutral, *open* Brethren, linked with Müller of Bristol, — pronounced leanings to Baptist views, and upholding Independency in discipline. 3. Newtonians, with leanings to Reformation doctrine, promulgating prophetical views peculiar to their leader. They, too, maintain that the church is fallen.

Of the body of doctrine of which the first-mentioned class are the special representatives, we subjoin a further synopsis: —

The Godhead. — They maintain the Catholic doctrines. *Human Nature.* — Adam was first sinless, not virtuous, or holy. The fall introduced unqualified ruin. *Person of Christ.* — The Catholic doctrine. *The Atonement.* — Viewed in two aspects: (a) Godwards, propitiation; (b) Manwards, substitution, the purchase of all, redemption of believers specifically. Cf. C. H. Mackintosh's *Notes on Leviticus*. *Conversion.* — Lucidly treated by Mackintosh, in his *Notes on Exodus*, also his tracts, *Forgiveness of Sins, What is it?* and *Regeneration, What is it?* The Brethren's teaching forms the staple of the addresses of D. L. Moody. *Predestination.* — As regards the doctrines of grace, they hold a modified Calvinism, denying as well freewill as reprobation, and proclaim an unlimited gospel. Election regarded as esoteric. *Justification.* — The righteousness in which the believer stands is God's own; distinction between active and passive obedience of Christ denied; the basis of justification laid in Christ's death alone. *State of Grace.* — There is for the child of God "full assurance," not alone moral certainty: it is a question of *nature*. Believer eternally accepted, delivered from the wrath to come. Grace, available by prayer, the only power for holiness of life. While he is bound to do good works, neglect thereof, most surely followed by discipline, does not alter his status. Self-abasement and confession of sin insure sense of divine forgiveness. Christ's own priesthood preserves from sin; his advocacy restores. The cleansing of sin by Christ's blood once for all accomplished; cleansing by water (the Word) continuous. *Means of Grace.* — The Holy Scriptures. To impugn the inspiration or authority of the Protestant Bible is fatal. Every believer, a saint to begin with, sanctified practically in the truth. *Sacraments.* — They hold to (*a*) Baptism; as to that of infants they differ, Darby having been a Pædobaptist; (*b*) Lord's Supper, celebrated weekly. *Discipline.* — V. *supra*, and cf. Darby's *Collected Writings*, vols. i., xiv. *The Church.* — Their doctrine is "essential to a full understandi ·g of Brethren's position" (Kelly). Non-existence of the church before Pentecost. Viewed from God's side, it is the body of Christ, the Spirit's workmanship, intact; from man's side, the house of God, human workmanship, marked by failure, distinct from the "kingdom." *Ministry.* — V. *supra*. Darby writes, "I hold to it as God's ordinance, an essential part of Christianity. But, in respect of title to minister, Kelly remarks, "Ordination was never practised as to . . . evangelists, or pastors, or teachers." *Worship.* — Of the simplest kind. No music, hymns (from a prescribed collection), praise, and prayer, as the Spirit leads. Cf. Kelly's *Lecture* (1870) and *Reply to Rees*, vindicating their practice; also his *Thoughts on the Lord's Prayer*, for their disuse of the latter, conceived to be a symbol of the position and desires of the Jewish "remnant." *Eschatology.* — Distinction between the coming of Christ to gather his saints, the "rapture" (initial παρουσία), and his appearing for judgment (ἐπι φάνεια); "the day of the Lord," generic. No true Christians will pass through the "tribulation." Premillennial advent; personal reign of Christ upon, that of the church over, the earth for a thousand years. Israel restored and converted; Christ's earthly Bride to

administer his government of the nations under millennial blessing; after that, the final judgment of the wicked dead, the living nations having been judged at the beginning of the Messianic reign. The immortality of the soul vindicated as well by Darby (*Collected Writings*, vol. x.) as by F. W. Grant of America. Endless punishment: cf. Darby's *Elements of Prophecy*, Kelly's *Lectures on the Minor Prophets* and *Revelation*, as to the *Renewal of the Roman Empire*, *Antichrist*, etc.

Their testimony is in the main as to *the church*, without neglect of evangelization. For their attitude towards ecclesiastical communities in general, see Darby's *Considerations on the Religious Movement of the Day* (1839); cf. his *Evangelical Protestantism* and the *Biblical Studies* of M. Godet (1875). National churches they regard as too broad; nonconformacy, as too narrow. Naturally the Evangelical Alliance has not their support. They hold the Holy Spirit's presence in the church to be characteristic of this dispensation. "Their appreciation," says Bledsoe, "of the Holy Spirit's presence, power, and guidance, is the grand and distinctive character of their theology."

In 1879 Miller wrote as follows: "In the United States 91 meetings have sprung up of late years; in Canada there are 101 meetings; in Holland, 39; in Germany, 189; in France, 146; in Switzerland, 72; in the United Kingdom, about 750, besides twenty-two countries where the meetings vary from 1 to 13." In 1836 we find Brethren already in India. Bishop Wilson of Calcutta employed a charge to his clergy for an attack upon them.

LIT. — HERZOG: *Les frères de Plymouth et J. Darby*, Lausanne, 1845; GODET: *Examen des vues Darbystes sur le saint ministère*, Neuenburg, 1846; WIGRAM: *The Present Question*, 1848–49; TROTTER: *The Whole Question of Plymouth and Bethesda; Memoir of A. N. Groves*, 1856; GOVETT: *The Church of Old*, London; GROVES: *Darbyism, its Rise and Development*, Bristol, 1867; W. REID: *Literature and History of the so-called Plymouth Brethren*, London, 1875, 2d ed., 1876; BLEDSOE: art. in *Southern Review*, Baltimore, 1877 (April); MILLER: *The Brethren, their Rise, Progress, and Testimony*, London, 1879; TEVLON: *History and Doctrines of the Plymouth Brethren*, London, 1883.

E. E. WHITFIELD, M.A. (Oxf. member Brethren).

PNEUMATOMACHI, a name applied generally to all who held heretical views concerning the Holy Spirit, and more especially to the followers of Macedonius; which article see. It originated with Athanasius, and occurs for the first time in his epistle to Serapion. In reality the heresy designated by it is simply a form of Arianism. The Arians, rejecting the homoousian view of Christ, and thereby the Trinity, had no occasion to raise the question of the nature and personality of the Holy Spirit. But when the semi-Arians joined the orthodox church, and accepted the Nicæan Creed, quite a number of them, more especially the followers of Macedonius, transferred the question from the second to the third person in the Trinity; and the controversy began anew. Serapion, Bishop of Thmuis, told Athanasius of this new heresy; and he not only wrote against the Pneumatomachi, but assembled a synod in Alexandria, 362, which condemned them. Their final condemnation took place at the synod of Constantinople, 381. See SEMI-ARIANS.

POCOCK, Edward, D.D., Orientalist; b. at Oxford, Nov. 8, 1604; d. there Sept. 10, 1691. He was educated at Oxford; elected fellow of Corpus Christi College, 1628; chaplain to the English factory at Aleppo, 1630–36 (during which time he made a collection of Greek and Oriental manuscripts and coins on commission of Archbishop Laud); professor of Arabic at Oxford, 1636–40; in Constantinople, to seek for manuscripts, 1637–39; rector of Childrey, Berkshire, 1643; re-instated in his chair, 1647; professor of Hebrew, and canon of Christ Church, 1648; and in spite of bigoted and prejudiced opposition from Roundheads, and the indifference of Cavaliers, he retained these positions till his death. He was one of the foremost Orientalists in his day. His works are numerous and valuable. His *Theological Works* were published in 2 vols. folio, London, 1740; with a *Life* by the editor, Leonard Twells. They embrace *Porta Mosis* (a Latin translation of Maimonides' six discourses prefatory to his Commentary upon the Mishna, 1655), English Commentaries upon Hosea (1685), Joel (1691), Micah and Malachi (1677), and a Latin treatise upon ancient weights and measures. The Commentaries formed part of Fell's projected Commentary upon the entire Old Testament. They are heavy and prolix, but learned. Pocock took a prominent part in Walton's *Polyglot*, furnished the collations of the Arabic Pentateuch, and was consulted by Walton at every step. (See POLYGLOT BIBLES.) He translated Grotius' *De veritate Christianæ religionis* (1660) and the Church-of-England Liturgy and Catechism into Arabic (1674). His chief work was his edition of *Gregorii Abul Farajii historia dynastiarum*, Oxford, 1663, 2 vols., Arabic text with Latin translation. For Pocock's life, see *Theological Works* mentioned above.

PODIEBRAD, George of, a Bohemian noble (b. 1420), who by energy and capacity rose to such importance, that, in the abeyance of the Bohemian kingdom, he was made governor in 1452. On the accession of Ladislas (in 1452) he remained the chief person in the kingdom, and on the death of Ladislas (in 1457) was elected King of Bohemia by the Diet. The reign of King George (1457–71) marks the decisive period in the religious history of Bohemia. The Hussites had been in a manner reconciled to the church by the Compacts made with the Council of Basel. On the dissolution of the council, the Papacy neither accepted nor disavowed the Compacts. It saw that a breach with Bohemia was undesirable, and hoped to foster a Catholic re-action within the land, which would slowly bring back Bohemia to Catholicism. Podiebrad was the great opponent of this policy, and was the greatest statesman of his age in Europe. He wished to unite Bohemia, and organize it into a great power. This was impossible, so long as Bohemia was rent by religious discord, and, through want of Papal recognition, was isolated from European politics. Podiebrad could not make peace with the Papacy without losing his hold on Bohemia: he could not attack the Papacy without losing his political position in Germany. He accordingly engaged in negotiations with the Papacy, and skilfully managed to lead the Popes, Calixtus III. and Pius II., to think that he was more compliant than he really was. Every mark of confidence which they showed he promptly used to assure his political position abroad. Yet there was opposition to him in his own kingdom, where the city of Breslau refused to acknowledge him, and was the centre

of a Catholic opposition. At last Podiebrad's diplomacy came to an end. Pius II. was alarmed at his increasing influence in Germany, and in 1462 disclaimed the Compacts, and demanded Podiebrad's unconditional obedience. At first Podiebrad temporized, then aimed a mighty blow at the Papacy. He proposed to the various courts of Europe the summoning of a parliament of temporal princes to discuss European affairs. His proposal was not agreed to, and Pius II. excommunicated him as a heretic in 1464. The death of Pius II. in the same year left the Bohemian question to a more determined but less politic pope, Paul II. Paul II. did not hesitate to abandon Bohemia to the horrors of a civil war. He authorized the formation of a league of discontented nobles, and called Mathias Corvinus, king of Hungary, to the aid of the church. The war that followed was not a religious war: it was a war of conquest on the part of King Mathias. Still Podiebrad was not conquered, and died victorious in 1471. Nor did Mathias gain his object. The Bohemian crown was given by the Diet to Ladislas of Poland. The war of Hungary and Bohemia was most disastrous to Europe: it wasted the power of the two countries which were the chief bulwarks against the Turk. Paul II., by encouraging it, diverted the Papacy from its crusading policy, which was the one point in which it could stand at the head of Europe.

LIT. — Authorities. — ESCHENLOER: *Geschichte der Stadt Breslau vom Jahre 1440–79* (ed. Kunisch), Breslau, 1827–28; also a Latin original of the same (*Historia Wratislaviensis*), ed. Markgraf, Breslau, 1872; KLOSE: *Documentirte Geschichte von Breslau*, 1781–83, 5 vols.; PALACKY: *Urkundliche Beiträge im Zeitalter Georg's von Podiebrad*, Vienna, 1860. Modern Writers. — PALACKY: *Geschichte von Böhmen*, vol. iv., Prag, 1857; JORDAN: *Das Königthum Georg's von Podiebrad*, Leipzig, 1861; VOIGT: *Enea Silvio di' Piccolomini, Papst Pius II.*, vol. iii., Berlin, 1863. MANDELL CREIGHTON.

POETRY, Hebrew. See HEBREW POETRY.

POHLMAN, William John, Reformed Dutch missionary; b. at Albany, N.Y., 1812; drowned at Breaker's Point, between Hong Kong and Amoy, China, Jan. 5, 1849. He was graduated at Rutgers College, 1834, and at the New-Brunswick Theological Seminary, 1837; sailed as missionary to Borneo, May 25, 1838. In 1844 he was transferred to China, where, with Rev. David Abeel (see art.), he established the Amoy mission.

POIMENICS. See PASTORAL THEOLOGY.

POIRET, Pierre, b. at Metz, April 15, 1646; d. at Rheinsburg, near Leyden, May 21, 1719; the only real mystic among the French Reformed theologians. He was first apprenticed to a wood-carver, but went in 1664 to Basel, to study theology, and was in 1668 appointed preacher at Heidelberg, and in 1672 at Anweiler. Having been driven away from Anweiler, in 1676, by the war, he resided for several years in Holland and at Hamburg, until he, in 1688, retired to Rheinsburg, where he spent the rest of his life. He had studied Tauler and Thomas à Kempis, and lived in intimate friendship with Antoinette Bourignon and other mystics; his theology of love, a theology based on sentiment, raising him above the differences of churches and creeds. His principal works are, *L'économie divine*, Amsterdam, 1687, 7 vols.; *La paix des bonnes âmes* (1687); *Les principes solides de la religion* (1705), etc., — most of them translated into Latin, Dutch, and German. He also translated the maxims of Jacob Boehme in Latin, and edited the works of Madame Guyon. [An English translation of his *Divine Economy* appeared Lond., 1713, 6 vols.] C. SCHMIDT.

POISSY, Conference of, 1561. To Catherine of Medici, regent of France during the minority of her son, Charles IX., it appeared altogether necessary to bring about some kind of reconciliation between her Roman-Catholic and her Reformed subjects. The latter were numerous, powerful, and influential; but the very sympathy which they met with, even in the highest ranks of society, made it seem probable, that, with a little adroitness, the differences might be bridged over. A conference between the two parties was decided upon; and Poissy, an abbey in the neighborhood of St. Germain, where the court resided, was chosen as the place of meeting. On Sept. 9, 1561, the first session was held, in the presence of the king, the queen, the princes and princesses of the royal house, and a great number of the highest dignitaries of the crown, gentlemen and ladies. The Roman Catholics were represented by the cardinals of Tournon, Lorraine, Chatillon, Armagnac, Bourbon, and Guise, the archbishop of Bourdeaux and Embrun, and thirty-six bishops; the Reformed, by thirty-four delegates, among whom were Beza and Peter Martyr Vermigli. The conference was opened by a speech of the chancellor, L'Hôpital, which showed the Reformed that they did not meet their adversaries, as they had demanded and expected, on exactly equal terms; but which also showed the Roman-Catholic prelates that they were not simply sitting in judgment, "for their verdict would have no effect if it were not found perfectly impartial and just." The word was then given to Beza. He appeared at the bar in the nobleman's black dress of the day; and, when he knelt down to pray, — the prayer which is still used in the French Reformed Church at the opening of divine service, — the queen also knelt, and the cardinals arose and uncovered. He made a long speech, and gave a succinct representation of the whole Reformed faith, in order that people might understand both the points of difference and the points of agreement between the Reformed and the Roman-Catholic churches. The speech was cool and calm and conciliatory; and it was listened to with breathless attention, its delivery being disturbed only at one single point. When Beza, in developing the Reformed doctrine of the Lord's Supper, used the expression that the body of Christ was as far from the bread as the highest heavens are from the earth, Cardinal Tournon jumped to his feet, and cried out, "*Blasphemavit!*" and such a tumult arose among the prelates, that the queen herself had to interfere, and impose quiet. Beza, however, remained calm, and continued his speech, which the next day was printed, and distributed by the thousands among friends and foes. On Sept. 16 the second session was held. Cardinal Lorraine answered Beza. His speech was proud, but adroit and impressive. He avoided mentioning transubstantiation and the mass; and, when he spoke of the bodily presence, he used terms which remind one of those of Luther. But he

refused to give the Reformed, or anybody else, a copy of his speech; and the Roman-Catholic prelates in general declined to continue the discussion in public. The following sessions (Sept. 24, 26, etc.) were consequently held in private; only the princes and the prelates and the Reformed delegates being present. In the session of Sept. 26, Cardinal Lorraine very cunningly proposed that the Reformed should subscribe the *Confessio Augustana:* it was, indeed, his general policy to show off the difference which existed within the Protestant camp. But the Reformed as cunningly met the feint, urging that it would be of no use for them to subscribe the *Confessio Augustana* unless the Roman Catholics also subscribed. In the same session a mixed committee was formed, and charged with the drawing-up of a *formula consensus*, which should be accepted by both parties. The committee actually succeeded in arriving at an agreement; and its *formula consensus*, though very vague and ambiguous, was accepted, not only by the court, but also by Cardinal Lorraine, who declared "that he had never had another faith." The doctors of the Sorbonne, however, rejected the *formula* as heretical; and, in the session of Oct. 6, the Roman-Catholic party presented a strictly Roman confession, which they demanded that the Reformed should subscribe. In the final session of Oct. 17 they went even farther, and demanded that all the churches and all the church-property which the "heretics" had taken possession of in the various provinces should be restored. During the month which the conference lasted, a re-action took place in favor of the Roman Catholics. The financial pressure finally compelled the king to yield to their demands. He needed money, and the Roman-Catholic clergy was the only body within the state rich enough to furnish the funds. Nevertheless, the Conference of Poissy gave the Protestants of France an opportunity of publicly vindicating their religious views; and the edict of Jan. 17, 1562, formally recognized the Protestant religion, so far as it gave the Protestants a right to meet for worship unarmed, and outside of walled cities. See POLENZ: *Geschichte des franz. Calvinismus*, 1857, 2 vols.; PUAUX: *Histoire de la réf. franc.*, 1860, 2 vols. HERZOG.

POLAND. Christianity first reached the Poles, a Slavic people inhabiting the plains along the Vistula, in the beginning of the tenth century, from Moravia, and through the pupils of Cyril and Methodius; and when, in 966, their duke, Misczyslaw, married the Bohemian princess Dombrowka, he suffered himself to be baptized, a large portion of his court and his people following his example. Thus, in its origin, the Polish Church was a daughter of the Greek Church; and though, in accordance with the general practice of the Greek missionaries, service was celebrated in the Polish tongue, the liturgy, rites, discipline, social organization, architectural style, etc., were Greek. In its farther development, however, the Polish Church was brought nearer to the German Church (that is, to the Church of Rome) by the close connection which soon sprang up between the dukes of Poland and the kings of Germany; and when the first Polish bishopric was formed, at Posen, it was placed under the authority of a German archbishop, first of Mayence, afterwards of Magdeburg. German missionaries supplanted the Greek, or rather Slavic, missionaries; and when, at the opening of the eleventh century, the Polish Church was thoroughly organized, the land being divided into seven bishoprics, it entered into direct communication with the Pope through the Archbishop of Gnesen. The German missionary, however, who seldom understood the Polish tongue, and, in accordance with the practice of the missionaries of the Church of Rome, always insisted upon using the Latin language in the celebration of service, worked with much less success in Poland than the Greek or the native missionary. Under his management the Poles remained heathen, though they were baptized; and it was necessary to employ barbarous punishments — knocking out the teeth of those who ate flesh during the fast, etc. — in order to enforce the simplest rules of discipline. More than a century passed away, and still the Poles sat waiting, and singing dirges on the anniversary of the day when the duke had ordered their idols to be burnt, or thrown into the water. Nor was the transformation within the church itself, from Greek to Roman, brought about easily. For a long time the Church of Rome felt compelled to temporize with respect to the use of the vernacular in divine service, with respect to the cup in the Lord's Supper, with respect to celibacy, and in many other points. In 1120 all the priests in the diocese of Breslau were married; and, a century later, the synod of Gnesen (1219) still complained that the decrees against the marriage of priests had had no effect. But, in spite of all pliability and cautiousness, there always was in the Polish Church a strong opposition from the side of the laity to the hierarchical organization (the tithes could not be gathered, the ecclesiastical jurisdiction could not be sustained), and an equally strong opposition from the side of the hierarchy to the pope, — Gregory VII. complained in 1075 of the Polish bishops as *ultra regulas liberi et absoluti*, and, under Innocent III., a bishop of Posen ventured to leave an interdict pronounced against the duke entirely unheeded. When it is added that the Waldensians, the Beghards, the Fraticellis, the Bohemian Brethren, found numerous adherents in Poland; that the Inquisition, introduced in the middle of the fourteenth century, utterly failed in suppressing the anti-Roman tendencies; that the university of Cracow was founded in 1410 on the plan of Jerome of Prague, — it cannot be wondered at that the Reformation spread rapidly in the country. Dantzig espoused the cause of Luther in 1518; and, though fearfully punished in 1526 by Sigismund I., it could not be made to submit. Most of the great cities, both in Poland Proper and in Lithuania, followed the example; and when, in 1520, a papal legate undertook, in accordance with a royal decree, to publicly burn the works of Luther at Thorn, he was stoned out of the city. In 1544 the Swiss Reformation was first made known in the country (Stanislaus Lutormiski), and found many adherents, especially among the nobility; and in 1556 John à Lasco began his great work of organizing the Evangelical Church of Poland. Meanwhile the Roman Catholics were not asleep. They found an energetic and able leader in Hosius, Bishop of Culm, afterwards of Ermeland. Nevertheless, they could not prevent the diet of

Petrikau (1555) from agreeing upon demanding a national council for the introduction of the Polish language in the mass, and the cup in the Lord's Supper, and for the abolition of celibacy and the annats; and in 1563 the king, Sigismund II., issued an edict of toleration. It was, indeed, not the exertions of the Roman-Catholic party, but internal dissensions, which finally checked the progress of the Reformation. First a split took place among the Reformed on account of the unitarian or antitrinitarian views which arose among them (see art. SOCINIANISM); next the Reformed and the Lutherans could come to no agreement. The synod of Sendomir (1570) brought about a *consensus*, but the Lutherans soon after repudiated it, and the two evangelical parties fought with more violence against each other than against the Roman Catholics. The Jesuits, of course, were not slow in availing themselves of the opportunity; and from the middle of the seventeenth century they were able to begin actual persecutions, which, in connection with the political confusion of the eighteenth century, cut short all vigorous religious life in the country. [See FRIESE: *Kirchengeschichte des Königreichs Polen*, Breslau, 1786; KRASINSKI: *The Reformation in Poland*, London, 1838–40, 2 vols.; LESCOEUR: *L'Église catholique en Pologne sous le gouvernement russe (1772–1875)*, Paris, 1876, 2 vols.] D. ERDMANN.

POLE, Reginald, Archbishop of Canterbury; b. probably in Lordington, Sussex, March, 1500; d. at Lambeth, Nov. 18, 1558. His mother was a niece of Edward IV., and governess of the eldest daughter of Henry VIII. Pole was brought up at the king's expense, educated at Oxford, given the income of several church preferments, although he was not ordained until his elevation to the archiepiscopal throne. In 1520 he was sent to Italy to continue his studies; returned, 1523. In 1529 Henry used him as agent to procure from the Paris university a favorable opinion upon the divorce from Catharine of Aragon. In order to avoid any public expression of opinion upon the matter, on his return he retired to the monastery at Sheen, and there prosecuted theological studies. In 1531 he declined the archbishopric of York, and in the next year left England for the Continent. In 1535, on the king's demand for a definite expression of opinion upon the divorce and upon the king's supremacy over the church, he wrote *De unitate ecclesiæ*, in which he not only uttered a judgment adverse to the king upon both points, but heaped abuse upon his opponents. The book, of course, filled Henry VIII. with astonishment and rage. He ordered Pole to appear in person before him to answer for his deed. This Pole declined to do, but told the king to reply to the book if he pleased; and the Bishop of Durham undertook the task. Pole's motive in thus breaking with the king was political. He knew there was much dissatisfaction in England with Henry's doings: he hoped to head the party to put Edward IV. on the throne, and thus bring England on the side of the emperor. He probably also desired to marry the cousin of the emperor, the Princess Marie, the daughter of Catharine of Aragon. On the day before the arrival of the Bishop of Durham's answer, Pole was summoned to Rome. There he was highly honored by the Pope, Paul III.; made a cardinal; sent (1537) as legate to the Netherlands, and given much to do in preparing the revolt which was to dethrone Henry. The scheme came to nothing; and Pole found himself generally considered as a traitor, and as such he was mistrusted by both Francis I. and Charles V. The Pope, however, treated him kindly, and sent him (June, 1538) as legate to Toledo, and later (1541) to Viterbo. In the autumn of that year Henry threw Pole's mother (the Countess of Salisbury) and his brothers into prison, and in 1541 executed them all, except the youngest brother, on charge of treason. In 1554, on the coronation of Mary, Pole returned to England as legate; entered heartily into the work of restoring the papal authority in England; was consecrated Archbishop of Canterbury (March 22, 1556), and during his brief authority put to death as heretics five bishops, twenty-one priests, eight nobles, eighty-four artisans, a hundred peasants, twenty-six women; removed the bones of Peter Martyr Vermigli from Christ Church Cathedral, Oxford, to unconsecrated ground; exhumed the bodies of Butzer and Fagius, which had long rested in Cambridge, and burnt them. Yet Pole had been himself charged with heresy. To him had been attributed the famous book *Del benefizio di Gesù Christi confesso*. He was more than suspected of maintaining the Lutheran justification by faith; and his election as pope, on the death of Paul III. (in 1549), when he really had received the majority of votes, was prevented by the charge of heresy brought by his foe, Caraffa; and, when the latter became Paul IV. (1555), he withdrew Pole's commission as legate to England (May, 1557), and summoned him to Rome to appear before the tribunal of the Inquisition. Death intervened before the order could be obeyed, but the Inquisition called him a heretic. Carnesecchi says of Pole, that "in Rome he was considered a Lutheran, in Germany a papist, at the Flemish court to belong to the French party, at the French court to the imperial party." It was characteristic of him to try to please all parties. But, although vacillating upon other points, he always held firmly to the defence of the papal authority, and to his desire to bring England in unconditional surrender to the feet of the Pope. He did what he could to bring this policy into action; but the temper of the English people, the death of Charles V, and the fanatical zeal of the Pope, must have opened his eyes to its impossibility.

LIT. — See Pole's letters in QUIRINI: *Epist. Poli*, Brixen, 1744 sqq.; *Calendar of State Papers*, Henry VIII., London, 1875 sqq. Many works exist in manuscript in the library of Corpus Christi College, Cambridge. See life of Pole by THOMAS PHILIPPS (Oxford, 1764) and WALTER F. HOOK (in vol. iii. *Lives of Archbishops of Canterbury*, London, 1869). BENRATH.

POLEMICS. Very early, Christianity felt compelled, by the very circumstances under which it was placed, to make direct attacks on its enemies, simply in order to defend itself. In other words, polemics very early became a necessary part of Christian apologetics. But practice develops method; and it is evident, from the writings of Irenæus, Tertullian, Athanasius, and Augustine, that those writers were fully conscious, not only of the value of polemics as a weapon, but also of the manner in which to use that weapon with

most effect And again: conscious method is the beginning of science; not that polemics, though practised with great skill as an art, ever in antiquity developed into a systematic theory, a science. Even during the middle ages it did not reach that stage; and it was not until the Reformation had furnished new and violent impulses, that the need of a complete theory of the art of polemics was felt. Hints of the kind are scattered through the works of Martin Chemnitz, Bellarmin, Hunnius, and others; but the Jesuits were the first to give systematic representations of the method of polemics: hence they were called "Methodists." The Protestants followed the example, and a considerable literature soon grew up. See ABRAHAM CALOVIUS (*Synopsis controversiarum*, 1685) on the Protestant side, and VITUS PICHLER (*Theologia polemica*, 1753) on the Roman-Catholic side. By Schleiermacher, finally, polemics was incorporated with the theological system as a part of philosophical theology. See his *Darstellung des theologischen Studiums* (Berlin, 1811), and more especially the work of his disciple, SACK: *Christliche Polemik* (Bonn, 1838). As the systematization of the various theological departments has varied, the place of polemics in the system has, of course, also varied. See PELT: *Theol Encyclop.*, Hamburg, 1843; and J. P. LANGE: *Christl. Dogmatik*, Heidelberg, 1849–52, 3 vols., etc. Such a change, however, does not materially alter its scientific character. L. PELT.

POLENTZ, George of. See GEORGE OF POLENTZ.

POLIANDER, Johann, b. at Neustadt, in the Palatinate, 1487; d. in Königsberg, 1541. He studied at Leipzig; was rector of the Thomas school there, 1516–22, and acted as secretary to Eck during his famous disputation with Luther, in 1519, but was converted by Luther's argument, embraced the Reformation, and was in 1525 appointed preacher in Königsberg, where he spent the rest of his life. He was very active in introducing the Reformation in Prussia, and is the author of the celebrated hymn, *Nun lob mein Seel den Herren* ("Now to the Lord sing praises"), translated by Mills, in *Horæ Germanicæ*. See ROST: *Memoria Poliandri*, Leipzig, 1808.

POLITY, as applied to the church, means government or administration of the church, so far as the church is considered simply as an institution among other institutions. Among the most recent books in this department may be mentioned, G. A. JACOB: *Ecclesiastical Polity of the New Testament*, London, 1871; CHARLES HODGE: *The Church and its Polity*, New York and London, 1879; E. HATCH: *The Organization of the Early Christian Churches*, London, 1881; GEORGE T. LADD: *The Principles of Church Polity*, New York, 1882; J. A. HODGE: *What is Presbyterian Law?* Philadelphia, 1882; A. A. PELLICCA: *The Polity of the Christian Church of Early Mediæval and Modern Times*, translated from the Latin by J. C. Bellett, London, 1883. For the various forms of church government or church polity see CONGREGATIONALISM, EPISCOPAL CHURCH, EPISCOPACY, LUTHERAN CHURCH, PRESBYTERIANISM, etc.

POLLOK, Robert, Scotch poet; b. at Muirhouse, Eaglesham Parish, Renfrewshire, 1799; d. at Southampton, Sept. 15, 1827. He was graduated at the university of Glasgow, studied theology, and was licensed in the United Secession Church (1827), but preached only once. He is remembered for his *Course of Time*, published anonymously while a student (1827), a religious poem of extraordinary popularity for many years. The seventy-eighth thousand appeared in Edinburgh, 1868, later ed., 1877; and at present there are ten editions selling in the United States. Besides this he published, also anonymously, *Helen of the Glen*, *The Persecuted Family*, and *Ralph Gemmell*, three stories since repeatedly republished, separately and together, under the caption, *Tales of the Covenanters*, Edinburgh, 1833, new ed., 1867, often reprinted in the United States. See the *Memoir* by his brother, Edinburgh, 1843.

POLYCARP, Bishop of Smyrna. Though Polycarp is one of the most celebrated characters in ancient Christendom, very little is known of his life. According to the account of his pupil, Irenæus, he was himself a pupil of the apostles, more especially of John, and had conversed with many who had seen the Lord in the flesh. According to Tertullian (*De præscriptione*, 32) and Jerome (*Catal. scr. eccl.*, 17), he was consecrated Bishop of Smyrna by John. From the latter part of his life we know, that, while Anicetus was Bishop of Rome, he visited that city in order to establish uniformity throughout the Christian Church with respect to the term of the celebration of Easter. He did not succeed. But, on the other hand, the difference did not destroy the church communion; Polycarp participating in the Lord's Supper while in Rome. See Eusebius: *Hist. Eccl.*, V. 23.

A more detailed account has come down to us of his martyrdom. The *Martyrium Polycarpi* was known to Eusebius, who incorporated all its chief events with his church history. It was first edited (Latin and Greek), but incomplete, by Halloix, then by Ussher, Ruinart, and others. The best edition is that by Zahn, in his *Patr. Apost. Oper.* Valesius declared those Acts the oldest of the kind; and the genuineness of the document was generally accepted, until Lipsius, and, after him, Keim, raised some doubt. Lipsius dates the Acts at about 260; and his reasons are, the high-pitched reverence for the martyrs, an indication of the use of the Roman Easter-term, and the occurrence of the categorical expression, "the Catholic Church." But that expression was by no means new in 167. The hint at the Roman Easter-term, if really found, would compel us to fix the date of the document much later, which is impossible on account of Eusebius; and, finally, the reverence for the martyrs chimes in very well with the time. The only doubt which can be justly entertained with respect to the document is about its perfect authenticity. It may have been altered here and there, or subjected to interpolations.

About the year of the death of Polycarp, there has, of late, been much controversy. Eusebius fixes it, both in his *Chronicle* and in his church history, at 166; Jerome, at 167. In the chronological appendix to the Acts, Statius Quadratus is mentioned as proconsul of Asia: and, in his *Collectanea ad Aristidis vitam*, Masson computed the proconsular year of Quadratus at 165–166. Waddington, however, in his *Mémoire sur la chronologie de la vie du rhéteur Ælius Aristide*, in the *Mém. de*

l'Institut, 1867, vol. 85, computed the year of office of Quadratus at 155–156, and consequently fixed the death of Polycarp at Feb. 23, 155. His computation was immediately adopted by Renan, Aubé, Hilgenfeld, Gebhardt, Harnack, and others. Nevertheless, it involves very great difficulties, as, for instance, the visit of Polycarp to Rome while Anicetus was bishop; and it rests merely on a series of ingenious hypotheses. Quadratus is only mentioned in the chronological appendix, and that appendix is most probably a later and consequently worthless addition. The Acts themselves simply state that the martyrdom took place on Saturday, the 16th of Nisan; and the 16th of Nisan was a Saturday, both in 166 and in 155.

Of the letters of Polycarp, all have perished, with the exception of one to the Philippians. It was first published in Latin by Faber Stapulensis (1498), then in Greek by Halloix (1633), and afterwards often: the best edition is that by Zahn. As it contains a direct reference to the letters of Ignatius, all critics who reject those letters as spurious have tried to make its genuineness suspected. It was known, however, to, and accepted by, Irenæus, Eusebius, and Jerome; and it is difficult to understand how a spurious letter of Polycarp could have been brought into general circulation at the time when Irenæus wrote (about 180), and still more difficult to understand how it could be accepted by him, the pupil of Polycarp. [L. Duchesne: *Vita sancti Poly. Smyr. episcopi auctore Pionio prim. Gr. ed.*, Paris, 1881; Lightfoot: *Apostolic Fathers*, Pt. II., 1885.] G. UHLHORN.

POLYCHRONIUS, Bishop of Apamea, and brother of Theodore of Mopsuestia, was one of the most prominent of the exegetes of the Antiochian school. Of his life nothing further is known. He wrote Commentaries on Job, Daniel, and Ezekiel. But, though he was never formally condemned, he was nevertheless considered a heretic; and of his Commentaries, only fragments have come down to us in the *Catenæ*. See Bardenhewer: *Polychronius*, 1879.

POLYGAMY. See Marriage.

POLYGLOT BIBLES are, in general, editions of the Scriptures in which two or more versions appear side by side. They have existed from very early times, perhaps from the period immediately following the return from the Babylonish captivity, when there are traces of a combination of the original Hebrew text and a Chaldee Targum. There is, in the Barberini Library at Rome, a Samaritan Pentateuch Triglot, which dates from the middle age, and contains the original Hebrew text, the same translated into the Samaritan dialect of the first Christian century, and also into Arabic. In respect to the New Testament, the necessities of the peoples to whom the gospel was carried obliged early translations from Greek, and led to the separation of diglots, in which were the original text and the vernacular version. Of this character are some of the oldest manuscripts; e.g., among those having Greek and Latin texts are, for the Gospels, D (Codex Bezæ), from A.D. 550; for the Acts, E (Codex Laudianus), from end of sixth century; and, for the Pauline Epistles, D (Codex Claromontanus), from second half of sixth century; and F (Codex Augiensis), from close of ninth century. The Codex Borgianus (T), in the Propaganda College, Rome, dates from the fifth century, and presents Greek text and Sahidic version. These manuscripts tell their own story. The original had ceased to be intelligible, but the time had not yet come when it could be omitted: so there are Greek-Syriac manuscripts, Greek-Coptic, and many other similar combinations. The Roman Church has never authorized the use of the Vulgate in connection with any version. For the critical determination of the text of the Septuagint, Origen compiled the Hexapla, in which he presented the Hebrew text, in Hebrew and Greek letters, along with the Septuagint and three different Greek versions, — Aquila's, Symmachus', and Theodotion's. Thus, although there were five texts, there were only two languages.

But all these combinations of texts are not really polyglots in the present usage of the term. Nor is the word *correctly* applied to those editions of the Bible which contain, (1) Merely the Hebrew and Greek originals; (2) The originals and a single complete translation for exegetical purposes, usually modern, e.g., Greek New Testament with Latin translation of Erasmus or of Beza; (3) The originals and church authorized versions, e.g., with Vulgate, Luther, A. V.; (4) The originals and two versions in the same language, e.g., Greek text, authorized and revised versions; (5) Several versions, with the omission of the originals, e.g., Canticles or the catholic Epistles in Ethiopic, Arabic, and Latin; (6) The so-called *Biblia pentapla*, i.e., five German translations; (7) The original, an old version, and then a translation of the version: such are triglots, but not polyglots; (8) The original and several versions in one language, e.g., *Bagster's English Hexapla*, which contains the Wiclif, Tyndale, Cranmer, Genevan, Anglo-Rhemish, and authorized versions of the New Testament, placed in parallel columns under reprint of Scholz's edition of the text of the Greek New Testament. Excluding these spurious polyglots, there remain only a few works to which the name properly belongs; and among these are only four, which, on account of their importance, deserve special mention.

I. The Complutensian Polyglot (Alcala, 1513–17, 6 vols. folio), one of the rarest and most famous of printed works, prepared, under the care and at the cost of Cardinal Ximenes (d. 1517, see art.), by famous Spanish scholars, among whom the work was thus divided: the Hebrew and Chaldee texts were edited by three converted Jews, Alphonso of Alcala, Paul Coronell of Segovia, and Alphonso of Zamora; the Greek and Latin texts, by Demetrius Dukas of Crete, Ælius Antonius of Lebrixa, Diego Lopez de Zunniga (Stunica), Fernando Nunnez de Guzman, and others. Begun in 1502, in celebration of the birth of an heir to the throne of Castile, Charles V. (Feb. 24, 1500), it was carried through the press of Arnaldo Guillermo de Brocario, at Alcalà de Henarez, the Complutum of the Romans (hence the name Complutensian), from 1513 to 1517, but not published until 1520, by special permission of Pope Leo X. (March 22, 1520). The delay enabled Erasmus to have the glory of editing the first Greek Testament *published* (1516). The Complutensian Polyglot is in six folio volumes, of which the first four contain the Old Testament; the fifth, the New Testament (the printing of which was finished Jan. 10, 1514,

the type is large and peculiar); and the sixth, a Hebrew and Chaldee lexicon, with grammars, etc. (This volume was printed second, and was later separately published under title ALPHONSI ZAMORENSIS *Introductiones hebraicæ*, Complutum, 1526 and often.) The entire work of printing was ended July 10, 1517. In this Polyglot are given, (1) The Hebrew text of the Old Testament; (2) The Targum of Onkelos to the Pentateuch; (3) The Septuagint; (4) The Vulgate; (5) The Greek New Testament. (This position of the Vulgate the editors "compare to the position of Christ as crucified between two thieves, — the unbelieving synagogue of the Jews, and the schismatical Greek Church.") The Targum and Septuagint are accompanied by literal Latin translations. The Septuagint then appeared for the first time, and not very correctly; but the Vulgate had often been printed previously, and the Hebrew several times. It were greatly to be desired that there was definite information respecting the manuscripts from which the work was derived, and the principles upon which it was carried on. Nothing is known respecting the manuscripts for the Greek New Testament, except that they were from the Vatican Library, judging from the character of the text, were late, and, after use, were returned.[1] The New-Testament Greek differs considerably from Erasmus', is but little more correct, and presents some egregious defects, especially in the Apocalypse. Of the Polyglot, six hundred copies were printed, three upon vellum.

II. THE ANTWERP POLYGLOT (Antwerp, 1569–72, 8 vols. folio), also called *Biblia Regia* (Royal Bible), was ultimately issued at an expense to Philip II. of Spain of two thousand ducats yearly. Its originator was Christophe Plantin, the famous Antwerp printer, who, perceiving that the cost could not be borne by him, applied to the king. The latter not only cheerfully responded, but sent Benedict Arias Montanus (see ARIAS) from Spain to Antwerp to superintend the undertaking. Among his assistants were André Maes (Masius), Guido and Nicolaus Fabricius, Augustinus Hunnæus, Cornelius Gudanus, Johann of Haarlem, and Franz Raphelang, Plantin's son-in-law and successor. This Polyglot, besides all that is in the Complutensian, presents Chaldee Targums upon the whole Old Testament (except Daniel, Ezra, Nehemiah, and Chronicles), and the Peshito with Latin translation: the latter is printed both with Syriac and Hebrew letters. Five of the eight volumes contain the texts; two, a Hebrew lexicon by Santes Pagninus, a Chaldee Syriac lexicon by Guido Fabricius, a Syriac grammar by Masius, a Greek vocabulary, grammar, a number of archæological treatises under allegorical names by Arias, and, moreover, a number of brief philological and critical notes. The last volume contains a reprint of the Hebrew and Greek texts (except the Apocrypha), with an interlinear translation, which is partly the Vulgate, and partly the version of Pagninus, corrected by Arias. This last volume has been frequently reprinted. The Polyglot, looked at critically, is not very satisfactory. It depends a good deal too much upon the Complutensian; and its variations in the Greek New Testament are due to Stephen's readings, and not to any independent study of manuscripts. Because Arias had printed in the Polyglot the Targums and much matter from Jewish sources, he was accused by the Jesuits of leanings toward Judaism, and was ultimately obliged to defend himself at Rome against the charge of heresy. (See ARIAS). Of this Polyglot, five hundred copies only were printed; and the greater part of these were lost at sea, on their way to Spain. It is therefore now a rare work.

III. THE PARIS POLYGLOT (Paris, 1628–45, 10 folios, largest size), designed by Cardinal Duperron, edited by Gabriel Sionita (see art.), printed in Paris by Antoine Vitré, at the expense of the parliamentary advocate, Guy Michel le Jay. In external respects it is the finest of the polyglots, but in contents has the least critical value. It is substantially a mere reprint of the Antwerp Polyglot, and makes no use of printed materials which had come to hand since; e.g., the LXX., from the *Codex Vaticanus* (1587), and the Sixto Clementine Vulgate (1590, 1592). It presents, as its only novelties, the Samaritan Pentateuch with the Samaritan version of the same, a Syriac and an Arabic version of the Old Testament, each accompanied by a Latin translation. Cardinal Richelieu bid a hundred thousand pounds for the glory of being its patron, but Le Jay preferred to have the glory himself. So heavy was the expense, that it absorbed his entire fortune; while the defects of the work were so notorious, the volumes so unwieldy, and the price so high, that comparatively few copies were sold, except as waste-paper. Le Jay, financially a ruined man, entered the priesthood; became dean of Verzelai; was made by Louis XIV. a councillor of state on Dec. 16, 1645, but was dismissed in 1657, when the number of councillors was reduced; and died July 10, 1674. During his lifetime (1666) three Dutch printers issued some copies of his Polyglot, with a new titlepage, and a dedication to Pope Alexander VII., as if it were a new work. The new title calls it *Biblia Alexandrina Heptaglotta*. For an account of the Paris Polyglot, see LE LONG: *Discours historiques sur les principales éditions des Bibles Polyglottes*, Paris, 1713, pp. 104–204.

IV. THE LONDON POLYGLOT (London, 1654–57, 6 vols. folio) is the most important, the most comprehensive, the most valuable (critically speaking), and the most widely spread of the Polyglots. It was edited by Brian Walton, printed by Thomas Roycroft, and dedicated, first to Oliver Cromwell (1657, these are the so-called "Republican" copies), and then afresh (1660), in different language, to Charles II. (these are the so-called "Loyal" copies, and are by far the more numerous). Cromwell practically proved his interest in Walton's scheme by allowing the paper for it to be imported free of duty, — a service acknowledged in the original preface. In the "Loyal" copies, however, this acknowledgment is withdrawn, and Cromwell is spoken of as "the great Dragon." It was published by subscription, — probably the first work in England so published, — at ten pounds a set. Twelve copies of the Polyglot were printed upon large paper. Walton had the assistance of all the learned men in Eng-

[1] Tregelles, *Printed Text*, etc., pp. 15–18, gives an official list of manuscripts used in the other parts of the Polyglot.

land, particularly the Orientalists, of whom the most famous were Edmund Castell (Castellus), Edward Pocock, Thomas Hyde, Dudley Loftus, Abraham Wheelock, Thomas Graves (Gravius), and Samuel Clark (Clericus). It is said that an offer was made Le Jay for six hundred copies of his (Paris) Polyglot at half-price, for circulation in England; and that it was on his declining the offer, that the plan of a polyglot which should greatly exceed the Paris in convenience and value, but be much less expensive, was formed. The first four volumes contain the Old Testament in the following forms: Hebrew text, with the Antwerp Latin interlinear; the Samaritan Pentateuch; the Septuagint, from the Roman edition of 1587, with the various readings of the Codex Alexandrinus; the fragments of the Itala, collected by Flaminius Nobilius; the Vulgate according to the Roman edition, with the corrections of Lukas of Brugge; the Peshito, with translation of some Syriac apocrypha, — a much better text than the Paris; the Arabic version; the Targums from Buxtorf's edition; the Samaritan translation of the Pentateuch; and, finally, Psalms and Canticles in Ethiopic. All these texts other than the Vulgate are accompanied by Latin translations, and appear side by side. In the fourth volume are the Targums of Pseudo-Jonathan and of Jerusalem, upon the Pentateuch, and also a Persian translation of the same book. The New Testament is in the fifth volume. The Greek text is that of Stephen's folio of 1550, with critical apparatus, including the readings of Codex A, D (1), D (2), Stephen's margin, and eleven cursive manuscripts collated by or for Archbishop Ussher, and furnished with Arias' Latin translation. Besides the Greek original, are the Peshito, Vulgate, Æthiopic, and Arabic versions, for the Gospels also a Persian version; each with a literal Latin translation. The sixth volume contains various readings and critical remarks. The whole work is appropriately introduced by Walton's *Prolegomena*, in which the subjects of Bible text and versions are discussed with marked ability: indeed, this part was repeatedly separately published (e.g., Leipzig, 1777, ed. J. A. Dathe; Cambridge, 1828, 2 vols., ed. F. Wrangham), and for a hundred years remained unexcelled. In connection with the Polyglot, generally goes the *Lexicon heptaglotton* of Edmund Castell (London, 1669, 2 vols. folio), a lexicon to the Hebrew, Chaldee, Syriac, Samaritan, Æthiopic, and Arabic languages combined. The Persian is separately treated. From this as yet unique work a Syriac (Göttingen, 1788) and a Hebrew dictionary (1790) have been derived, both edited, with notes and additions, by J. D. Michaelis.

Besides the four great Polyglots, there are several minor ones: (1) The *Heidelberg*, in 3 vols. folio, Old Testament, 1586 (Hebrew, LXX., Vulgate, Latin translation of Santes Pagninus from Antwerp Polyglot), New Testament, 1599 (Greek, with Arias' Latin interlinear), the editor was probably Corneille Bonaventure Bertram (1531–94); (2) The *Hamburg*, consisting of Elias Hutter's edition of the Hebrew Bible, and David Wolder's edition of the Septuagint, Vulgate, Pagninus' translation of the Old Testament, and Beza's of the New, with Luther's German Bible in parallel columns, the whole forming 6 vols. folio; (3) The *Nuremburg*, edited by Elias Hutter, of which, in its first form, only Genesis–Ruth were published (1599, folio), containing Chaldee, Hebrew, Greek, Latin, German, and another modern tongue, which varies in different copies; in 1602 appeared the Psalter in Hebrew, Greek, Latin, and German; 1599 the New Testament, in Syriac, Italian (Bruccioli), Hebrew (with Hutter's translation), Spanish (Cassiodora Reina), Greek, French (Genevan), Latin (Vulgate), English (Genevan), German (Luther), Danish, Bohemian, and Polish; (4) The *Leipzig*, edited by Christian Reineccius, New Testament (1713, with new titlepage, 1747), in Greek, Syriac (Peshito), Romaic, German (Luther), Latin (Sebastian Schmidt), with Greek, various readings, and Luther's glosses, Old Testament (1750–51, 2 vols.), only in Hebrew, Septuagint, Latin (Schmidt), and German (Luther). (5) The most comprehensive polyglot of recent times is *Bagster's* (London, 1831, folio) in which are presented the Hebrew and Greek (Mill) originals, the Samaritan Pentateuch, the Septuagint, Vulgate, Syriac, German (Luther), Italian (Diodati), French (Osterwald), Spanish (Scio), and the authorized English versions. It was edited by Samuel Lee, and has good Prolegomena. (6) The most generally used and the cheapest polyglot is the *Bielefeld* (1845–54, 3 vols.; 4th ed. 1875, 4 vols. in 6 parts), edited by Rudolf Stier and C. G. W. Theile, in which the Old Testament appears in Hebrew, Greek (Septuagint), Latin (Vulgate), and German (Luther); and the New Testament in Greek, Latin, German, and, in the fourth column, various readings from other German Bible translations, or, in some editions, the authorized English version. The New-Testament Greek text is substantially the "received," but with the more important various readings. (7) The *Hexaglot Bible*, edited by R. de Levante, London, 1871–75, 6 vols. quarto. This work is a mere reprint. It presents the Hebrew and Greek texts, with Septuagint, Syriac (Peshito), Latin (Vulgate), English (authorized version), German (Luther), and French versions.

Not falling under the head of polyglots, yet worthy of mention, are the New Testament in Greek, Latin, and Syriac (in Hebrew characters, with Tremellius' Latin version), edited by Tremellius, and published by Henry Stephens, Geneva, 1569, folio; and, finally, such curiosities as the Lord's Prayer in a hundred and fifty languages, edited by Chamberlayne, 1715; J. Adelung's *Mithridates* (Berlin, 1806–17, 4 vols.), in which it appears in nearly five hundred languages and dialects; and H. Lambeck's *Psalm 104 im Urtext mit seiner Uebertragung in 11 Sprachen als Specimen einer Psalter-Polyglotte* (Köthen, 1883).

LIT. — General. LE LONG: *Discours historique sur les principales éditions des Bibles polyglottes*, Paris, 1713, reprint. by Masch, *Bib. sacra*, i., 1778; G. OUTHUYS: *Geschiedkundig verslag der voornaamste uitgaven van het Biblia Polyglotta*, Franeker, 1822. For the *Complutensian*, see SEMLER: *Hist. u. krit. Samml. über die sogenannten Beweisstellen*, Halle, 1764–68, 2 vols.; GOETZE: *Vertheidigung d. compluten. Bibel*, Hamburg, 1765, 1766, 1796, 3 vols.; KIEFER: *Gerettete Vermuthingen über d. comp. N. T.*, Halle, 1770; S. P. TREGELLES: *An Account of the Printed Text of the Greek New Testament*, London, 1854 (pp. 1–18); F. De-

LITZSCH: *Studien zur Entstehungsgeschichte d. Pol. d. Cardinal Ximenes*, Leipzig, 1871; E. REUSS: *Bib. N. T. Graeci*, Braunschweig, 1872 (pp. 15 sqq.); S. BERGER: *La Bible au XVI^e siècle*, Paris, 1879. For the *Antwerp*, see *Annales Plantiniennes, Bibliophile Belge*, 1856 sqq. For the *Paris*, see A. BERNARD: *Antoine Vitré et les caract. orient. de la B. polyglot*, Paris, 1857. Cf. encyclopædia arts. in Herzog, II., by REUSS (the basis of this); in Wetzer u. Welte, by WELTE; in Lichtenberger, by S. BERGER. SAMUEL M. JACKSON.

POLYTHEISM. The principal question relating to this subject is that of the origin of polytheism. The circumstance that polytheism so often has developed into pantheism, as, for instance, among the Hindus and the Greeks, seems to designate it as the primitive form of all religion; so that even the biblical monotheism might be considered as having grown up from it. The Bible itself, however, is very far from countenancing such a view. Neither Gen. iv. 26, nor Exod. vi. 3, contains any reference to a previous polytheism. Neither the Pentateuch nor the prophets show the least trace of an original polytheism. Jahve-Elohim was with the patriarch before as after Noah; and it was he who revealed himself on Mount Sinai, and made his sole worship the first commandment. The polytheism of heathendom is, indeed, in the Bible, considered a desertion from the one true God. The narrative in Gen. xi. of the building of the Tower of Babel, and the divine judgment which befell that undertaking, is a record of the separation, not only of languages and nations, but also of religions, and has been so considered by the earliest Christian writers (ORIGEN: *Contra Celsum*, l. v.; AUGUSTINE: *De civ. Dei*, xvi. 6) and by the latest (SCHELLING: *Einleitung in die Philosophie der Mythologie;* KURTZ: *Geschichte des alten Bundes;* KAULEN: *Die Sprachverwirrung zu Babel*, 1861; M. A. STRODL: *Die Entstehung der Völker*, 1868). Further on in the Old Testament, the gradual development of polytheism from the primitive monotheism may be learned from the history of Abraham (in Gen. xiv. 18 the El Eljon of Melchisedec is the same god as the El Shaddai of Abraham; but, according to Josh. xxiv. 2, Abraham separated from an idolatrous father and brother when he emigrated to Canaan); from the history of Jacob, who saw the abomination of images creep into his family from Mesopotamian relatives and his father-in-law Laban (Gen. xxxi. 19); from the history of Joseph in Egypt, who married a daughter of the priest of On (Gen. xli. 50); and, finally, from the history of Moses, who, in a tremendous struggle with Egyptian and Midianite heathenism, strove to keep his people firm in the faith in the one God. In the same manner the New Testament, whenever it touches the subject, presupposes that the Pagan religions have developed from a true primitive religion by a process of decomposition and degeneration. See Rom. i. 21; Acts xiv. 16, xvii. 29.

In spite of the plain assertion of the Bible, the opposite view, considering monotheism as a simple evolution from polytheism, has, nevertheless, found many adherents among the disciples of modern naturalism. It first took shape among the English deists of the eighteenth century; and it now occurs under three different forms, according as monotheism is developed from Fetichism, the belief in charms or enchanted objects, or Animism, the belief in spirits of ancestors and heroes, or Sabeism, the belief in the ruling power of the stars.

The fetich theory originated in the days of Voltaire and Hume It was founded by De Brosses (*Du Culte des Dieux fétiches*, Paris, 1760), and perfected by A. Comte (*Philosophie positive*, Paris, 1830). Since that time it has been a favorite doctrine among the French, English, and American positivists. See LUBBOCK: *On the Origin of Civilization*, 1867; BARING-GOULD: *Origin and Development of Religious Belief*, 1869; J. A. FARRER: *Primitive Manners and Customs*, 1879; JACOLLIOT: *La génèse de l'humanité*, 1880. It starts from the assumption of a primitive atheism as the basis naturally given, and reaches monotheism through a stage of childish or childlike combination between a supranatural power and some incidental natural object, — a stone, the tail of an animal, etc. But it overlooks that there is a very striking resemblance between those childish fetich idols and certain forms of superstition in Buddhism, Islam, and Roman Catholicism. For what is the difference between the fetich and Buddha's tooth in Ceylon, or the amulet of the Greeks and the Romans, or the talisman of the Mohammedan, or the miracle-working saint's image of the Roman Catholic? They are all tokens of degeneration, no more and no less, — remnants of a decayed monotheism. See HAPPEL: *Die Anlage des Menschen zur Religion*, Leiden, 1877; and O. PFLEIDERER: *Religionsphilosophie*, Berlin, 1878. The same is the case with the second form of the theory, the so-called Animism. The name was first applied by G. E. Stahl (a physician, who died in 1734), to denote the doctrine of the soul; *anima* being the true principle of life in the human body. Thence it was transferred to the religious worship of spirits by E. B. Tylor (*Primitive Culture*, London, 1871, and *Anthropology*, London, 1881). See, also, J. LIPPERT: *Der Seelencult*, Berlin, 1881. The spirits worshipped may belong to natural phenomena on which human life is in a great degree dependent (springs, rivers, the winds, etc.), or to some great men (heroes) who have benefited their race, or simply to the ancestors. This idea of ancestral worship as the primitive form of all religion has been specially developed by Herbert Spencer (*Principles of Sociology*). A mere glance, however, at the old state religion of China, the classical expression of ancestral worship, shows that all spirit-worship presupposes a supreme spirit, without which the whole spirit-world would perish at once. See E. FABER: *Introduction to the Science of Chinese Religion*, Hong Kong, 1879; and J. HAPPEL: *Die altchinesische Reichsreligion*, Leipzig, 1882. Still more untenable, and still more insufficient to explain the facts of history, proves, on closer examination, the third theory, — the so-called Sabeism, or star-worship. It was first set forth by the French astronomer Dupuis, in his *Origine de tous les cultes, ou Religion universelle*, Paris, 1794, 12 vols.; and it has afterwards been adopted, under various modifications and restrictions, by nearly all philosophers who have engaged in the study of religions with an astronomical basis, such as the Babylonian, Phœnician, and others. It is evi-

dent, however, that, in the star-worship, we have not to do with a young, rising, religious aspiration, but with an old, sinking, superstitious effort, or as Le Page Renouf says concerning Egypt, in his Hibbert Lectures (London, 1880), "The sublimer portions are not the comparatively late result of a process of development or elimination from the grosser. The sublimer portions are demonstrably ancient; and the last stage of the Egyptian religion, that known to the Greek and Latin writers, was by far the grossest and most corrupt." A penetrating criticism of Sabeism shows, that, behind the star-worship, there always stands a derivative form of monotheism, henotheism, which again refers back to a pure, primitive monotheism. See MAX MÜLLER: *Introduction to the Science of Religion*, London, 1873; and L. KRUMMEL: *Die Religion der Arier nach den indischen Vedas*, Heidelberg, 1881. ZÖCKLER.

POMFRET, John, a moral and sacred poet; was b. probably at Luton in Bedfordshire, 1677, and d. in London, 1703; educated at Cambridge, and held the living of Malden, Bedfordshire. His *Poems* appeared 1699, 10th ed., enlarged, 1736. Southey called him "the most popular of the English poets," and said, "Perhaps no composition in our language has been oftener perused than Pomfret's *Choice*. F. M. BIRD.

POMPONATIUS, Petrus, b. 1462; d. 1524; descended from a noble family in Mantua; studied philosophy and medicine at Padua; taught afterwards there, and at Ferrara and Bologna; and was one of the most celebrated teachers of philosophy in his time. From Aristotle he drew conclusions which stood in direct opposition to the tenets of Christianity; but he escaped ecclesiastical interference by declaring that his propositions were true only in philosophy, and that personally he accepted the revealed and inspired truth of the church. Thus he established a conscious and sharply defined antagonism between faith and intellect, religion and science; and his views found great favor in his time. His principal works are, *De immortalitate animæ* (in which he denies the immortality of the soul on philosophical grounds, while he accepts it as a revealed truth), *De incantationibus*, and *De fato*, both of which tend in the same direction. See OLEARIUS: *De Pomponatis*, Jena, 1705.

POND, Enoch, D.D., Congregationalist; b. at Wrentham, Mass., July 29, 1791; d. at Bangor, Me., Jan. 21, 1882. He was graduated at Brown University, Providence, R.I., 1813; studied theology under Rev. Dr. Nathanael Emmons (see art.), and was licensed June, 1814, and ordained pastor of the Congregational Church in Ward (now Auburn), Mass., March 1, 1815. There he remained until, in 1828, he went to Boston to edit *The Spirit of the Pilgrims*, an orthodox religious monthly which played an important part in the Unitarian controversy then going on. He retired in 1832, and in September of that year went to Bangor, Me., as professor of systematic theology in the theological seminary there, and taught in this department until 1856, when he became president, and professor of ecclesiastical history, and lecturer on pastoral theology. In 1870 he retired from active service, although retaining his presidency until his death. To Dr. Pond, Bangor Theological Seminary is much indebted. When he came to it, it had only one professor and two students, and a library of five hundred volumes. He proved himself to be the right man in the right place; and, largely through his energy, the seminary was built up to its present strength. He was much beloved in the city and throughout the State. He was a voluminous author. Among his works may be mentioned *Christian Baptism*, Boston, 1817, 3d ed., 1832; *Morning of the Reformation*, 1842; *No Fellowship with Romanism*, 1843; *The Mather Family*, 1844; *Young Pastor's Guide*, Portland, 1844; *Swedenborgianism reviewed*, Boston, 1846 (new edition, *Swedenborgianism examined*, 1861); *Plato, his Life, Works, Opinions, and Influence*, 1846; *The Ancient Church*, 1851; *Lectures on Pastoral Theology*, Andover, 1866; *Lectures on Christian Theology*, Boston, 1868; *The Seals opened*, Portland, 1871; *A History of God's Church from its Origin to the Present Times*, Hartford, 1871; *Conversations on the Bible*, 1881.

PONTIANUS, Bishop of Rome, succeeded Urbanus in 230, but was, according to the *Catalogus Liberianus*, banished in 235 to Sardinia, where he resigned his position, and died shortly after. According to tradition, his remains were brought to Rome, and buried in the *Cœmeterium Callisti*.

PONTIFICALE denotes any thing belonging to the bishop (*pontifex*), from the vestments he is to wear, to the rites he has to perform. In order to establish uniformity throughout the church, Clement VIII. charged a committee with drawing up a regulative in accordance with the best information on the subject which could be obtained; and on Feb. 10, 1596, the *Pontificale Romanum* was formally confirmed. The Pope also ordered that it should never be changed; but the printing of it was so careless, that, in 1644, Urban VIII. had to issue a new official edition of it.

POOLE, Matthew, b. at York, Eng., 1624; educated at Emmanuel College, in Cambridge; he became minister of St. Michael-le-Quernes, London, in 1648, and devoted himself to the Presbyterian cause. In 1654 he published *The Blasphemer slain with the sword of the Spirit*, against John Biddle, the chief Unitarian of the time. In 1658 he published a *Model for the maintaining of Students*, and raised a fund for their support at the universities. In the same year he published *Quo Warranto; or, a moderate enquiry into the warrantableness of the preaching of unordained persons*. In 1662 he was ejected from his charge, for nonconformity, and devoted himself to biblical studies. The fruit of these was produced, in 1669, in the *Synopsis Criticorum* (5 vols. folio), a monument of biblical learning which has served many generations of students, and will maintain its value forever. Many subsequent editions have been published at Frankfort, Utrecht, and elsewhere. He was engaged, at his death, on *English Annotations on the Holy Bible*, and proceeded as far as Isa. lviii. His friends completed the work; and it was published (London, 1685, 2 vols. folio), and passed through many editions. Poole also took part in the Romish Controversy, and published two very effective works: *The Nullity of the Romish Faith, or, A Blow at the Root*, etc. (London, 1666), and *Dialogues between a Popish Priest and an English Protestant* (1667). On this account he was greatly hated by the Papists, and his name was on the list of those condemned to

death in the Popish Plot. He retired to Amsterdam, and died in October, 1679. Few names will stand so high as Poole's in the biblical scholarship of Great Britain. See *Non-Conformist Memorial*, London, 1802, i. p. 167, and an account of the life and writings of Matthew Poole, in the *Annotations*, vol. iv., Edinb., 1801. C. A. BRIGGS.

POOR, Daniel, D.D., Congregational missionary; b. at Danvers, Mass., June 27, 1789; d. at Mempy, Ceylon, Feb. 2, 1855. He was graduated at Dartmouth College, 1811, and Andover Seminary, 1814; sailed from Newburyport, Mass., for Ceylon, Oct. 23, 1815; returned home in 1848; went back to Ceylon, 1850. He was very successful in missionary labor. From 1823 to 1836 he was in charge of the mission seminary at Baticotta; from 1836 to 1841, at Madura on the mainland, where, in his first year, he opened thirty-seven schools. From 1841 to his death, he labored in Ceylon. See SPRAGUE: *Annals of the American Pulpit*, ii. 617.

POOR MEN OF LYONS. See WALDENSES.

POPE, The. The word "pope" is the Latin *papa*, from the Greek *πάππας*, and means "father." It was anciently given to all Christian teachers, then to all bishops and abbots, then limited to the Bishop of Rome and the Patriarchs of Alexandria, Antioch, Jerusalem, and Constantinople. In the Greek Church to-day it is the customary address of every secular priest. The name appears, as first applied to the Bishop of Rome, in the letter of a deacon, Severus, to Marcellinus (296–304); was first formally adopted by Siricius (Bishop of Rome from 384 to 398), in his *Epist. ad Orthod. prov.;* officially used since Leo I. (440–461); and declared the exclusive right of the papacy by the decree of Gregory VII. (1073–85). Besides this title, the Pope is called Pontifex Maximus (literally, "chief bridge-builder"), in imitation of the Roman emperors, who united civil and religious functions; Vicar of St. Peter (Boniface, in 722, named the Pope this); Vicar of Jesus Christ, or of God (so, first, Innocent III., 1198–1216). The popes since Gregory I. (590–604) call themselves Servant of the servants of God (*Servus servorum Dei*).

The Pope dresses ordinarily in a white silk cassock and rochet: hence the expression "white pope," in contrast to the "black pope," the general of the Society of Jesus. Over this white dress he throws a scarlet mantle. When celebrating mass, he changes his gown according to the season of the church year: thus at Whitsuntide he wears red; on Easter-Eve, black; at Easter, white; in Lent and Advent, violet. His insignia consist of the pallium (see art.) which the Pope alone can wear on all occasions, the metropolitans only in their dioceses; the straight staff (*pedum rectum*), without a crook, surmounted by a cross; and the tiara, a mitre (see art.) surrounded by a triple crown. He receives the latter at his coronation, from two cardinal deacons, who put it on his head, saying, "Receive the tiara ornamented by the three crowns, and know that you are the father of bishops and kings, the earthly governor of the world, the vicar of our Saviour Jesus Christ, to whom be honor, world without end." The official letters of the Pope are briefs or bulls (see art.). "The Pope, as head of the church, acts successively as Bishop of Rome (the diocese comprehends the city and the country around within a radius of some miles, the cathedral of which is St. John Lateran), as Archbishop of the Roman province (which comprehends twenty-seven bishoprics, besides six suburban bishoprics), as Primate of Italy, and as Patriarch of the East." (S. Berger.) For the manner of the election of a pope, see CONCLAVE; for the papal system, see PAPACY. See C. F. B. ALLNATT: *Cathedra Petri; or, The Titles and Prerogatives of St. Peter and of his See and Successors*, 3d ed., London, 1883. Cf. arts. *Pape*, by S. BERGER, in LICHTENBERG, *Encyclopédie*, vol. x. (1881), 163–170; *Pope*, by J. B. MULLINGER, in SMITH and CHEETHAM, *Dictionary Christian Antiquity*, vol. ii. (1880), 1651–77, and Dean STANLEY's chap., "The Pope," in his *Christian Institutions*, London and New York, 1881.

COMPLETE LIST OF THE POPES.

(67–79?)	Linus.
(79–91?)	Cletus, or Anaclet.
(91–100?)	Clemens I.
(101–109?)	Evaristus.
(109–111 al. 119)	Alexander I.
117–127 al. 119–128	Sixtus I. (Xystus).
128–138 al. 139	Telesphorus.
(139–142?)	Hyginus.
? 142–154	Pius I.
? 154–168	Anicetus.
? 168–176	Soter.
? 177–190	Eleutherus.
? 190–202	Victor I.
202–218	Zephyrinus.
218–223	Callistus, or Calixtus I. (Hippolytus, Antipope.)
? 223–230	Urbanus I.
? 230–235	Pontianus (resigned in exile).
235–236	Anterus.
236–250	Fabianus, Martyr.
250–251	The See vacant till March, 251.
? 251–252	Cornelius (in exile).
? 251	(Novatianus, Antipope.)
252–253	Lucius I.
? 253–257	Stephen I.
? 257–258	Xystus (Sixtus) II.
Till July 21, 259	The See vacant.
259–269	Dionysius.
269–274	Felix I.
275–283	Eutychianus.
283–296	Gajus (Caius).
296–304	Marcellinus.
304–307	The See vacant.
308–309	Marcellus.
? 309–310	Eusebius, d. Sept. 26 (?), 309.
309–310	The See vacant.
311–314	Miltiades (Melchiades).
314–335	Silvester I.
336–337	Marcus.
337–352	Julius I.
352–366	Liberius.
355–366	Felix II., Antipope.
366	Ursinus, Antipope.
366–384	Damasus.
384–398	Siricius.
398–402	Anastasius.
402–417	Innocentius.
417–418	Zosimus.
418, Dec. 27	Eulalius, Antipope.
418–422	Bonifacius.
422–432	Cœlestinus.
432–440	Sixtus III.
440–461	Leo I.

461–468 . . . . . Hilarius.
468–483 . . . . . Simplicius.
483–492 . . . . . Felix III.
492–496 . . . . . Gelasius I.
496–498 . . . . . Anastasius II.
498–514 . . . . . Symmachus.
498, Nov. . . . . Laurentius, Antipope.
514–523 . . . . . Hormisdas.
523–526 . . . . . John I.
526–530 . . . . . Felix IV.
530–532 . . . . . Bonifacius II.
530, Sept. 17 . . . . Dioscorus, Antipope.
532–535 . . . . . John II. / Mercurius.
535–536 . . . . . Agapetus I.
536–537 . . . . . Silverius.
537–555 . . . . . Vigilius.
555–560 . . . . . Pelagius I.
560–574 . . . . . John III.
574–578 . . . . . Benedict I.
578–590 . . . . . Pelagius II.
590–604 . . . . . St. Gregory I. (the Great).
604–606 . . . . . Sabinianus.
607 . . . . . Boniface III.
608–615 . . . . . Boniface IV.
615–618 . . . . . Deusdedit.
619–625 . . . . . Boniface V.
625–638 . . . . . Honorius I.
638(?)–640 . . . . . Severinus.
640–642 . . . . . John IV.
642–649 . . . . . Theodorus I.
649–653 [655] . . . . St. Martin I.
654–657 . . . . . Eugenius I.
657–672 . . . . . Vitalianus.
672–676 . . . . . Adeodatus.
676–678 . . . . . Donus or Domnus I.
678–681 . . . . . Agatho.
682–683 . . . . . Leo II.
683–685 . . . . . Benedict II.
685–686 . . . . . John V.
686–687 . . . . . Conon.
687–692 . . . . . Paschal.
687 . . . . . Theodorus.
687–701 . . . . . Sergius I.
701–705 . . . . . John VI.
705–707 . . . . . John VII.
708 . . . . . Sisinnius.
708–715 . . . . . Constantine I.
715–731 . . . . . Gregory II.
731–741 . . . . . Gregory III.
741–752 . . . . . Zacharias.
752 (3 days) . . . . Stephen II.
752–757 . . . . . Stephen III.
757–767 . . . . . Paul I.
767 . . . . . Constantine II.
768–772 . . . . . Stephen IV.
772–795 . . . . . Hadrian I.
795–816 . . . . . Leo III.
816–817 . . . . . Stephen V.
817–824 . . . . . Paschal I.
824–827 . . . . . Eugenius II.
827 (40 days) . . . . Valentinus.
827–844 . . . . . Gregory IV.
844–847 . . . . . Sergius II.
847–855 . . . . . Leo IV.
855–858 . . . . . Benedict III.
855 . . . . . Anastasius.
858–867 . . . . . Nicholas I.
867–872 . . . . . Hadrian II.
872–882 . . . . . John VIII.
882–884 . . . . . Marinus.
884–885 . . . . . Hadrian III.
885–891 . . . . . Stephen VI.
891–896 . . . . . Formosus.
896 (15 days) . . . . Boniface VI.
896–897 . . . . . Stephen VII.
897 (4 months) . . . Romanus.
898 . . . . . Theodorus II.

898–900 . . . . . John IX.
900–903 . . . . . Benedict IV.
903 (1 month) . . . . Leo V.
904–911 . . . . . Sergius III.
911–913 . . . . . Anastasius III.
913–May, 914 . . . . Lando.
914–928 . . . . . John X.
928 (7 months) . . . Leo VI.
929–931 . . . . . Stephen VIII.
931–936 . . . . . John XI.
936–939 . . . . . Leo VII.
939–942 . . . . . Stephen IX.
943–946 . . . . . Marinus II.
946–956 . . . . . Agapetus.
956–964 . . . . . John XII.
963–965 . . . . . Leo VIII.
964 . . . . . Benedict V.
965–972 . . . . . John XIII.
973 . . . . . Benedict VI.
974 . . . . . Boniface VII.
975–984 . . . . . Benedict VII.
984–985 . . . . . John XIV.
985–996 . . . . . John XV.
996–999 . . . . . Gregory V.
997–998 . . . . . Calabritanus John XVI.
998–1003 . . . . . Silvester II.
1003 . . . . . John XVII.
1003–1009 . . . . . John XVIII.
1009–1012 . . . . . Sergius IV.
1012–1024 . . . . . Benedict VIII.
1012 . . . . . Gregory.
1024–1033 . . . . . John XIX.
1033–1044 . . . . . Benedict IX. (deposed).
1044–1046 . . . . . Silvester III.
1044–1046 . . . . . Gregory VI.
1046–1047 . . . . . Clement II.
1047–1048 . . . . . Damasus II.
1048–1054 . . . . . Leo IX.
1054–1057 . . . . . Victor II.
1057–1058 . . . . . Stephen X. (deposed).
1058 . . . . . Benedict X.
1058–1061 . . . . . Nicholas II.
1061–1073 . . . . . Alexander II.
1061 . . . . . Cadalus (Honorius II.).
1073–1085 . . . . . Gregory VII. (Hildebrand).
1080–1100 . . . . . Wibertus (Clement III.).
1086–1087 . . . . . Victor III.
1088–1099 . . . . . Urban II.
1099–1118 . . . . . Paschal II.
1100 . . . . . Theodoricus.
1102 . . . . . Albertus.
1105–1111 . . . . . Maginulfus (Silvester IV.).
1118–1119 . . . . . Gelasius II.
1118–1121 . . . . . Burdinus (Gregory VIII.).
1119–1124 . . . . . Calixtus II.
1124 . . . . . Theobaldus Buccapecus (Celestine).
1124–1130 . . . . . Honorius II.
1130–1143 . . . . . Innocent II.
1130–1138 . . . . . Anacletus II.
1138 . . . . . Gregory (Victor IV.).
1143–1144 . . . . . Celestine II.
1144–1145 . . . . . Lucius II.
1145–1153 . . . . . Eugenius III.
1153–1154 . . . . . Anastasius IV.
1154–1159 . . . . . Adrian IV.
1159–1181 . . . . . Alexander III.
1159–1164 . . . . . Octavianus (Victor IV.).
1164–1168 . . . . . Guido Cremensis (Paschal III.).
1168–1178 . . . . . Johannes de Struma (Calixtus III.).
1178–1180 . . . . . Landus Titinus (Innocent III.).
1181–1185 . . . . . Lucius III.
1185–1187 . . . . . Urban III.
1187 . . . . . Gregory VIII.
1187–1191 . . . . . Clement III.
1191–1198 . . . . . Celestine III.
1198–1216 . . . . . Innocent III.
1216–1227 . . . . . Honorius III.

1227–1241	Gregory IX.
1241	Celestine IV.
1241–1254	Innocent IV.
1254–1261	Alexander IV.
1261–1264	Urban IV.
1265–1268	Clement IV.
1271–1276	Gregory X.
1276	Innocent V.
1276	Adrian V.
1276–1277	John XXI.
1277–1280	Nicholas III.
1281–1285	Martin IV.
1285–1287	Honorius IV.
1288–1292	Nicholas IV.
1294	St. Celestine V. (abdicated).
1294–1303	Boniface VIII.
1303–1304	Benedict XI.
1305–1314	Clement V.[1]
1314–1316	The See vacant.
1316–1334	John XXII.
1334–1342	Benedict XII.
1342–1352	Clement VI.
1352–1362	Innocent VI.
1362–1370	Urban V.
1370–1378	Gregory XI.
1378–1389	Urban VI.
1378–1394	Clement VII.
1389–1404	Boniface IX.
1394–1423	Benedict XIII. (deposed 1409).
1404–1406	Innocent VII.
1406–1409	Gregory XII. (deposed).
1409–1410	Alexander V.
1410–1415	John XXIII. (deposed).
1417–1431	Martin V.
1417	Clement VIII.
1431–1447	Eugene IV.
1439–1449	Felix V.
1447–1455	Nicholas V.
1455–1458	Calixtus IV.
1458–1464	Pius II.
1464–1471	Paul II.
1471–1484	Sixtus IV.
1484–1492	Innocent VIII.
1492–1503	Alexander VI.
1503	Pius III.
1503–1513	Julius II.
1513–1521	Leo X.
1522–1523	Hadrian VI.
1523–1534	Clement VII.
1534–1549	Paul III.
1550–1555	Julius III.
1555	Marcellus II.
1555–1559	Paul IV.
1559–1565	Pius IV.
1566–1572	Pius V.
1572–1585	Gregory XIII.
1585–1590	Sixtus V.
1590	Urban VII.
1590–1591	Gregory XIV.
1591	Innocent IX.
1592–1605	Clement VIII.
1605	Leo XI.
1605–1621	Paul V.
1621–1623	Gregory XV.
1623–1644	Urban VIII.
1644–1655	Innocent X.
1655–1667	Alexander VII.
1667–1669	Clement IX.
1667–1676	Clement X.
1676–1689	Innocent XI.
1689–1691	Alexander VIII.
1691–1700	Innocent XII.
1700–1721	Clement XI.
1721–1724	Innocent XIII.
1724–1730	Benedict XIII.
1730–1740	Clement XII.
1740–1758	Benedict XIV.
1758–1769	Clement XIII.
1769–1774	Clement XIV.
1775–1799	Pius VI.
1800–1823	Pius VII.
1823–1829	Leo XII.
1829–1830	Pius VIII.
1831–1846	Gregory XVI.
1846–1878	Pius IX. (longest reign).
1878–	Leo XIII.

[1] Clement V. moved the papal see to Avignon in 1309; and his successors continued to reside there for seventy years, till Gregory XI. After that date, arose a forty-years' schism between the Roman Popes and the Avignon Popes.

POPE, Alexander, b. in London, May 21, 1688; d. at Twickenham, May 30, 1744; ranks as a sacred poet in virtue of his *Messiah* (1712), *Universal Prayer* (1732), and *Dying Christian to his Soul* (1712). The last-named, however little fitted for worship, has been constantly included in hymn-books; and extracts from the other two have sometimes been thus used. *The Universal Prayer*, which has offended many, is prized by others as one of the noblest of religious lyrics. F. M. BIRD.

PORDAGE, John, one of the founders of the Philadelphian Society (see art.); b. in London, 1608; d. there 1698. He studied theology and medicine at Oxford; was curate at Reading, and then rector at Bradfield in Berkshire. Influenced by the works of Jacob Boehme (see art.), he advocated fantastic notions, by which he attracted a little group of disciples, and also adverse criticism, the result of which was his deposition from the ministry. Pordage and the little company moved from Bradfield to London. In 1655 the plague drove them out of the city, and they went back to Bradfield; returned again to London, 1670, and remained there permanently. It was in the latter year that Jane Leade (see art.) founded the Philadelphian Society, which met in Pordage's house. Pordage was their seer, and derived his teachings from revelations. He distinguished four kinds of revelations by the Spirit: (1) Visions, the lowest degree, — mere heavenly shapes, images, and forms which are spiritually perceived by the inner sense of man by the operation of the Holy Ghost; (2) Illuminations, by which the human spirit becomes aware, as if by a ray of divine light falling upon it, of the meaning of the Eternal Spirit; (3) Immediate translations of the spirit of the soul into the *principium* (God), when it beholds the secrets of the Trinity according to 2 Cor. xii. 2, 4; (4) The descent of the Holy Spirit into the soul, completing its regeneration, strengthening its illuminated condition, and opening to the soul the glory of the New Jerusalem. He endeavored to popularize and expound Boehme's teaching. He taught, among other things, that God created eternal nature out of the eternal nothing, or chaos, and put in it all the forces by which, later on, the worlds were made. Nature is composed of the four eternal elements, — fire, water, air, and earth: "These are the materials of the substance of eternal nature." In the body of the same are the elements, salt, fire, water, and oil, light, air, a crystal, transparent earth, and a fifth substance, which results from the interworking of all these elements. Out of the "four eternal elements" and the three eternal *principia* (phosphorus, salt, mercury) was the angelic world

brought in an instant at the divine command. It has three divisions, — the external court, the inner court, and the Holy of holies. It is made up of a heaven and an earth; but, instead of sunlight, it has the ineffable light of the Trinity, and, instead of stars, many "powers," which have a certain independent existence. The angels consist of three eternal things, — spirit, soul, and love. It was the disturbance of the harmony between these three that caused the fall of a part of the angels. Their fall was the occasion for a new step in creation. They fell into a hell of their own making; for, having broken through the band of eternal nature, the element of fire asserted itself, and enclosed them. They have a "tincture" by which they destroy human souls. As the opposite to the fallen angels' world, God made a world of light and love, called in Scripture "paradise." By wisdom (*sophia*) the first Adamic man was made out of the substance of all things. He was bisexual; but out of him, by the "female tincture," Eve was formed.

For further information, see arts. BROMLEY, LEADE, PHILADELPHIAN SOCIETY; WOOD: *Athenæ Oxonienses;* H. HOCHHUTH: *Heinrich Horche u. d. philadelphischen Gemeinden in Hesse*, Gütersloh, 1879. Pordage's writings embrace *Theologia mystica*, 1680; *Mystic divinitie*, 1683; *Metaphysica vera et divina*, 1698. H. HOCHHUTH.

PORITOPPIDAN, Erik Ludwigsen, b. at Aarhus, Denmark, Aug. 24, 1698; d. in Copenhagen, Dec. 20, 1764. He studied theology in Copenhagen, visited Holland and England, and was appointed professor of theology in Copenhagen, 1738, bishop of Bergen in Norway, 1747, and chancellor of the university of Copenhagen in 1755. While tutor in the house of the Duke of Holstein-Ploen, he came in contact with the pietist movement of Halle; and he represents that movement in the history of the Danish Church. He wrote an explanation of Luther's Catechism, which was generally used as a text-book in Denmark and Norway till the second decade of the present century; *Mendoza*, a theological romance in 3 vols., 1742–43; *Annales ecclesiæ danicæ*, 4 vols. in quarto, 1741–53, etc. He also wrote, and not without success, on history, geography, natural science, and political economy.

PORPHYRY. See NEO-PLATONISM.

PORTER, Ebenezer, D.D., Congregationalist; b. at Cornwall, Conn., Oct. 5, 1772; d. at Andover, April 8, 1834. He was graduated at Dartmouth College, 1792; ordained, Sept. 6, 1796, pastor in Washington, Conn.; and Bartlett professor of sacred rhetoric in the Andover Theological Seminary, from April 1, 1812, until 1832. During this period, so popular and honored was he, that he received calls to the presidency of the universities of Vermont (1815) and of Georgia (1817), and to Hamilton (1817), Middlebury (1817), and Dartmouth (1821) colleges, besides to the professorship of divinity at Yale College (1817). All these calls he respectfully but firmly declined. In 1827 he accepted the newly formed office of president of the Andover Theological Seminary. For the last twenty years of his life he was more or less an invalid. He published *Young Preacher's Manual, or, A Collection of Treatises on Preaching, Selected and Revised*, Boston, 1819, 2d ed., New York, 1829; *Lecture on the Analysis of Vocal Inflections*, Andover, 1824; *An Analysis of the Principles of Rhetorical Delivery*, 1827, 8th ed., by A. H. Weld, Boston, 1839; *Rhetorical Reader*, Andover, 1831, 300th ed., New York, 1858; *Letters on Religious Revivals which prevailed about the Beginning of the Present Century*, Andover, 1832, later editions, Boston (Cong. Pub.) and New York, 1850 (Methodist Book Concern); *Lectures on Homiletics, Preaching, and on Public Prayer*, Andover, 1834; *Lectures on Eloquence and Style* (posthumous), Andover, 1836. See SPRAGUE: *Annals*, ii. 351.

PORTIUNCULA INDULGENCE, ever since 1847, has been obtained in the Portiuncula Church, near Assisi, and in every other church belonging to the Franciscan order; but originally it was granted only in the Portiuncula Church (*Nostra Signora degli Angeli:* see FRANCIS OF ASSISI); for there, says the legend, Christ assured Francis that he would grant plenary indulgence to every one who should confess in this church, provided Francis obtained the consent of the Pope (Honorius III.). By advice of the cardinals, the Pope limited the time of obtaining this indulgence to one day, — from the evening of Aug. 1 to the evening of Aug. 2; but Innocent XII., in 1695, extended the indulgence to every day in the year; Gregory XV., to every convent of the Franciscan order; and the papal Congregation on Indulgences, in 1847, to every Franciscan Church.

PORT ROYAL, the most celebrated nunnery of France, and famous on account of the influence which in the seventeenth century it exercised on French society and on the Roman-Catholic Church in general, was founded in 1204 by Mathilde de Garlande, in commemoration of the happy return of her husband from the fourth crusade. It was situated in the swampy and unhealthy valley of the Yvette, in the department of Seine, between Versailles and Chevreuse, and belonged to the Cistercian order. The neighboring Bernardine monastery, Vaux de Cernay, exercised a kind of control over it, and provided it with confessors. The abbots of Citeaux held visitations in it from time to time, and the protocols of some of those visitations are still extant. It was exempted from the jurisdiction of the Archbishop of Paris; and Honorius III. granted it several great privileges, — to have administered the Lord's Supper even in times when an interdict was laid upon the country; to give refuge to such laymen as wished to retire from the world, and do penance without taking the monastic vows, etc. With such advantages, the institution soon became prosperous. In 1233 it numbered sixty inmates. In course of time it acquired rich estates, and its abbesses belonged to the most distinguished families in France. Its great ecclesiastical importance, however, dates from its connection with the family of Arnauld.

Jacqueline Marie Arnauld, generally known under the name of Mère Angélique (b. 1591; d. 1661), became abbess of Port Royal in 1602, eleven years old. For some time she led a quiet and dignified though not strictly religious life. But in 1608 she was converted, and the immediate result of her conversion was a severe contest with her nuns and with her family. The nunnery, however, was thoroughly reformed, and transplanted from the valley of the Yvette to the street of

St. Jacques in Paris; and of her family a great number of its members — sisters and brothers, nephews and nieces — joined the institution. After the death of St. Francis of Sales, Zamet, Bishop of Langres, became the spiritual adviser of Mère Angélique; but the course which the institution took under his direction was not satisfactory. The discipline became still more austere, but at the same time the institution assumed an air of magnificence and lofty reserve which was ill suited to its purpose. In 1633, however, a complete change took place in this respect. Agnes Arnauld published her *Chapelet secret du St. Sacrament;* and the book, which made a great sensation, was condemned by the Sorbonne. Among its defenders was not only Zamet, but also St. Cyran; and from gratitude the former introduced the latter to the nuns of Port Royal. St. Cyran (b. 1581; d. 1643) was an intimate friend and zealous adherent of Jansen; and, as he soon became the true spiritual director of the institution, he made Port Royal the home of Jansenism. The number of nuns soon increased so much, that the country-seat of the institution, Port Royal des Champs, had to be restored and re-occupied. A number of male recluses, the so-called anchorets of Port Royal, — among whom were Antoine Lemaitre, Simon de Sericourt, Arnauld d'Andilly, Lancelot, Palla, Fontaine, the Duke de Luynes, and others, — settled there, or in the neighborhood. As most of those recluses belonged to the higher walks of society, and were men of note in science and literature, they threw a great lustre over the institution, and even gave it a kind of power. In their seclusion they generally continued their various callings: Palla still practised as a physician; Fontaine became the historiographer of Port Royal; Andilly translated the Fathers. Their principal occupation, however, and one of the most prominent features of the whole institution, was the instruction and education of children. In 1637 the nuns began to teach the children of their relatives and acquaintances. In 1646 regular schools were established in Paris, and in 1653 in the country. The total number of pupils educated by the institution does not, probably, exceed one thousand. But, as the teacher had only a few pupils at a time, he could bestow so much more attention on each of them. The educational principle of Port Royal was moral, rather than intellectual; though the latter element of education was by no means neglected. Racine was educated there. The last object was, in strong opposition to the machine-training of the Jesuits, to develop each individual soul according to its powers; and no encouragement was ever given to enter monastic life. See Compayré: *Histoire critique des doctrines de l'éducation en France*, Paris, 1879, 2 vols.

The success of the institution, however, soon awakened jealousy: chicaneries and persecutions began. By an order of Richelieu, who could tolerate no independent character in public life, St. Cyran was thrown into a dungeon of Vincennes, in 1638, on account of his book on virginity, and not released until 1643, two months after the death of the cardinal. In the latter year Antoine Arnauld, the great Arnauld, the theologian of Port Royal (b. 1612; d. 1694), published his *De la fréquente communion*. With its passionate demand for penitence, with its solemn warning against the idea of an *opus operatum*, with its grave protest against the frivolous enjoyment of the Lord's Supper, it was a direct challenge to Jesuitism. He was summoned to Rome, but he did not go. It must not be understood, however, that there was any thing subversive, or even reformatory in the strict sense of the word, in the activity of Port Royal. On the contrary, in spite of its views of sin and grace, it was, from the very first, averse to Protestantism; and it remained true to its instincts to the very last. It stood firmly planted on Roman-Catholic ground. But it demanded sincerity. It wished to make religion the root of human life, and thus it could not fail of coming into conflict with the Jesuits. Its adoption of the tenets of Jansen became the occasion; and when Innocent X. issued the bull of May 31, 1653, condemning the five propositions of Jansen, the storm broke out. The bull was met with decided opposition from the side of Port Royal; and the result was, that Arnauld was expelled from the Sorbonne, that the anchorets were ordered to leave Port Royal des Champs, that the schools of the institution were closed, etc. The excommunication of the monastery was, however, averted by the miracle of the thorn (see p. 1753); and Pascal's *Lettres provinciales* almost turned the battle into a victory. Arnauld and the anchorets returned; and Port Royal enjoyed peace for several years, until Louis XIV. assumed the government in person (1660). He was entirely in the hands of the Jesuits; and the art. Jansenism shows how, during the development of the Jansenist controversy, the situation of Port Royal became more and more critical. In 1669 a separation took place between Port Royal de Paris and Port Royal des Champs, to the great financial detriment of the latter. The king assumed the right of appointing the abbess of Port Royal de Paris, and from that moment it lost all historical importance. In 1679 Port Royal des Champs was bereft of its right to receive novices, and thereby of the very condition of life. Finally, when the nuns refused to subscribe the bull of Clement XI. (*Vincam Domini*, July 15, 1705), unless with some restrictions, the decisive blow was struck. On Nov. 22, 1707, the monastery was excommunicated; and on July 11, 1709, the Archbishop of Paris, under whose authority it had returned in 1627, issued an order for its dissolution. On Oct. 29, same year, a squad of policemen entered the building, and drove the twenty-two nuns, of whom the youngest was over fifty years old, away by force. According to a royal order of Jan. 22, 1710, the buildings, even the church, were razed to the ground.

Lit. — Fontaine: *Mémoires pour servir à l'histoire de P. R.*, Cologne, 1738, 2 vols.; Dufossé: *Mém. pour servir à l'histoire de P. R.*, Cologne, 1739, *Vie des religieuses de P. R.*, Utrecht, 1740, 4 vols.; Racine: *Abrégé de l'histoire de P. R.*, best edition by Mesnard, Paris, 1865; Guilbert: *Mémoires sur P. R. des Champs*, 1755–56, 7 vols.; Gregoire: *Les ruines de P. R.*, Paris, 1809; H. Reuchlin: *Geschichte von P. R.*, Hamburg, 1839–44, 2 vols.; Sainte-Beuve: *Port Royal*, Paris, 1840–59, 5 vols.; Beard: *Port Royal*, London, 1861, 2 vols. TH. SCHOTT.

PORTUGAL, The Kingdom of, comprises an area of 34,502 square miles, with 4,550,699 in-

habitants, according to the census of 1878. The state religion is Roman Catholic; and other denominations are not allowed to worship in public, though they are tolerated. Hierarchically the country is divided into four provinces, — the archbishopric of Braga, with six bishoprics; the patriarchate of Lisbon, with nine bishoprics; the archbishopric of Evora, with three bishoprics; and the archbishopric of Goa, with eight bishoprics. The clergy is paid partly by the state, partly by the congregations, and partly from ecclesiastical funds. Each ecclesiastical province has its own priest seminary, besides the theological faculty of the state university in Lisbon. During the union with Spain, in the sixteenth century, the Jews were expelled; and only a few returned, when, in 1820, the country was again opened to them. The Jesuits were expelled in 1759, and have not been allowed to return. A law of Nov. 28, 1878, makes it possible for Protestants to contract legally valid marriages in the country. Under the authority of the Episcopal Church of England, several evangelical congregations have been formed in Lisbon and Porto. Distribution of the Bible in the vernacular tongue is not prohibited, and practically a considerable amount of toleration is exercised. F. FLIEDNER.

PÖSCHL, Thomas, b. at Höretz, in Bohemia, March 2, 1769; d. in a lunatic-asylum in Vienna, Nov. 15, 1837; the founder of an enthusiastic sect, the *Pöschlians*. He was by nature sour, and addicted to mysticism and melancholy. As chaplain of Ampfelwang in Upper Austria, he began to preach strange doctrines, — that women could hear confession, and give absolution; that a certain process of purification, which produced convulsions, was necessary to salvation; that the Jews were about to be converted, after which a general emigration to the heavenly Jerusalem should take place, etc. He found many adherents; but, as singular excesses took place among them, he was arrested, and brought to Vienna, where it soon after was discovered that he was insane. Meanwhile, his adherents went so far as to perform human sacrifices, and had to be dispersed by force. See WÜRTH: *Vöklabruck*, Marktbreit, 1825. NEUDECKER.

POSITIVISM. See COMTE, AUGUSTE.

POSSESSION, Demoniacal. See DEMONIACS.

POSSEVINO, Antonio, b. at Mantua, 1534; d. at Ferrara, 1611. He entered the order of the Jesuits in 1559, and was very active in combating Protestantism in the valleys of the Waldensians, in France, and in Sweden (1577–81). Gregory XIII. also used him on important diplomatic missions. Besides a great number of polemical treatises, he wrote *Moscovia* (Wilna, 1586) and *Apparatus sacer ad scriptores Veteris et Novi Test.* (Venice, 1603–06, 3 vols. folio). See D'ORIGNY: *Vie de Possevin*, Paris, 1712. C. SCHMIDT.

POSSIDIUS, or **POSSIDONIUS,** Bishop of Calama in Numidia; a pupil and intimate friend of Augustine; a vehement adversary of the Donatists; was present at the *Collatio cum Donatistis*, in Carthage, 411, and at the synod of Mileve, 416 (MANSI: *Coll. Concil.*, IV. 51 and 335). In 437 he was banished by Genseric. The year of his death is unknown. He is the author of a very valuable *Vita Augustini*, generally printed together with Augustine's works, in the *A. S. Boll. Aug. T. VI.*, p. 427 sqq., and separately edited by Salinas, Rome, 1731, 2d ed., Augsb., 1768. HAUCK.

POSTEL, Guillaume, b. at Doleric, in Normandy, May 28, 1503; d. in the monastery of St. Martin des Champs, near Paris, Sept. 6, 1581. He pursued his studies under many troubles, and led an exceedingly erratic life; visited Constantinople (whence he brought back a number of valuable Arabic and Syriac manuscripts), Vienna (where he aided Widdmanstadt in his edition of the Syriac New Testament), Venice (where he was arrested by the Inquisition, but released as a fool), Rome (where he entered the order of the Jesuits, but was expelled on account of his scientific vagaries), Paris (where he lectured to immense audiences, on mathematics, Oriental languages, and philosophy). He was, indeed, a great Oriental scholar; but his works (*De rationibus Spiritus sancti, La doctrine du siècle doré, De orbis terræ concordia*, etc.) are full of strange eccentricities.

POSTIL (postilla), in mediæval Latin, meant a continuous series of notes to the text of the Scriptures, and was thus called because following after the words of the text, *post illa*. It seems to have originated in the time of Charlemagne: at least, the *Homiliarium* of Paulus Diaconus was called a *postilla*. Afterwards the word came to mean a collection of sermons; as the postils of Luther, Corvinus, Brenz, and others. Mediæval Latin had also a verb *postillare:* thus it is said of Nicholas of Lyra, on his tombstone, *postillavit Biblia*. HERZOG.

POTTER, Alonzo, D.D., LL.D., Bishop of the Protestant-Episcopal Church in the diocese of Pennsylvania; b. on the sixth day of July, 1800, in La Grange, Dutchess County, N.Y.; d. on shipboard, in the harbor of San Francisco, July 4, 1865. He was the sixth child of Joseph Potter, whose ancestors emigrated from England in 1640, and settled in Rhode Island. Though his parents were members of the Society of Friends, yet two of Joseph Potter's sons, Alonzo and Horatio, became, respectively, bishops of the two largest dioceses in the United States, — Pennsylvania and New York. When but fifteen years old Alonzo Potter entered the college at Schenectady, then under the presidency of the Rev. Eliphalet Nott; and all through his connection with Union College, till he graduated with the honors of his class, in 1818, he took the first rank in scholarship.

Immediately after his graduation he visited Philadelphia; and while in that city he was baptized in St. Peter's Church by Bishop White, and shortly after was confirmed in Christ Church by the same bishop. Here he began his studies for the sacred ministry, under the direction of Bishop White and the Rev. Samuel H. Turner, D.D.; but he was soon recalled to Union College as a tutor, and in about a year later he was chosen professor of mathematics and natural philosophy in the same college. Thus, like Edward Everett, he became a professor the same year that he came of age, — instances alike of rare abilities early matured, and successfully sustained through life.

On the 1st of May, 1822, he was ordained deacon by Bishop Hobart, and two years later was advanced to the priesthood by Bishop Brownell. That same year he married Sarah Maria, only daughter of President Nott, "a lady of superior

mind, exceeding loveliness of character, and elegant accomplishments."

The relations into which, by his college duties and domestic ties, he was brought with Dr. Nott, were of great service to him in shaping his mind and studies, and, indeed, his whole future life.

In 1825, when Hobart College, Geneva, needed a president, Professor Potter was chosen, but declined to accept the office.

The next year he was elected rector of St. Paul's, Boston, Mass.; and such were the peculiar circumstances of the case, that he felt constrained to accept the call, though at a great sacrifice of personal and domestic comfort. Under his wise administration the parish soon took the first rank among the churches, and the young pastor became a moral and intellectual power in that city.

Ill health compelled him to resign his place in 1831; and he returned to the quiet of the professor's chair in Union College, and was shortly after chosen vice-president of the college. In 1838 he was elected with great unanimity, by the Convention of the Diocese of Massachusetts, assistant bishop. He was in Europe at the time, but declined the high honor, as he had previously refused to allow his name to be used as a candidate for the episcopate of Western New York; and, later still, he declined a similar overture from the new diocese of Rhode Island. Seven years later, during which time his reputation rose higher and higher above his college horizon, he was chosen bishop of the diocese of Pennsylvania; and he was consecrated in Christ Church, Philadelphia, on the 23d of September, 1845. The whole State of Pennsylvania soon began to feel the influence of his unremitting zeal and labors. He was so generous in his sympathies, so practical in his plans, so wise in administering his high office, so skilful in calling around him the best elements, both lay and clerical, as co-workers with him, and so really great in his mental and moral character, that the church rapidly rose into prominence and power. In the second year of his episcopate he inaugurated the convocation system, which did so much to unify the clergy, and concentrate their power. In his fifth annual address he brought forward his project for a "church hospital," the result of which is seen in the best appointed hospital-building in the whole State, and which is now one of the noblest institutions in Philadelphia.

Shortly after, he urged upon the convention the subject of a "training-college;" and out of this has grown that beautiful building known as "The Philadelphia Divinity School," with its corps of able professors, and a long list of distinguished alumni, occupying some of the highest places in the church.

He was one of the foremost to establish "young men's lyceums," and "popular lectures," and "workingmen's institutes." To perfecting these important agents for healthful public instruction to the industrial classes, he devoted much time and thought; and their success was largely due to his wise suggestions and well-laid plans.

He also took a deep interest in the temperance question; and by his personal example, and brave but judicious words, he ever upheld that cause, and backed it up with all his weighty counsel and influence. In the cause of education he was one of the foremost minds. His long experience, and breadth of view, gave much strength to his counsels; and in the University of Pennsylvania, and all over the State, and, indeed, in the country at large, he was felt as an educational power. His active energies were ever on the outlook for wholesome and needful work; and hence he was constantly called upon by various bodies of his fellow-men, and by various charitable and religious organizations, to act with them on boards and committees and platforms; and everywhere he was welcomed as one wise in council, and earnest in action, and thorough in whatever he did. As a lecturer, Bishop Potter was unrivalled. This was shown by the wonderful ability which he displayed during the several years (1845–53) in which he was engaged in delivering his sixty "Lowell Lectures" in Boston. These lectures, compassing almost the whole circle of philosophy, were delivered without the written page, and with but occasional use of a few brief notes; yet, by common consent of the best thinkers who heard them, they were regarded as masterly, both in the grasp and treatment of the various topics which he handled.

He was also very prominent in all philanthropic and missionary work, both at home and abroad. As a patriot, he stood unflinching amidst the most trying ordeals, — a stanch Union man, laboring with voice and pen for his whole country; and, in all his utterances during the civil war, he blended the breadth of the statesman, the heart of the philanthropist, and the faith of the Christian.

In 1858 he suddenly broke down, and was obliged to spend a year and more abroad. In 1858 the convention elected the Rev. Dr. Bowman as assistant bishop, which relieved Bishop Potter of many duties. For a time, and under the stirring events and stimulus of the civil war, he seemed to rally; but, after the death of his second wife, he was again suddenly stricken down. The assistant bishop, on whom he leaned, was also suddenly taken away by death; and though another assistant bishop was elected in 1861 (the Rev. William Bacon Stevens, D.D.), yet it was evident that the good bishop's work was nearly done. In March, 1865, he sailed for California, *viâ* Brazil and the Straits of Magellan, having for fellow-passengers to Rio Janeiro Professor Agassiz and a party of scientists *en route* to Brazil. At Panama the bishop went on shore to consecrate a church at Aspinwall, on the east side of the Isthmus, and there contracted a fever, of which he died, on board the steamship "Colorado," in the harbor of San Francisco, on the morning of the 4th of July, 1865.

His character was noted for its massive quietness and its thorough solidity. His life was as clear and honest as the day. He set his eye upon his destined work, and did it with "an eye single to God's glory." His influence in the diocese was felt by all men. His influence in the house of bishops was gladly recognized by all his brethren; and in all the councils of the church, conventional, educational, or missionary, his voice and words were always sound and potential. He was a man of large domestic affections and sympathies; and his Christian character was that of a humble but strong believer in Jesus, ever seeking to know and do the Master's will.

His remains lie interred in Laurel Hill Cemetery, Philadelphia; but his monuments are the noble institutions which he founded, the far-reaching plans which he inaugurated, and that vivid memory of his many and signal virtues which will ever linger in the diocese, and ever perpetuate his honored name as that of a godly, wise, and well-learned bishop. His *Life* was written by Rev. Dr. M. A. DeW. Howe, Philadelphia, 1871. WM. BACON STEVENS (P.E. Bp., Penn.).

POTTS, George, D.D., Presbyterian; b. in Philadelphia, Penn., March 15, 1802; d. in New-York City, Sept. 15, 1864. He was graduated from the University of Pennsylvania, 1819, and from Princeton Theological Seminary, 1823. He was pastor in Natchez, Miss., 1823–35, and in New-York City from 1836 till his death (Duane-street Church, 1836–44; University-place Church, 1845–64). He was an eminent preacher, a leader in religion and philanthropy, a beloved pastor and friend. He had a memorable controversy with Bishop Wainwright, on the claims of Episcopacy (*No Church without a Bishop*, New York, 1844, pamphlet), and published single sermons and addresses. See Allibone: *Dictionary of British and American Authors*, s.v.

POULAIN, Nicolas, b. at Mesnils, in the department of Seine-Inférieure, Jan. 13, 1807; d. at Geneva, April 3, 1868. He was successively pastor of Nanteuil-lès-Meaux (1832–33), Havre (1833–56), Lausanne (1857–62), and Luneray (1862–66). He is the author of *Qu'est ce qu'un christianisme sans dogmes et sans miracles?* (1863) and *L'œuvre des missions évangéliques au point de vue de la divinité du christianisme* (1867), both of considerable apologetic merit.

POURING. The pouring of water on the head is the usual act of baptism in the Church of Rome and the Protestant communions. Sometimes, especially in Protestant circles, a mere sprinkling is used, or a simple touching of the forehead with the moistened finger. What is the origin of the custom?

In the Apostolic Church the regular baptism was by immersion. The oldest undisputed mention of pouring is found in the Epistle of Cyprian to Magnus, about 250 A.D. Certain ones converted in sickness, when immersion was out of the question, had received merely a pouring (*non loti, sed perfusi*); and it was denied that they were Christians in good and regular standing (*legitimi Christiani*). Cyprian, after referring to certain Old-Testament sprinklings, gives his opinion, that, "in a case of strict necessity," pouring or sprinkling may be accepted as valid baptism. He speaks, however, very diffidently. His language is, "So far as my poor ability comprehends the matter, I consider," etc.; and "I have answered so far as my poor and small ability is capable of doing." He declares that he does not wish to prescribe to other ecclesiastics what they shall do about recognizing the validity of pouring; and he suggests that those who are not satisfied with their affusion shall, on their recovery from sickness, be immersed. This epistle shows, that, in his day, pouring or sprinkling was uncommon, and was used only when immersion was impracticable.

For a long time pouring was considered as of but doubtful propriety. Those who received it were termed clinics, as having received only an irregular, or sick-bed baptism, and they were denied admission to the higher offices of the church. Yet there were exceptions. Novatian, who had received only clinical baptism, was ordained presbyter in Rome, and was even the candidate of a party to the papal chair. Immersion still remains the usage of the Greek Church; and, says Stanley, "the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as essentially invalid." It long remained the ordinary usage of the Church of Rome. Referring to baptism, Jerome, in the fourth century, says, *mergimur;* and Ambrose, *mersisti.* In the fifth century Augustine says, *demersimus;* Leo the Great, *demersio;* and Maximus of Turin, *mergitur.* Gregory the Great, in the sixth century, says, *mergat;* Alcuin, in the eighth, *submersio;* Hincmar of Rheims, in the ninth, *mergitur;* and Lanfranc of Canterbury, in the eleventh, *immersio.* In the twelfth century Abelard says, *mergere;* Anselm, *mergitur;* and Bernard of Clairvaux, *mersio.* And Thomas Aquinas, as late as the middle of the thirteenth century, declares immersion still to be the older and better usage, but allows pouring and sprinkling as valid.

But, when pouring had for many centuries been permitted in cases of necessity, its superior convenience furnished a temptation to a free construction of the term "necessity," and to the substitution of affusion for immersion in cases where the strict necessity did not exist. The existence of this inclination is revealed by laws which condemned it. For example, the Council of Chelsea, in 816, decrees as follows: "And let the presbyters know, that, when they administer holy baptism, they may not pour water on the heads of the infants, but the infants must always be immersed." But, by the beginning of the fourteenth century (the time varying in different countries), the practice of immersion had, throughout most of Western Europe, fallen into disuse, and affusion had come to be employed, not only in cases of necessity, but as the ordinary usage.

Against the idea that the disuse of immersion resulted from the extension of the gospel into colder regions, it may be remarked that it was in the countries farther north that immersion was longest practised. It remained the prevailing usage in England down to the reign of Elizabeth. And it may be noticed, that the baptismal rubric of the Church of England still directs that the priest, taking the child, "shall dip it in the water," adding, however, "If they shall certify that the child is weak, it shall suffice to pour water upon it." In other words, pouring has no sanction in the case of a healthy child. And in the Prayer-Book of the Protestant-Episcopal Church of the United States, the direction, "Shall dip him in the water, or pour water upon him," which permits pouring, but by prior mention gives the preference to immersion, is a trace of the ancient Anglican usage. NORMAN FOX.

POWELL, Baden, mathematician; b. in London, 1796; d. there June 11, 1860. He was educated at Oxford; entered holy orders, but had no charge; was Savilian professor of geometry in his *alma mater*, 1827–54, when he removed to London. His writings are either upon strictly scientific topics, or upon the connection between

science and theology. Among the latter may be mentioned *Connection of Natural and Divine Truth*, London, 1838; *Tradition Unveiled*, 1839 (Supplement, 1840); *The Unity of Worlds and of Nature. Three Essays, on the Spirit of Inductive Philosophy, the Unity of Worlds, and the Philosophy of Creation*, 1855, 2d ed., 1856; *Christianity without Judaism*, 1857; *The Order of Nature considered in reference to the Claims of Revelation*, 1859 (the three vols. form a series). But his views obtained widest currency in the famous *Essays and Reviews* (London, 1860), to which he contributed an essay *On the Study of the Evidences of Christianity*. His position was in the main rationalistic. He rejected miracles on the ground that they were out of harmony with the methods of God's government; and, moreover, an examination of evidence for those said to have happened shows that they are insufficiently attested.

PRACTICAL THEOLOGY, in the widest sense (as used by German divines), includes Homiletics, Catechetics, Liturgics, Pastoral Theology (Poimenics), and Theory of Church Government. See those articles.

PRADES, Jean Martin de, Abbé; b. at Castelsarrazin about 1720; d. at Glogau, 1782. He studied theology, but belonged to the circle of the encyclopedists, and made a great sensation with some theses in which he drew a parallel between the cures of Æsculapius and the healings of Christ. The theses having been condemned, both by the Sorbonne and by Benedict XIV., De Prades fled to Holland in 1752. On the recommendation of Voltaire he was appointed reader to Friedrich II., but was afterwards banished from the court on suspicion of having secretly corresponded with the Duke de Broglie. He recanted, and was made archdeacon of Glogau. He published an *Abrégé de l'histoire ecclésiastique de Fleury*, Berlin, 1767, 2 vols., to which Friedrich II. wrote the preface.

PRADT, Dominique Dufour de, Abbé; b. at Allanches in Auvergne, April 23, 1759; d. in Paris, March 18, 1837. Elected a deputy to the States-General in 1789, he sided with the king, and emigrated in 1791, but returned in 1801, and was successively appointed almoner to the emperor, bishop of Poitiers, and archbishop of Malines. Sent as ambassador to Warsaw in 1812, he failed in his mission; was recalled; joined the Bourbons on the fall of Napoleon, but was coldly received, and was even bereft of his archbishopric. Under Louis XVIII. he joined the opposition; but, after the revolution of July, he again became a stanch royalist. Besides a number of brilliant but rather superficial polemical treatises, he wrote *Histoire de l'ambassade dans le grand-duché de Varsovie*, Paris, 1815; *Quatre Concordats*, Paris, 1818, etc.

PRÆMUNIRE (literally, *to defend in front of*, the opening word of the writ), a term of English canon and common law, for a certain offence, the writ granted upon it, and its punishment. It was originally used by Edward III. to check the arrogant encroachments of the papal power. He forbade (27 st. 1, c. 1), upon certain penalties, any of his subjects, i.e., particularly the clergy, to go to Rome there to answer to things properly belonging to the king's court; and also the gift by the Pope of English ecclesiastical preferments of all grades. By these statutes Edward endeavored to remove a crying evil, but in vain. Richard II. issued similar statutes, particularly one called thenceforth the "Statute of Præmunire," assigning the following as the punishment for the offence: that they [the offenders] should be out of the king's protection, attached by their bodies, i.e., imprisoned during life, and lose their lands, goods, and chattels. Henry IV. and later sovereigns have given the same name and penalty (known as a Præmunire) to different offences, which have only this in common, that they involve more or less insubordination to royal authority, e.g., denial a second time of the king's supremacy, assertion of the Pope's authority, refusal to take the oath of allegiance, questioning the right of the present royal family to the throne, affirming the king to be a heretic, refusal by a chapter of the bishop nominated by the sovereign.

PRÆTORIUS is the name of two Lutheran theologians from the sixteenth century in Germany. — **Abdias Prætorius,** b. in Mark Brandenburg, 1524; d. at Wittenberg, 1573; was first rector in Magdeburg, then professor of theology in Francfort-on-the-Oder, and finally professor of philosophy in Wittenberg. He is noted from his controversy with Musculus concerning the necessity of good works. — **Stephan Prætorius** wrote in last decades of the sixteenth century a number of works, of which a collected edition by Joh. Arndt appeared in 1622, and again in 1692. Martin Statius, dean of Danzig (d. in 1655), published some extracts from his works under the name of *Geistliche Schatzkammer*.

PRAYER. Speaking generically, prayer may be described as the expression of our requests to God; and, in the New-Testament usage of the word, no better definition of it can be given than that of the Westminster Shorter Catechism: "Prayer is the offering up of our desires unto God, in the name of Christ, for things agreeable to his will, with confession of our sins, and thankful acknowledgment of his mercies." Jesus commanded his disciples to pray, and taught them how to pray, by giving them that model which is called among us "The Lord's Prayer." Paul, also, exhorted the Thessalonians to "pray without ceasing," and the Philippians to "be anxious for nothing, but in every thing, by prayer and supplication with thanksgiving, to make their requests known unto God;" while by their own example the apostles generally illustrated their precepts, and called upon God in every emergency. In the same way, the saints, under the Old-Testament dispensation, cried unto the Lord, who "heard them, and delivered them out of their distresses;" and the examples of Abraham's servant, of Jacob, of Moses, of David, of Solomon, of Elijah, of Hezekiah, of Isaiah, and all the prophets, may be cited as confirming and authenticating the duty.

But, while all this is true, objections more or less serious have been made to the assertion that "men ought always to pray, and not to faint." These may be reduced to two classes, — the theological and the philosophical. The theological is to the effect, that, as God is unchangeable in his purposes, it must be idle to suppose that any appeal of men can avail to alter his determination. To meet that, some have alleged that the

only effect of prayer is to be looked for in the heart of the suppliant. It avails, they assert, not to secure objective benefits, but simply to bring the spirit of the petitioner into harmony with God. Now, it cannot be denied that true prayer has such an effect upon the soul; but then, it has so only in the souls of those who believe that God is able and willing to give them that which is best for them. Men will not continue to ask blessings if they suppose that the only good they are to derive is that they shall be brought to resignation and to peace; and so the experience of the subjective benefits of prayer depends on the belief in its objective power. The true answer, therefore, to the objection which we are now considering, must be sought elsewhere; and it is to be found in the fact, that the prayer of the suppliant enters into the purpose of God in connection with the bestowment of his blessings. It is his will to give benefits to his people as answers to their prayers; and along with every promise there is the implied condition, "I will yet for this be inquired of by the house of Israel to do it for them." The philosophical objection is based on the uniformity of the operations of what are called the laws of nature; and the allegation is, that no answer to prayer can be made, except by miracle, which it would be absurd to expect. To this it might be enough to reply, that the impulse of the human breast to pray is ineradicable, and that, in taking account of nature, we must by no means lose sight of the nature that is within ourselves. But, going farther into the subject, we may ask, What, in such a connection, is meant by "laws of nature"? The Duke of Argyle, in his admirable volume on *The Reign of Law*, has enumerated five distinct senses in which the term "law" is used by good and reputable writers; but for our present purpose it will be enough to speak only of one. In its physical sense, a law is the formulated expression of an observed invariable sequence of certain consequents from certain antecedents. In this sense, a law is a human inference from the observation of the operations of nature, and, as Sir John Herschel has said, "has relation to us as understanding, rather than to the universe as obeying, certain rules." They are not enactments which nature is bound to obey, but rather the generalized formulæ of the observations which men have made of what they call the operations of nature; or, as believing in a personal God, we prefer to put it, they are the classifications of men's observations of God's methods of operation in the universe. They are thus limited to the sphere that is within the range of human investigation, and they tell us absolutely nothing of God's method of working in that region that is beyond the observation of man. Now, it is quite conceivable, that, in that upper region, God may so work upon the lower, as through the ordinary operations of nature, and without any miracle, to answer prayer. This is substantially the answer given by Chalmers to the objection now before us. McCosh, however, prefers to say that God has so adjusted the laws of nature, that he can, through them, and not in contravention of them, answer prayer. Within a limited sphere, one man may grant the request of another in this way, through the operation of natural laws; and what is possible to the creature within a certain area is surely possible to the Creator throughout his own universe. How this is done we may be unable to determine; yet every devout mind must acknowledge the truth of Isaac Taylor's words, "This is indeed the great miracle of Providence, that no miracles are needed to accomplish its purposes." (See on this subject the second chapter of the second book of *The Method of the Divine Government, Physical and Moral*, by James McCosh, D.D., LL.D.) We must distinguish between law and force. Force is the energy which produces the effects, but law is the observed manner in which force works in the production of these effects. If, therefore, in the last resort, that force be the volition or power of a personal, omnipotent Being, whom we call God, where is the impossibility, or even difficulty, involved in the supposition that he may exert that force through his own appointed modes of operation for the hearing of prayer? When God created the world, he certainly did not shut himself out of it; and he who gave the universe its laws, or rather, whose modes of operation these laws are, can surely so employ them as to answer the entreaties of his children through them. Thus the whole question about the possibility of the answering of prayer resolves itself into one as to the existence of a personal God. If there be no God, or if, as seems to be the case with many in these days, God be nothing else than "a fine name for the universe," then there is an end of the matter. But if there be one omnipotent and gracious Being, who is God over all, and to whom men can come as to a father, then prayer to him is as appropriate as are children's requests to their father; and he is as able to answer petitions as the human parent is to give good gifts to the prattler that sits upon his knee. Moreover, as is evident from many instances of answers to prayer which are recorded in the Scripture, God has fulfilled the desires of his people, without having resort to that which we distinctively call miracle. Thus, taking the case of Elijah's prayer for rain, on the summit of Mount Carmel, we can see that there was nothing in the coming of the storm on that occasion, different from what is observed to this day in the eastern portion of the Mediterranean. It was a purely natural occurrence, but its coming at that time was not a mere coincidence. If, indeed, we had nothing more before us than the fact that a man prayed for rain, and the other fact that rain came just after he had prayed, we might say that there was only a coincidence. But when we take in the other facts, that the Lord had promised to hear Elijah's prayer, and that Elijah offered his prayer in the faith of that promise, it is impossible to rest for a moment in that conclusion. What we see here, then, is that God, through the common operations of nature, answered the earnest entreaty of his servant. But an illustration may make the matter somewhat plainer. There is an inland city in the State of New York which is supplied with water from a river that flows near it. The method is as follows: in a small house on the bank of the river there is an engine which goes night and day, pumping water from the stream into the main pipe which leads to the city. The demand in the city regulates the motion of the engine; so

that, the more water is drawn off, the faster the engine goes. But when a fire occurs, some one in the city touches a spring, which rings a bell in the engine-room; on hearing which, the engineer, by the turning of a lever, causes the engine to move with such rapidity as to charge the mains to their greatest capacity, so that when the hose is attached to the plugs, water is sent to the top of the loftiest building in the place. Thus an extraordinary demand is met through the ordinary channel. And, if this can be accomplished by human skill in a single instance, who shall say that the all-wise God has not adjusted the usual operations of his universe so as to admit of his meeting unusual emergencies through them?

But it is needful now to look at some of the statements of the word of God upon the subject of prayer in general. The "charter" of a Christian's liberty regarding it may be found in the words of Christ himself, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. vii. 7, 8). But here, again, difficulty emerges; for, on the one hand, there are some who say, "We have asked, and we have not received;" and, on the other, there are some who insist that the terms shall be interpreted in the largest sense, and must be held as meaning that God has promised to give whatever his people choose to ask. Now, if these were the only words bearing on the subject which the Bible contains, there might be some ground for the despondency of the first class of objectors and for the fanaticism of the second. But we must interpret them in harmony with other declarations; and, when we do that, we get the full teaching of the Scriptures on the point. Now, it is said by James, "Ye ask, and receive not, because ye ask amiss, that ye may consume it on your lusts." And the Lord himself has put the condition thus: "*If ye abide in me, and my words abide in you*, ye shall ask what ye will, and it shall be done unto you;" and again, in the Thirty-seventh Psalm, "Delight thyself also in the Lord, and he shall give thee the desires of thine heart." So, also, it is written, "When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Moreover, it must not be forgotten, that in the word of God we have accounts of prayers offered for certain things which the suppliants, though they were sincere, did not receive. Thus, David prayed for the life of his child, but the child died; and Paul besought the Lord thrice that his thorn in the flesh might depart from him, and received an answer, indeed, but not the thing which he requested. While, again, we read that God gave Israel a king in his anger; and, on another occasion, that "he gave them their request, but sent leanness into their souls." From all these passages, then, it appears that the universal promise is accompanied by certain indispensable conditions. These connect themselves, first, with the character of the suppliant, for he must delight himself in God, and abide in Christ; second, with the nature of his request, for that must be agreeable to the will of God; and, third, with the purpose and prerogative of God himself, for the end of his existence is not simply to answer prayer: but he uses his prerogative in the answering of prayer, for moral purposes, making his treatment of their petitions a part of the education to which he subjects his people, and by which he trains them into holiness of character. It would be easy to dwell on each of these three conditions, and to show their great importance; but we content ourselves here with pointing out merely that they *are* conditions which everywhere and in all circumstances qualify the promise of universal answer to prayer. Now, when these things are remembered, it will be seen how utterly impossible it is for men to gauge the value of prayer by any merely human test. The demand made for that a few years ago, only revealed the shallow views entertained upon this subject by those who made it; though perhaps it was provoked by the extravagant and unscriptural things said by many who thought that they were exalting prayer. For how shall any test that men can apply determine when a true prayer is offered? How, again, shall any such gauge reveal whether the request is one of which God approves? And where are the delicate instruments which shall indicate or measure the results on the character of the suppliant, which are produced, sometimes by the denial, and sometimes by the granting, of his requests?

We have left ourselves little space for the consideration of the constituent parts of which prayer is composed; but that is the less to be regretted, as the controversies of the present time have left them, for the most part, severely alone. They are, ADORATION, or the ascription of praise to God, of which the best Liturgy of direction is to be found in the Book of Psalms; THANKSGIVING for mercies received, an act which recognizes the goodness of God in our daily lives, alike in the bestowment of temporal things and the granting of spiritual blessings; CONFESSION OF SINS, or the acknowledgment of our guilt as before God, not because he is not already well acquainted with it, but in order, that, by bringing it out before him, we ourselves may see how great it is, and may hate sin with a perfect hatred; PETITION, wherein we make known our requests unto God for spiritual and temporal things for ourselves and for others. In reference to all these, the grand indispensable things are, that the suppliant be sincere, not using words to which he attaches no meaning, or confessing sins of which he does not feel the guilt, or asking things which he really does not wish to receive; and that he approach God through Jesus Christ, the great and only Mediator. He who so pours out his heart before the Lord — observe, it is the heart that he is to bring, not the lip, and the heart is to be poured out, so that nothing of burden or of gratitude is left unspoken — will surely be blessed; for the whole matter of duty and promise is comprised in the words of Paul, "Be anxious for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

LIT. — MATTHEW HENRY: *Method for Prayer*, Amer. ed., Philadelphia; HANNAH MORE: *Spirit*

of Prayer, Amer. ed., New York; A. F. T. Tholuck: *Stunden christlicher Andacht*, Gotha, 1840; Eng. trans., *Hours of Christian Devotion*, Boston, 1871; J. C. Ryle: *Call to Prayer*, New York, 1855; E. Bickersteth: *Treatise on Prayer*, Amer. ed., N.Y., 1856; A. Phelps: *The Still Hour*, Bost., 1859, new ed., 1875; H. P. Liddon: *Some Elements of Religion*, London, 1872; J. M. Manning: *Helps to a Life of Prayer*, Boston, 1875; *Prayer-gauge Debate*, by Tyndall, F. Galton, and others, against Liddledale, McCosh, and others, Bost., 1876; Samuel Cox: *Expository Essays and Discourses*, Lond., 1877; and the Records of the Fulton-street Prayer-Meeting, N.Y., by Rev. Drs. Chambers (*Hours of Prayer in the Noon Prayer-Meeting*) and Prime (*Power of Prayer*, 1859, enlarged ed., 1873; *Prayer and its Answer*, 1882; *Fifteen Years of Prayer*). WILLIAM M. TAYLOR.

PRAYER, Book of Common. Although the service-books of the English Church before the Reformation were mostly in Latin, *English prymers*, originating, probably, in still simpler manuals of great antiquity, were in use at the beginning of the fifteenth century. The *Portiforium secundum usum Sarum*, i.e., the *Breviary*, is clearly the basis of the Book of Common Prayer, and was called "Portfory," "Porteau," "Portuary," "Portuis," "Portuasse," and "Porthoos." *This Prymer of Salisbury Use* (about A.D. 1400) contains in English, (1) Matins and Hours of our Lady; (2) Evensong and Compline; (3) The vii. penitential psalms; (4) The xv. psalms; (5) The Litany; (6) Placebo; (7) Dirge; (8) The psalms of commendation; (9) Pater noster; (10) Ave Maria; (11) Creed; (12) The ten commandments; (13) The seven deadly sins. Marshall's *Prymer* (*ante* 1530 and 1535), suppressed on account of its aggressive sentiments, and Hilsey's *Prymer* (1539), more conservative, and set forth at the commandment of Cromwell, led the way, with others, for *The Prymer set forth by the King's Majesty* (1545), which omits Nos. 4, 6, 10, and 13 of the aforesaid contents, and adds to the rest the Kalendar, the Injunction, the Salutation of the Angel, certain graces, the psalms of the Passion, the Passion, and certain godly prayers. The *Litany* contains certain petitions requesting "the prayers of angels, saints, and martyrs," and "to be delivered from the tyranny of the Church of Rome; and the Dirige, or *dirge*, has prayers for the dead. The former was compiled by Cranmer from the old litanies and the litany prepared by Melanchthon and Bucer for Hermann, Archbishop of Cologne, 1543. Before the *Prymer* of 1545, convocation had authorized, in 1537, *The godly and pious Institution of a Chrysten Man*, containing the Lord's Prayer, Ave Maria, Creed, Decalogue, and the seven sacraments, etc., and in 1543 the same, corrected and altered, entitled *A Necessary Doctrine and Erudition for any Chrysten Man*. The former was called "The Bishops' Book;" the latter, "the King's Book;" and both, with the *Articles* of 1536, contain the authoritative opinions of the Church of England during Henry VIII.'s reign, and exhibit, on the whole, a retrogression in matters of doctrine. See *Formularies of Faith*, etc, Oxford, 1825. A commission, including Cranmer, Goodrich, Holbech, Day, Skip, Thirlby, Ridley, Cox, May, Taylor, Haines, Robertson, and Redman, appointed in 1547 to revise the Church-Service, published March 8, 1548, as a first instalment, *The Order of the Communion*, framed in its new portions on Hermann's *Consultation*, from which the Exhortation, the Confession, and the Comfortable Words are derived. It was a tremendous step in the direction of reform; for it ordered the communion to be solemnized in English, and restored the cup to the laity.

The First Liturgy of Edward VI., published June 9, 1549, differed from the Prayer-Book now in use (in England), as follows: *Matins* and *Evensong* began with the Lord's Prayer, and omitted all prayers after the third collect. The *Litany* stood after the communion office, was not ordered to be used on Sundays, and contained a petition for deliverance from the tyranny of the Bishop of Rome, while it omitted a hundred and sixteen addresses to the apostles, the Virgin, and the saints. The *Communion Office* began with an introit, and omitted the Decalogue; the Virgin was mentioned by name in the praise given for the saints; the sign of the cross was used twice in the consecration of the elements, and the formula of their presentation contained only the first clause of that now in use; water was mixed with the wine. In the *Baptismal Office*, forms for exorcism, anointing, and trine immersion, were provided. In the offices for *Confirmation*, *Matrimony*, and the *Visitation of the Sick*, the sign of the cross was retained; in the first, the catechumen made no promise, in the second, money was given to the bride, and, in the third, the sick might be anointed: the *Burial-Service* contained a prayer for the person deceased, and a special service for communion. In the Preface the compilers state that the book was designed to establish uniformity of worship for the whole realm, to simplify it, to provide for the use of the whole Psalter, and the reading of "the whole Bible, or the greatest part thereof," so that nothing should be read but "the very pure word of God,—the holy Scriptures,—or that which is evidently grounded upon the same," and "in the English tongue." The Collects, Epistles, and Gospels, in the Prayer-Book of 1549, were almost identical with those in the *Salisbury Hours*; but much of the new matter introduced was taken from Hermann's *Consultation*. The regulations with regard to dress were, that priests should wear the surplice in parish churches, adding the hood during the sermon; and in cathedrals, that the bishop, at the communion, should wear a surplice or albe, with a cope or vestment, besides his rochet, and carry a pastoral staff himself, or have it borne by a chaplain, and the officiating priest wear a white albe, plain, with a vestment or cope, the assisting ministers to appear in albes and tunicles. The ordinal, entitled *The Forme and Manner of Makyng and Consecrating of Archbishoppes, Bishoppes, Priestes, and Deacons* (4to, 1549), was published separately, and differed from the present office on these chief points: it began with an introit, required deacons to wear albes, and the one reading the gospel a tunicle; the bread and chalice, as well as the Bible, to be placed in the priests' hands, and the pastoral staff to be committed to bishops before the words, "Be to the flock of Christ a shepherd." The archbishop laid the Bible on the bishop's neck.

The office of 1549, slightly changed, was adopted in The Second Liturgy of Edward VI.,

1552. The revised book of 1552 brought the following most important changes · it *introduced*, (1) the sentences, exhortation, confession, and absolution, at the opening of the service; (2) the Decalogue in the communion office; (3) the use of the Litany on Sundays. Of these, 1 and 2 are thought to have been taken from Vallerandus Pollanus. It *omitted*, (1) In the Communion-Service, the Introit, the name of the Virgin, the Thanksgiving for the Saints, the Sign of the Cross in Consecration, the Invocation of the Word and the Holy Spirit, the Admixture of water with wine, and the first clause of the present form at the delivery of the elements; (2) In Baptism, the form of exorcism, the anointing, the use of chrism, and the trine immersion; (3) In Confirmation, the sign of the cross; (4) In Matrimony, the sign of the cross and the giving of money; (5) In the Visitation of the Sick, the allusion to Tobias and Sarah, the anointing, and the directions about Private Confession; (6) In the Burial-Service, the prayers for the dead and the Eucharist. The rubric concerning *vestments* forbade the use of albe, vestment, and cope, and required the bishop to wear only a rochet; the priest or deacon, only a surplice. The most important change was doctrinal, and referred to the presence of Christ in the consecrated elements as not differing from his presence to the prayers of believers. As the influence of Luther's Service of 1533 colored the first Liturgy of 1549, so that of Bucer, Peter Martyr, Pollandus, and John à Lasco, may be traced in the second Liturgy of 1552.

The Liturgy of Elizabeth (1560) agreed substantially with the book of Edward VI., 1552, except "with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences only added in the delivery of the Sacrament to the communicants, and none other or otherwise;" and "that such ornaments of the church and of the ministers thereof shall be retained and be in use as was in this Church of England, by authority of Parliament, in the second year of King Edward VI., until other order shall be therein taken, etc." (1 Eliz. c. 2, April 28, 1559). The prayers for the queen, and for the clergy and people, and the collect, "O God, whose nature," etc., were introduced, but placed at the end of the Litany; and one of two collects for the time of death was omitted. A series of editions of the Puritan Book of Common Prayer was published from 1578 to 1640. That of 1578 is remarkable for omissions, not only of rubrics, but of entire services, — e.g., those for the Private Celebration of Sacraments, of Confirmation, and the Churching of Women, — and for the uniform use of *Morning*, *Evening*, and *Minister*, in place of *Mattens*, *Evensong*, and *Priest*. In that of 1589, most of the omissions and alterations were restored. *A Full and Plain Declaration of Ecclesiastical Discipline* (1574), *A Brief and Plain Declaration*, etc. (1584), *A Booke of Common Prayer* (presented to Parliament, 1584), and *A Booke of the Forme of Common Prayers*, etc. (1584, 1585), were Puritan substitutes for the Liturgy; but the last did not obtain the sanction of the law. Knox's *Book of Common Prayer* (1564) has been reprinted by Dr. Cumming, London, 1840.

Certain alterations in the Liturgy, made during the reign of James I. (1604), are of doubtful legality. Among the most important were the insertion of the term "lawful minister" in the rubrics of the office of Private Baptism, restricting the administration to the minister of the parish, or some other lawful minister; the addition to the Catechism of the Explanation of the Sacraments (attributed to Dr. John Overall), and, to the Occasional Prayers, certain Forms of Thanksgiving answering to the Prayers for Rain, etc. The charge brought against Archbishop Laud, of having corrupted the text of the Liturgy, is utterly unfounded (Lathbury: *History of the Book of Common Prayer*, pp. 225–227). In 1645 (Jan. 3) Parliament took away the Book of Common Prayer, and established The Directory, which rejected the Apocrypha, discontinued private baptism, sponsors, the sign of the cross, the wedding-ring, and private communion, removed the communion-table into the body of the church, abolished saints' days and vestments, the burial-service, and the public recitation of the Decalogue and of the creeds, though the Decalogue and the Apostles' Creed were subsequently supplied. (It is reprinted in *Reliq. Liturg.*, iii., and in Clay, *Book of Common Prayer illustrated*, App. ix.–xi.)

The Last Revision of the Liturgy was made in 1662. Among the important changes were, (1) The extracts from the Bible — except the Psalter (which is Coverdale's text of 1539), the Decalogue, and the Sentences in the communion-service — give the text of the Authorized Version; (2) The separate printing of the Order for Morning and Evening Service, with the introduction of the last five prayers from the Litany, and of the Occasional Prayers, augmented by a second prayer for fair weather, the two prayers for the Ember weeks, the prayers for Parliament and All Conditions of Men, as well as by the General Thanksgiving, and a Thanksgiving for restoring public peace at home; (3) Some new collects, epistles, and gospels were supplied, and verbal changes made; such as "church" for "congregation," and "bishops, priests, and deacons," for "bishops, pastors, and ministers;" (4) The exhortations in the communion-service were altered; the rubrics relating to the offertory, the placing of the bread and wine on the table, and their disposition, directing the form of consecrating additional bread and wine, and the covering of the elements, were added; the last clause respecting departed saints was added to the Prayer for the Church Militant; and in the Order in Council (1552), at the end of the office, the phrase "corporal presence" was substituted for "real and essential presence;" (5) Among the more important *additions* in the rest of the book are the Office for the Baptism of those of Riper Years, the Form of Prayer to be used at Sea, new psalms in the Churching Service, and the last five prayers in the Visitation of the Sick.

There have been four Acts of Uniformity, — 1548, 2 and 3 Edw. VI., c. i.; 1552, 5 and 7 do., *repealed in 1559;* 1559, 1 Eliz. c. ii., *not* repealed; and 1662, 14 Carol. ii. The last two are often printed in the beginning of the Prayer-Book. The four services, until 1859 *annexed* to the Book of Common Prayer, known as the State Services, by the authority of an order from the sovereign in council, repeated at the beginning of

every reign, with the exception of the last about to be named, have been removed by the authority of a royal warrant, dated Jan. 17, 1859. They consist of forms of prayer for, (1) The 5th of November, the Gunpowder Treason; (2) The 30th of January, the Martyrdom of Charles I.; (3) The 29th of May, the Restoration; and (4) The Sovereign's Accession. The ARTICLES OF RELIGION were first published in English and Latin, A.D. 1552, when they numbered forty-two, attributed to Cranmer, aided by Ridley and others. A new body of Articles, presented in 1562 by Archbishop Parker to convocation, numbered thirty-eight, and were printed the next year in English and Latin. They were again revised in 1571, when Art. 29 was re-introduced, so that they numbered thirty-nine. *The Ratification*, still subjoined to them, was added in 1572; and the thirty-sixth canon of 1604 requires all the clergy and graduates of the Universities to subscribe to them. The Prayer-Book of 1549 was used first in IRELAND on Easter-Day, 1551; and the Irish Act of Uniformity (2 Eliz., c. ii.) authorized a Latin version. The book of 1552 not having been ordered for observance, the Irish Parliament, in January, 1560, passed an Act of Uniformity, authorizing the Prayer-Book set forth in England, and the Latin version (made by Haddon) for the benefit of ministers unable to use English, and because there was no Irish printing-press, and few could read Irish (Stephens: *Manuscript Book of Common Prayer for Ireland*, Int. p. viii.). The use of the Book of 1662, approved by the Irish Convocation (August–November, 1562), was enjoined by the Irish Parliament in 1666. An *Irish* version of the Prayer-Book was printed in 1608. In SCOTLAND the Prayer-Book had been in general use in the time of Elizabeth (between 1557 and 1564); but the Scottish bishops being averse to the adoption of the English Book, urged by James I., in the next reign framed a book of their own on the English model, with certain variations, which, though sanctioned by royal authority, and printed, never came into general use. The English Book, except the Communion Office (framed upon the Book of 1549), is now used by three-fourths of the ministers of the Episcopal Church in Scotland; but even the *uses* of the Communion Office are far from uniform.

THE AMERICAN PRAYER-BOOK is framed closely upon the model of the English book, and was the work of three successive General Conventions (1785, 1786, 1789). It was adopted substantially in its present form by the General Convention of 1789, with many variations from the English book, of which the following are the most important: it entirely *omits* the Athanasian Creed, the Absolution in the Visitation Office, the Magnificat and the Song of Symeon, the Commination, the Lord's Prayer, and the Versicles after the Creed; it leaves *optional* the use of the cross in baptism, of the words "He descended into hell" in the Creed, of the *Gloria Patri* between the Psalms, and altogether considerably enlarges the discretionary power of the minister. Selected portions of the Psalms may be used in place of those in the Daily Order; and of late years, since the Revision of the Lectionary, both in the Church of England and the Protestant-Episcopal Church in the United States, similar discretion has been allowed by the setting forth of alternative lessons. It *adds* to the number of the Occasional Prayers also a form of prayers for the Visitation of Prisoners, a form of prayer, etc., for the Fruits of the Earth, a form of Family Prayers. A form for Consecrating Churches (resembling that published by Bishop Andrewes) was provided in 1795, and an Office of Institution in 1804. The change of "Absolution" into "Declaration of Absolution," of "verily and indeed taken" into "spiritually taken" (Catechism), and the permission of using an alternative formula instead of "Receive the Holy Ghost," etc. (Ordinal), are as significant as the introduction of the prayers of invocation and oblation in the Communion Office. The changes rendered necessary by political and local causes need not be mentioned: in the Thirty-nine Articles, the eighth does not mention the Athanasian Creed, the twenty-first is omitted, and the thirty-fifth printed with a proviso.

STANDARD EDITIONS OF THE BOOK OF COMMON PRAYER: (1) In the Church of England, the *Sealed* Book of 1662; (2) In the Irish Church, the Manuscript Book attached to the Irish Act of Uniformity, 1666; (3) In the Protestant-Episcopal Church in the United States, the octavo edition set forth by the General Convention of 1844, published New York, 1845.

LIT. — NICHOLLS: *Commentary*, etc., 2d ed., London, 1712; WHEATLEY: *Rational Illustration*, etc., London, 1720, folio; SPARROW: *A Rationale*, etc., London, 1722; COMBER: *Companion to the Temple*, new ed., Oxf., 1841, 7 vols. 8vo; CARDWELL: *Docum. Ann.*, Oxf., 1844; *Synodalia*, Oxf., 1842; *History of Conferences*, Oxf., 1841; PALMER: *Origines Liturg.*, Oxford, 1836, 2 vols.; MASKELL: *The Ancient Liturgy*, etc., London, 1846; *Monum. Rit. Eccl. Angl.* London, 1846, 3 vols.; CLAY: *Liturgics*, etc., — *Elizabeth*, Parker Society, 1847; *Private Prayers*, etc., 1851; *The Book of Common Prayer illus.*, London, 1841; *Historical Sketch*, 1849; LATHBURY: *History of Convocation*, 2d ed., London, 1853; *History of the Book of Common Prayer*, 2d ed., London, 1858; STEPHENS: *The Book of Common Prayer, with Notes*, a reprint of the *Sealed Books*, and *The Book of Common Prayer*, printed from the manuscript attached to the Irish Act of Uniformity, Eccl. Hist. Soc., 3 vols., 1849; PROCTER: *History of the Book of Common Prayer*, 4th ed., Camb., 1860; BLUNT: *Annotated Book of Common Prayer*, etc., Lond., 1866; SHORT: *History of the Church of England*, N.Y., 1855; Bishop WHITE: *Memoirs*, etc., N.Y., 1836; BROWNELL: *Family Prayer-Book*, New York, 1855; BUTLER: *Common Prayer int. by its History*, Bost., 1845; CASWALL: *America and the American Church*, Lond., 1849; WILBERFORCE: *History of the Protestant-Episcopal Church in America*, N.Y., 1849. J. I. MOMBERT.

PRAYER FOR THE DEAD was offered among the later Jews (2 Macc. xii. 43–45), and from them passed into the Christian Church; but at present only a small portion of the Protestant Church, the ritualists, continue the practice. In a certain form, that of repetition of the names or classes of deceased believers before God in prayer, the practice — though of doubtful utility, and inclining toward superstition — is not in itself sinful; but as it exists in the Church of Rome it is coupled with the doctrine of purgatory, and in any case savors of the doctrine of

probation after death. Such prayers are first among Christian writers referred to by Tertullian (fl. 220) and as a long-established custom (*De exhortatione Castitatis*, c. 11; *De monog.*, c. 10; cf. *De corona*, c. 3, *De anima*, c. 58). "St. Augustine (d. 430) often alludes (e.g., *De Cura pro Mort.*, i. 17) to the universal usage of the church to pray for all regenerated in Christ (i.e., the baptized), though whether, or in what degree, prayer would be profitable and availing, depended upon the present life. And St. Chrysostom (d. 407) says (*Com. in Philip. hom.*, 3) that "it was not in vain enjoined as a law by the apostles that a memorial of the dead should be made in the solemn mysteries, as knowing that great gain resulteth to them, and great assistance" (Blunt). But, with these writers, prayer for the dead was the natural result of the idea of the unbroken connection between all the members of Christ's body, living and dead, and probably, also, of the idea of Hades. (See art.) The practice was not the result, but the cause, of the doctrine of purgatory. (See PURGATORY.) Such prayers are found in their least objectionable form in the ancient liturgies; e.g., *Divine Liturgy* (1) *of James* (Clark's translation, pp. 23, 26, 34, 38), (2) *of Mark* (p. 60), and (3) *of the Holy Apostles* (pp. 82, 83). In the mass, prayer for the dead is an integral part. (See MASS.) In the Edward VI. Prayer-Book (1569) burial-service, there were several such prayers; e.g., "We commend into thy hands of mercy, most merciful Father, the soul of this our brother departed . . . that when the judgment shall come, which thou hast committed to thy well-beloved Son, both this our brother and we may be found acceptable in thy sight, and receive thy blessing." But the Protestant Church now well-nigh unanimously rejects the ancient usage, holding that such prayer is at best superfluous respecting the blessed dead, and utterly unavailing for the lost. On behalf of the practice, see F. G. LEE: *Christian Doctrine of Prayer for the Departed*, London, 1872, new ed., 1874; H. M. LUCKOCK: *After Death*, London, 1879, 3d ed., 1881.

PRAYER, The Lord's. See LORD'S PRAYER.

PREACHERS, Local. See LOCAL PREACHERS.

PREACHING. The discourses recorded in Acts differ widely from modern sermons. They have no text, contain no exposition, and do not constitute part of a formal service. Scripture is quoted at length, but either by way of example, or as fulfilled prophecy. The discourse of our Lord in the synagogue at Nazareth (Luke iv. 16) is no exception. For exegesis the Jewish mind was unadapted, because it could not keep strictly apart different periods. Yet the synagogue discourses were the pattern for the first Christian preaching, which, like them, consisted of free speeches prefaced by Scripture-readings. It is evident that at first the Scripture read was exclusively the Old Testament. Justin Martyr thus describes the Christian preaching of the second century: "On the day called Sunday, all who live in cities or in the country gather to one place, and the memoirs of the apostles, or the writings of the prophets, are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things" (*Apol. maj.*, c. 67). Tertullian (d. 230), writes: "We assemble to read the sacred writings, to draw from them lessons pertinent to the times, either of forewarning or reminiscence. However it be in that respect, with the sacred words we nourish our faith, animate our hope, strengthen our confidence, and, no less through the inculcations of the precepts, we confirm good habits. In the same place, also, exhortations are made, rebukes and sacred censures administered" (*Apologet.*, c. 39). In the *Apostolical Constitutions*, ii. 57 (see art.) mention is made of Scripture-reading, followed by discourses from a body of presbyters, each speaking in turn, and finally a speech from the bishop (the presiding officer). The instances quoted prove that in the second century there were not, properly speaking, any sermons, only exhortations. The first preacher in the modern sense was Origen (d. 254). His method was the allegorical; but so rich is his exposition, that each of his sermons is a seed-plot for other sermons. It was his learning, joined to great natural gifts, which made him so inspiring a preacher; and the fact is of interest as proving that the true sermon is the response to the church's desire to hear Bible exposition, and at the same time exhortations based directly upon Scripture. After Origen, comes that grand succession of preachers whose learning has commanded the respect even of their severest critics, and whose eloquence has stirred the feelings even of the dullest.

In the instance already quoted from Justin Martyr, "the president" delivered the discourse; and so it remained, for a long time, in the church the especial duty of the bishop to preach. There is no instance of a bishop being deposed because he could not preach, but there are several instances of presbyters being elected bishops because they could. A non-preaching bishop was somewhat disreputable. Yet even in the so-called *Apostolical Constitutions* (l.c.) mention is made of presbyterial preaching: indeed, many instances are recorded of deacons, such as Athanasius of Alexandria (d. 373) and Ephrem Syrus (d. 378), preaching original discourses. But the theory was, that the bishop was the preacher: if a presbyter or deacon preached, it was as the bishop's substitute. As the church grew, the demand for preaching was far more than any one man in the local church or neighborhood could meet; and therefore presbyters and deacons were more and more pressed into service, and preached regularly in places where the bishop came only occasionally. Still, the theory was kept up; and the bishop was answerable for what the presbyter or deacon said, as is clearly proved by the case of Nestorius (see art.). Did laymen ever preach in the early church? As a general rule, no. But yet there were a few exceptions. Thus Origen preached before his ordination; and, more striking still, Constantine preached frequently to large assemblies; and one of his sermons has come down to us (Euseb.: *De vita Con.*, IV. c. 29–34; *Opp.*, ed. Zimmerm. "Constant. Imp. Oratio," pp. 1047–1117). Monks were not allowed to preach, because they were not clerics, until the middle age, when regular preaching monastic orders were organized. (See DOMINIC; FRANCIS.) Preaching by women was strongly forbidden in the Catholic Church, according to Paul's explicit direction

(1 Cor. xiv. 34, 35; 1 Tim. ii. 11, 12), but was a feature with the heretics, and even with the Montanists, much to Tertullian's dislike (*De præscript.*, c. 41; *De bap.*, c. 17; *De veland. virgin.* c. 9).

The great day for preaching was naturally Sunday; but upon many other days, as upon holy days, every day during Lent, upon every Saturday, and at other times, it was the practice in the early church to have sermons, and that not only in the morning. As was to be expected, the sermons were generally simple and brief, especially in the West. Those of Augustine and Chrysostom were probably as exceptional in length as they were in matter. It is probable, although there is no direct statement of it, that the clepsydra (water-clock) was used; for the usual length of the Latin homilies which have been preserved is a quarter-hour, which would indicate some way of measuring time.

Sermons were almost invariably given in churches, and as part of a service. The preacher sat upon the throne (*cathedra*); or sometimes, if presbyter, stood before the altar, if deacon or monk, by the reading-desk. In the fourth century the sermons were more oratorical, and then the usual place for the preacher was by the desk. The congregation stood around him, and expressed their pleasure by stamping of feet, and clapping of hands,—a practice Chrysostom vigorously deprecated in a sermon which was loudly applauded. He also complains of the talking going on during preaching.

The sermons of such preachers as Ambrose, Augustine, and Chrysostom, were delivered to large audiences, and regularly taken down by short-hand reporters. But other preachers were by no means so popular: indeed, the same complaints of long sermons, poor sermons, or no sermons, and the same exhortations to be more regular in attendance, which are now made, can be read in the Fathers.

In regard to the delivery of sermons, there was the same diversity as at present. Some sermons were read (but these were especially those of admired preachers, and they were read by deacons, instead of original discourses); some were recited *memoriter;* others were *extempore*, although usually after careful preparation. This last was probably the commonest mode. Immediately before the sermon a short free prayer was offered; then came the salutation, "Peace be unto you," and the response by the people, "And to thy spirit;" the text was given out, the sermon delivered, followed by the doxology.

It is a remarkable fact, that preaching was little, if at all, cultivated in the church at Rome (Sozomen: *Hist.*, vii. 19; Cassiodorus: *Hist. tripartita*). There exist no sermons of any Roman bishop prior to Leo the Great (d. 461). The example of this church was, therefore, not favorable to the practice. After the ninth century, preaching generally declined. During the middle age, in place of the sermon in the service, came, usually, a short address at the conclusion of mass. The schoolmen were not preachers for the people. Their subtilties were endless. Their debates often were upon trifles. But the age was not lacking in preachers. They belonged, for the most part, to the Dominicans and Franciscans, and either preached in monasteries, or went from place to place, now gathering a crowd in a field, now in a church. Their sermons were eminently popular, full of quotation from the Bible, and of allusion to it; full of stories, fables, and parables. Many of these preachers were deeply spiritual, and earnestly desirous of benefiting their hearers. Prominent among the mediæval preachers are Anthony of Padua, who preached once to the fishes; Bernard of Clairvaux, who converted many to monasticism, and roused all Europe to the second crusade; Bonaventura, who, when asked by Thomas Aquinas for the source of his power, pointed to the crucifix hanging in his cell, and said, "It is that image which dictates all my words to me;" Francis Coster (1531–1619), whose stories are so striking; Berthold the Franciscan of Regensburg, the greatest of the popular preachers of the time, whose audiences numbered thousands; John of Monte Corvino, the apostle to the Mongols; Savonarola, preacher and prophet, priest and politician, saint and martyr; and perhaps, as one of the best specimens of mediæval pulpit eloquence and unction, John Tauler of Strassburg. The latter is wonderfully tender and searching. Quaint, even grotesque, in style, it is easy to understand how profitable his preaching was. Very strange stories are told about these preachers,—how bold they were in their attacks; and how they were obeyed, even when their demands were most strenuous, as, for instance, when they exhorted their hearers to give up their jewels and ornaments; how they were reverenced by king and people; how they interpreted the Scriptures correctly through their spiritual insight; and how they led holy lives,—in the world, yet not of it. But the preachers whose names have come down to us were probably exceptional, not only in ability and learning, but in grace. The generality of those who assayed to preach were probably lacking in all three; for the barrenness, the conceit, the ignorance, or the pedantry of preachers, is frequently complained of in this period. The so-called *Life* of Tauler, always prefixed to his *Sermons*, throws a flood of light upon the shortcomings of his contemporaries.

The "Reformers before the Reformation," the men who prepared the way for Luther's work, were all preachers. John Wiclif, in England, sent out his "Poor Priests," who filled the land with his doctrines. He himself preached in a learned and scholastic manner for the university of Oxford, and in a popular and hortatory manner for his congregation at Lutterworth. Johann Wessel, in Germany, was a preacher learned and popular. Peter Waldo in France, and Hus in Bohemia, spread their doctrines by preaching. The Reformers, therefore, used a familiar weapon, but they handled it with distinguished success. Unlike many of their contemporaries, they utilized preaching primarily for edification. Luther, Zwingli, Melanchthon, Calvin, Butzer, aimed to save men and comfort them. To this end they opened to them the Scriptures. But it was not long before the Protestant ministers degenerated into disputants. The Lutheran Church was split into the rival camps of the Philippists and Gnesio-Lutherans; the English-speaking Protestants were divided into Prelatists and Presbyterians. But it was unfortunate, to say the least, that the

pulpit was used for sectarian purposes. Sermons were written, not to expound the Scriptures, but theological abstractions and subtilties. Preachers neglected the spiritual needs of their hearers, to show up the falsity of their opponents' position and the impregnable character of their own. A cut-and-dried Protestant scholasticism corrupted the Continental pulpit of the seventeenth and eighteenth centuries. There was no preaching of the necessity of repentance. Then came Rationalism as a re-action. But piety cannot exist where every sentence of God is punctuated with a question-mark. The Rationalists preached finished sermons, but they failed to start the new life. While discoursing eloquently upon morals, they forgot to expound the word of God; and in consequence they preached the churches empty, and they have not since been filled. But it must not be supposed that there was not earnest preaching of the fundamental doctrines of sin and salvation. In the coldest times of formal orthodoxy, there were congregations whose hearts burned within them while their preachers were with spiritual insight opening to them the Scriptures. Spener and the Pietists were living protests against deadness and dry rot. And, while the Continental Protestants seemed to have fallen asleep, the Protestants of Great Britain and America were awake. Such preachers of the seventeenth century as Jeremy Taylor, Robert South, Richard Baxter, John Owen, and John Bunyan in England, have never been excelled anywhere; and while, in the eighteenth century, the Established Church of England relapsed into torpor, John Wesley and George Whitefield, with Jonathan Edwards and Samuel Davies in America, and others like them in fervor and grace, gave powerful impetus to religion. A revival followed these efforts; and the nineteenth century saw in Great Britain and the United States the pulpit on the side of the most wonderful philanthropy. Foreign missions, Bible societies, abolition of slavery, civil-service reform, temperance, have had some of their ablest advocates in the pulpit.

In the Roman-Catholic Church, preaching has never been honored as among Protestants; but under the spur of the latter it has greatly improved since the Reformation. The palmiest days of this church's pulpit-eloquence were in France, in the seventeenth century, when opposition to Protestantism was sharpest. Bossuet, Massillon, Bourdaloue, and Fénelon are the greatest names. In England and the United States, Romanism has lately striven to equal Protestantism in preaching. It conducts revival-meetings called "missions." It cultivates elocution and rhetoric, and provides churches with seats, unknown in the old Roman-Catholic countries. It is said that the Paulist Fathers in New-York City, and other missionary orders elsewhere, preach with a vigor and sternness equal to that of the mediæval preachers.

Lit. — Augusti: *Handbuch d. christ. Archäologie*, Leipzig, 1836, 1837, 3 vols., ii. 244 sqq.; Paniel: *Pragmatische Geschichte d. christ. Beredtsamkeit*, Leipzig, 1839, 1840, 1st part, *Die ältere Zeit*; J. M. Neale: *Mediæval Preachers*, London, 1856, new ed., 1873; S. Baring-Gould: *Post-mediæval Preachers*, London, 1865; E. Paxton Hood: *Lamps, Pitchers, and Trumpets*, 1869, new ed., 1872; Broadus: *Lectures on the History of Preaching*, New York, 1876; A. Nebe: *Zur Geschichte d. Predigt*, Wiesb., 1879, 3 vols.; Richard Rothe: *Gesch. d. Predigt von Anfang bis auf Schleiermacher*, Bremen, 1881; cf. Palmer's art. *Predigt*, in Herzog I., vol. xx. 410–429; also art. Homiletics. SAMUEL M. JACKSON.

PREACHING FRIARS were the Dominicans. See Dominic.

PREBEND (*præbenda*, "allowance") meant, originally, the provision or food which each monk or cleric received from the common table; and in that sense the term continued to be used, even after the common life had generally been dissolved, and the revenues of the institution divided among the members. The fixed income thus formed was then called a prebend, or *beneficium præbendæ*, or *beneficum præbendale*. With respect to the recipient, prebends were called *præbendæ capitulares*, or *præbendæ domicellares*, according as they were given to a regular member of the chapter, or to some *domicellaris*, or *junior*. With respect to their size, they were divided into *majores*, *media*, *minores*, and *semi præbendæ*. The recipient of a prebend is a *prebendary*. MEJER.

PRECIOUS STONES are often referred to in the Bible. The Hebrews were well acquainted with their value, and had countries for neighbors such as Arabia (1 Kings x. 2) and Egypt, or carried on converse with countries such as India and Cyprus, where precious stones were found. Solomon's wealth and commercial enterprise brought many precious stones to Palestine (1 Kings x. 10 sq.). The oldest market for them was Babylon. The Hebrews, at a very early period, understood the art of cutting and engraving gems, and attributed it to the influence of God's spirit (Exod. xxxi. 5, xxxv. 33). They used them for seals and rings (Song of Songs, v. 14; Ezek. xxviii. 13), and in other ways for personal adornment. The high priest's shoulder-pieces were adorned with two precious stones, and his breastplate with twelve, upon which the names of the twelve tribes were engraved (Exod. xxviii. 9 sqq.). The earthly temple was ornamented with them (1 Chron. xxix. 2; 2 Chron. iii. 6); and so was the heavenly temple, as seen in the visions of the seers (Exod. xxiv. 10; Ezek. i. 26; Dan. x. 6; Rev. iv. 3). The foundations of the walls of the new Jerusalem will be garnished with twelve precious stones (Rev. xxi. 11, 18 sqq.), which seem to be chosen with reference to Exod. xxviii. 17–20. The following precious stones are mentioned by name in the Bible. We are helped in our interpretation of the Hebrew and Greek names by the ancient versions, Josephus (*Ant.*, III. 7, 5; *Bell. Jud.*, V. 5, 7), and book xxxvii. of Pliny's *Natural History*. We can arrive only at the probable truth about some of them. (1) אדם, the sardius, or sardonyx, so called because first found near Sardis, of a reddish color, was very much esteemed and used. The finest specimens came from Babylon. (2) פטדה, the yellow topaz, which is also mentioned by Job (xxviii. 19), came from Ethiopia, and especially from an island in the Persian Gulf [some writers identify this stone with the chrysolite]. (3) ברקת, the emerald ("the glittering," Rev. iv. 3), was found especially in Egypt. (4) נפך, the car-

buncle, was the name of several stones with a glowing red color, as of the African and Indian ruby, and the garnet; which latter is probably referred to in the Bible. (5) ספיר, the sapphire (Job xxviii. 6, 15). Pliny calls it the lapis-lazuli, which, however, does not seem to be meant in the Old Testament. (6) יהלם is translated by Luther, "diamond." It is probably the onyx or the opal (Pliny). (7) לשם, the ligure, probably means the hyacinthe, which is found in Ethiopia, but, according to some, amber. (8) שבו, the agate, found in Cyprus, Syria, Egypt, etc. (9) אחלמה, the amethyst, which was much esteemed, came from India, Arabia,and Egypt. (10) תרשיש, (Ezek. i. 16; Dan. x. 6, etc.), translated beryl, is probably the chrysolite. Rosenmüller translates the word, "topaz." (11) שהם, the onyx, which came from the land of Havilah (Gen. ii. 12). (12) ישפה, the much-discussed jasper (Rev. iv. 3, xxi. 11, 19), the best varieties of which came from India. (13) כרכר, translated carbuncle (Isa. liv. 12) and agate (Ezek. xxvii. 16). (14) שמיר, the diamond, an apt illustration of Israel's obstinacy (Ezek. iii. 9; Zech. vii. 12), translated in the English version "adamant." See Gessner: *De omni rerum fossil. genere*, Zürich, 1566; Braun: *De vestitu sacerdotum Hebræ*, Amsterdam, 1680, 2d ed., 1698; Bellermann: *D. Urim u. Thummim, d. aeltesten Gemmen*, Berlin, 1824; [A. H. Church: *Precious Stones in their Scientific and Artistic Relations*, London, 1883]. RÜETSCHI.

PRECONIZATION (from *præconizare*, or *præconisare*, which in mediæval Latin is used synonymously for *præconari*, "to announce publicly") denotes the act by which the Pope, in the assembly of the cardinals, proclaims new bishops, and assigns them their respective seats.

PREDESTINATION. The pagan idea of fate is, generally speaking, that of an inevitable necessity, to which the will and wants of man have no other relation than that of absolute submission. It is simply a caricature of the Christian idea of predestination, lacking all true intercommunication between God and man. God is dead to man, and man is dead to God: or, still worse, to the arbitrariness of man corresponds the arbitrariness of the gods; and as man is under the yoke of his own senses and of the demons, so the gods themselves are in the grip of a dark destiny. It must not, however, be overlooked that there are great differences between the different historical forms of paganism, and that there is no form of paganism which is absolutely pagan, that is, completely devoid of light. Wherever, in paganism, dualism prevails, as, for instance, in Parseeism, the idea of fate produces a distinction between good and bad men, between good and bad genii, nay, even between good and bad souls in the same body. The fatality of life is ascribed to the principle of evil; but, under the shield of the good genius, man can extricate himself from the meshes of fate by asceticism, by mortification of the flesh, by deadening his senses. In the pantheistic forms of paganism, fate is part and parcel of life itself. What man does is done in him by the deity, and in accordance with the laws of necessity. All distinctions, consequently, between good and bad, or between happiness and misery, are merely formal, and the freedom of the will only a phenomenal form of the necessity of life. In polytheism, finally, fate gradually becomes divided, multifarious, subordinate. The Greek *Moira*, the goddess of destiny, is with Homer a blind, dark power, against which Zeus strains his forces in vain. But with Hesiod she has already become the *Moirai*, the three goddesses, Klotho, Lachesis, and Atropos; and the *Moirai* are under the control of Zeus, like the *Parcæ* under that of Jupiter, and the *Norns* under that of Odin.

The Old Testament containing not only the germs of the doctrine of election in the contraposition of Abraham and the world, Isaac and Ishmael, Jacob and Esau, Judah and his brethren, but also the germs of the doctrine of decrees in the lives of Abraham, Isaac, Jacob, Joseph, Moses, and others, not to speak of the Book of Ruth and the Book of Job, those grand, representative exemplifications of divine fore-ordination, it was quite natural that the idea of divine predestination should be found living and active among the Jews, though it was very differently developed in the different systems of Judaism. The Sadducees openly asserted that each man was the master of his own destiny; while the Pharisees, with their mechanical separation of the effects of divine blessing from the effects of human righteousness, made human destiny depend partly on divine ordination, and partly on human actions. The Essenes, finally, representing that form of Judaism which was most mixed up with paganism, considered destiny as an inevitable fate; the whole idea, however, being peculiarly mitigated by the religious quietism which characterized the sect. In this point, as in so many others, the Essenes were true Gnostics, and so are the Mohammedans, for Gnosticism is simply a blending of Christian with pagan and national elements. The Persian Gnosticism of Manes begins, and the Arabian Gnosticism of Mohammed consummates, the revolt against Christ. The fate of Islam is the absolute, arbitrary despotism of Allah; and when the Koran in one place teaches the inevitableness of destiny, and in another the possibility of warding off divine punishment, it simply contradicts itself. The fatalism of Mohammed referred, probably, only to the infidels; and when to the faithful he preached absolute necessity with respect to the hour of death, he had probably only a practical purpose in view, — to make them good fighters for his religion.

The principal passage of the New Testament concerning the subject is Rom. viii. 29–30. It is full and comprehensive, articulating with great precision, and in their natural sequence, the single elements of the idea; and it is corroborated not only by parallel passages, as for instance, Ephes. i., but by the whole scriptural teaching concerning the divine scheme of salvation. Nevertheless, though the doctrine of predestination, in its immeasurable compass, in its infinite depth, has never lacked the testimony of the religious consciousness of the living church, its theological development has been long and laborious. As the first stage of that development, may be mentioned the Ebionitic and Judaizing assertions on the one side, and the Gnostic and Manichæan dreams on the other, both contradicted and rejected by the practical experience of the church,

though not yet refuted by any scientific exposition from the orthodox side. Such an exposition was first given by Augustine, but was by him given at once both in polemical form, against the fatalism of the Manichæans (*De natura boni*, etc.), and in positive form (*De prædestinatione sanctorum*, etc.). The views of Augustine, though exaggerated by his pupils, and rejected by the Pelagians and Semi-Pelagians, were, nevertheless, carried victoriously through the controversy by the synods of Arelate (472), Lyons (475), and Orange (529). A new stage in the development is indicated by Gottschalk. He made *reprobation* an element of predestination, and thereby, as well as by his general treatment of the subject, he caused a controversy, in which Prudentius, Ratramnus, Servatus Lupus, John Scotus, Remigius, and others, took part, and which was brought to a conclusion in a rather violent manner by the synods of Chiersy (853) and Valance (855). During the middle age the views of Augustine suffered considerable restrictions from the Thomists, and were altogether abandoned by the Scotists. His infralapsarian tenet, that God elects whom he will out of the whole mass of ruined humanity, though retained by Anselm and Peter Lombard, gradually died away, and had to be revived by Thomas Bradwardine, Wiclif, Hus, and the other precursors of the Reformation. With the Reformers, however, — Luther, Zwingli, and Calvin, — Augustinianism, and generally the whole question of predestination, entered into full light, and received its confessional statement; though from that very period a striking difference becomes apparent between the Lutheran doctrine, formed by Melanchthon, represented in the *Formula Concordiæ*, and further developed by Schleiermacher and Martensen, and the Reformed doctrine in all its different forms, — infralapsarianism, supralapsarianism, hypothetical universalism, etc.

The two great stumbling-stones which embarrassed the theological development of the doctrine of predestination were, on the one side, a singular misconception of the divine prescience, and, on the other, inability to harmonize the idea of absolute fore-ordination with the idea of divine justice. With respect to the former point, it is evident, that when the Arminians admit the foreknowledge of God, but deny the fore-ordination, making election and reprobation depend upon faith and repentance, their conception of the foreknowledge of God is untenable; for divine prescience is something more than the prophet's knowledge of the future. With God, to know and to do are identical. The prescience of God is creative. There is, consequently, between prescience and predestination the necessary relation of a general to a specific term. With respect to the latter point, the difficulty has been solved in various ways, of which the so-called theory of national election and the so-called theory of ecclesiastical individualism are the most remarkable. The theory of national election confines election to communities and nations; that is, only communities and nations are by God predestinated to have the knowledge of the true religion and the external privileges of the gospel granted or denied to them. The theory of ecclesiastical individualism extends predestination to individual man, but without making it absolute with respect to election or reprobation: it is still confined to the outward church and the means of grace. Both these theories represent true gospel facts, and are, consequently, implicitly present in the Calvinistic doctrine of predestination such as it was formed by Calvin, and set forth in the *Confess. Gall.* and *Confess. Belg.*, and, in a somewhat mitigated form, in the *Confess. Helvet.* and the Heidelberg Catechism.

Lit. — The enormously rich literature belonging to the subject may be found in Winer: *Handbuch der theol. Literatur*, i. 442, and Appendix, p. 72, and in this work under the separate heads. See A. Schweizer: *Die Protestantischen Centraldogmen in ihrer Entwickelung innerhalb der reformirten Kirche*, Zürich, 1854–56, 2 vols.; and Luthardt: *Die Lehre vom freien Willen*, Leipzig, 1863; [J. Forbes: *Predestination and Freewill*, Edinburgh, 1878]. LANGE.

PREMILLENNIALISM (**Millenarianism, Christian Chiliasm**), in all its forms, makes two affirmations; viz., (1) That the Scriptures teach us to expect an age on earth of universal righteousness, called the "millennium," from Rev. xx. 1–5; (2) That this millennial age will be introduced by the personal, visible return of the Lord Jesus, to establish over the whole world a theocratic kingdom. This Christian chiliasm is to be distinguished, (1) from all forms of pseudo-chiliasm among Christians, such as teach that the saints — whether by means of material force, as the Anabaptists and Fifth-Monarchy Men, or by moral and spiritual forces, as very many moderns — shall come to rule the world before the resurrection; — this all premillennialists join the Augsburg Confession in denying; (2) from the Jewish chiliasm, as opposed to which it is held, (*a*) That the inheritance of the kingdom is conditioned, not by race or ritual observance, but by regeneration only; (*b*) That the delights and occupations of the risen saints will not be sensual, but suited to the nature of a perfectly sanctified spirit, and of a body spiritual and incorruptible; (*c*) That the millennial kingdom will not be final, but transitional. As to the time of the advent, premillennialists hold that it is unknown. However individuals sometimes have presumed to calculate the date, the great majority of premillennialists have deprecated such attempts as utterly unscriptural, and of mischievous tendency. It is agreed, again, that the advent is conditioned, in the purpose of God, by the preaching of the gospel sufficiently to serve the purpose of a witness among all nations: "Then shall the end come." As to the resurrection, it is believed that the resurrection of the righteous will precede that of the wicked by a period called, in Rev. xx., "a thousand years;" during which, as most understand, many not attaining the first resurrection will remain in the flesh upon the earth. As to the judgment, while premillennialists hold, with the Church universal, that Christ will come to reward all men according to their works, they claim that the Scriptures also include therein all manner of administrations of kingly rule; all which shall be in order to the establishment on earth of the everlasting kingdom of God and the promised "restoration of all things." This judgment-work of Christ will occupy the whole millennial period, beginning with the resurrection of the righteous,

and ending with the resurrection and judgment of the wicked, and the full establishment of the "new heavens and the new earth." In this judgment-period, most agree that the Scriptures teach us to expect the following events: — First of all, immediately upon the advent of the Lord takes place "the first resurrection," or *exanastasis* (Phil. iii. 11), of the righteous dead, and the translation of all believers then found living, "caught up together . . . to meet the Lord in the air," who will then be rewarded according to their works; also, with the advent, begins upon earth the last great tribulation, wherein the Lord and his risen people with him "rule the nations with a rod of iron, and break them in pieces like a potter's vessel" (Rev. ii. 27; Ps. ii. 9). As the final issue, Israel, previously restored, in part or wholly, — in unbelief, as most think, — to their own land, looking upon Him whom they have pierced, shall be brought to true repentance, and own the Crucified as their Messiah (Zech. xii. 10; Rev. i. 7), the hosts of antichrist be destroyed, Satan bound, and the theocratic kingdom of the Son of man established over the remnant of Israel and the escaped of the Gentiles. To the dispensation of Pentecost, in which we now live, shall then succeed the dispensation of ingathering. The Holy Ghost will be poured out as never before: as now individuals, so then whole nations, shall be saved. Yet, during this transitional millennial age, it is commonly understood that sin shall still remain on earth, as hinted in Isa. lxv. 20, though in subordination to everywhere prevailing righteousness. When that age shall end, Satan, released, will make a last attempt to regain his lost dominion, but in vain; for he, his angels, and all of men who from the beginning had rebelled with him, raised from the dead, will then be judged according to their works, and cast into the lake of fire. The earth, renewed by fire, delivered now forever from sin and the curse, becomes the eternal home of a holy humanity, over whom the Son of man, subject to the Father, shall rule forever as the head of a redeemed people. In this outline of belief, while it is believed that most modern premillennialists agree, it is yet true, of course, that on many minor points they differ among themselves. This is the case, e.g., as to the question how intimate and continuous shall be the relation of the Lord and the risen saints to the subject nations of the unglorified during the millennial age; as to whether, beyond that age, the human race will continue to exist in the flesh upon the earth; as to what shall be the precise position of Israel in that age; and, in general, as to many details concerning the exact order of the events predicted. But the decision of such questions, one way or the other, plainly will not modify the chiliastic eschatology in its essential features.

It is commonly agreed by the best modern historians, that, from the death of the apostles till the time of Origen, premillennialism was the general faith of those who were regarded as strictly orthodox Christians. If it had some elements in common with the Jewish chiliasm, yet, "so far from being derivable from it, it may in part be more justly regarded as a polemic against Judaism" (Dorner: *Doctrine of the Person of Christ*, division i. vol. i. p. 408). It was "already received by Gentile Christians before the close of the first century" (Herzog: *Real-Encyk.*, art. "Chiliasmus"), and "was expressly rejected during the first half of the second century, only by most Gnostics" (Nitzsch: *Dogm. Gesch.*, i. 401). The doctrine is found in the Epistle of Barnabas (chap. 15), the Testaments of the Twelve Patriarchs (Jud. 25, Benj. 10), the Shepherd of Hermas (*Vis.* 1, 3); was taught by Papias (Eusebius: *Ecclesiastical History*, iii. 39); is set forth by Justin the Martyr (*Dial.* 80, 81), still more fully by Irenæus (*Adv. Hær.*, v. 23, 25–36) and Tertullian (*Adv. Marc.* lib. iii. 24). The first recorded opponent of the doctrine was Caius, a presbyter of Rome, about the beginning of the third century, from which time, through the opposition to the Montanists, who made chiliasm a prominent article of their faith, the dislike to the gross form in which some individuals presented the doctrines, and still more through the influence of Origen and the Alexandrian allegorizing school of interpretation, chiliasm rapidly declined. In the third and the early part of the fourth century, however, some eminent men — as, e.g., Nepos, Cyprian, Methodius, and Lactantius (*Inst.*, vii. *et seq.*) — held the doctrine; but when, in Constantine, Christianity reached the throne of the Roman Empire, the church soon settled in the belief, shortly afterward confirmed by the weighty authority of Augustine, that the millennial reign, formerly expected to begin with the second advent, was really to be reckoned from the first, and was therefore a realized fact in the triumph of the Church over the heathen State. That doctrine, with unessential modifications, remained the universal faith of the church for a full thousand years, during which, premillennialism can hardly be said to have existed. With the Reformation of the sixteenth century, shortly re-appeared the ancient chiliastic hopes; as, e.g., in Piscator, Tycho Brahe, and a few others. In the next century (1627), Mr. Mede published in England his *Clavis Apocalyptica*, marking an epoch in the modern development of the premillennial doctrine. It had much influence; and a little later Lightfoot complains that chiliastic views were then held by "very many" (*Works*, vol. vi. p. 168). "The most of the chief divines" of the Westminster Assembly (1643–49) are said by Baillie, the antichiliast historian of the Assembly, to have been "express chiliasts." Among the English Baptists of the same period, premillennialism appears in a catechism condemned by Lord Chief Justice Hyde (1664), and a Confession of several Somerset congregations (1691). In 1685 the French divine, Jurieu, and in the eighteenth century, in England, among others, Daubuz, Sir Isaac Newton, Archbishop Newcome, Bishops Newton, Horsley, Heber, Dr. Gill, Charles Wesley, Augustus Toplady, taught, in one form or another, premillennial doctrine. In Germany, during the same century, the Berleburg Bible, with its premillennialist annotations, and, still more, the expository works of J. A. Bengel, were doing much to disseminate chiliastic beliefs. With the French Revolution in the end of the eighteenth century came a great awakening of interest in the study of the prophecies; and premillennialism therewith received such an impetus, that since then it has probably had more advocates of high ability

and standing in the church than at any time since the second century. The names of Professors Delitzsch, Van Oosterzee, Von Hofmann, Auberlen, Nitzsch, Ebrard, Rothe, Lange, Christlieb, Luthardt, Gaussen, Godet, with many others, illustrate this fact. In 1870 the Free Christian Church in Italy incorporated the doctrine into its Confession of Faith. In the United Kingdom, among dissenters, the Plymouth Brethren, as elsewhere, and a few prominent individuals in other bodies, — as, e.g., Drs. H. and A. A. Bonar, Drs. George Gilfillan, Jamieson, Fausset, and Cumming, — have advocated premillennialism; but the most in the non-episcopal communions reject it. In the Episcopal Church, however, a large proportion — according to some, the majority of the clergy — are on the premillennialist side. The doctrine is taught more or less fully in the writings of Archbishop Trench, Bishops Ellicott, Ryle, Canons Birks, Hoare, Fremantle, Drs. E. Bickersteth, Tregelles, the late Dean Alford, and many others. In America, until lately, the doctrine has been held by only a few, among whom may be named the late Dr. N. Lord, Joel Jones, LL.D., Drs. R. J. Breckenridge and Lillie. Recently, however, through the influence, no doubt, of the writings of Lange, Van Oosterzee, Alford, and others, and the popular teaching of Mr. Moody and other premillennialist evangelists, belief in the doctrine has been spreading. In October, 1878, a public conference of premillennialists was held in New York, similar to one convened in February, 1878, in London, by Canon Fremantle, Canon Hoare, Dr. H. Bonar, Prebendary Auriol, and others. Ten denominations were represented in the hundred and twenty-two names appended to the call for the convention, of which forty-nine belonged to various Presbyterian bodies, twenty-three to the Baptists, the remainder to the Episcopalians, Lutherans, etc. The large church of the Holy Trinity (Dr. S. H. Tyng's) was well filled throughout the three-days' sessions; and in the country at large an unusual degree of interest was awakened, as was evident both from the numerous notices and discussions in the periodical religious press, and the remarkably large sale of the New-York *Tribune's Extra*, containing the authorized report of the proceedings. In the Church of Rome, premillennialism has never maintained itself; though a very few individuals, as, notably, the Jesuit Lacunza and Père Lambert, in the beginning of this century, have written on that side. The same remark may be made of the Greek Church also, though even in Russia are a few individuals and sects who make the premillennial advent a part of their creed. Occasionally, some holding this doctrine have gone to fanatical excesses; as in the case of some of the followers of Edward Irving in Scotland, and many disciples of Mr. W. Miller in America, led astray by his calculation of the time of the advent in 1843. More recent developments of the same kind may be instanced in the so-called "Overcomers" of America and the Hofmannite German colony in Palestine. The original body of "Adventists" have departed from the Catholic faith in denying the conscious life of the soul between death and the resurrection, and teaching the total annihilation of the impenitent. A few others have connected with chiliasm the doctrine of universal restoration, as Jukes (*Restitution of all Things*, London, 1877). But premillennialists generally differ in nothing from other evangelical Christians as to the fundamentals of faith or practice. In the work of home and foreign evangelism they appear to be specially active.

LIT. — The literature of premillennialism is voluminous. We can but indicate a few authorities. For primitive chiliasm see the writings of the second, third, and fourth centuries above referred to. On modern premillennialism may be consulted the following exegetical works of a general character: BENGEL: *Gnomon Novi Testamenti*, Tübingen, 1742; JOEL JONES: *Notes on Scriptures*, Phila., 1861; ELLICOTT: *Commentary on First and Second Thessalonians* (Lond., 1866), and on *Second Timothy*, 1869; DELITZSCH: *Commentary on Isaiah*, Edinb., 1869; RIGGENBACH: *Commentary on First and Second Thessalonians*, in American trans. of Lange's *Bibelwerk;* ALFORD: *The Greek Testament*, etc., 4th ed., Lond., 1874, especially vol. iv., prolegomena, vol. xxxiii., and p. 732. The following deal specifically with the exposition of prophecy: MEDE: *Clavis Apocalyptica*, Lond., 1627; JURIEU: *L'accomplissement des prophéties*, Rotterdam, 1686, Eng. trans., London, 1687; Bishop NEWTON: *Dissertations on the Prophecies*, Lond., 1755; E. B. ELLIOTT: *Horæ Apocalypticæ*, 5th ed., Lond., 1862, a work of most extensive research; J. P. LANGE: *Commentary on Revelation*, New York, 1874, especially Excursus of American editor (Dr. Craven) on "The Basileia," "The Future Advent," "The First Resurrection," pp. 93, 339, 352. Among many German works of value may be mentioned VON HOFMANN: *Weissagung u. Erfüllung*, Nördl., 1841–44; KOCH: *Das Tausendjährige Reich*, Gütersl., 1860; AUBERLEN: *Daniel u. d. Offenbarung Johannis, 3 Aufl.*, Basel, 1874. The subject is treated dogmatically by GILL: *Complete Body of Divinity*, Lond., 1791, with some notable variations from above scheme; R. J. BRECKENRIDGE: *The Knowledge of God subjectively considered*, N.Y., 1860, pp. 667–682; MARTENSEN: *Christian Dogmatics*, Eng. trans., Edinb., 1865, pp. 465–474; VAN OOSTERZEE: *Christian Dogmatics*, Lond., 1872, pp. 577–582, 794–803, and *Image of Christ*, Lond., 1874, pp. 448–497, specially full and satisfactory. In German see ROTHE: *Dogmatik*, ii. pp. 67–77; LUTHARDT: *Lehre v. d. letzten Dingen, 2 Aufl.*, Leip., 1870. Of a more popular character are E. BICKERSTETH: *A Practical Guide to the Prophecies*, Lond., 1835; T. R. BIRKS: *Outlines of Unfulfilled Prophecy*, London, 1854; MOLYNEUX: *The World to Come*, London, 1853; H. BONAR: *Prophetical Landmarks*, Lond., 1859; J. H. BROOKES: *Maranatha*, 5th ed., St. Louis, 1878; J. A. SEISS: *The Last Times*, 7th ed., Phila., 1878; GUINNESS: *The Approaching End of the Age*, London and N.Y., 1879–80; *Premillennial Essays of the Prophetic Conference*, Chicago, 1879. A satisfactory history of premillennialism is yet a desideratum. CORRODI'S *Geschichte d. Chiliasmus* (Zurich, 1781–83), the standard authority, full of information, only reaches to 1783, and, as has been observed, is not written with impartiality. He denies the genuineness and inspiration of the Apocalypse. The student will find most satisfaction in recent histories of doctrine, as NITZSCH, BAUR, EBRARD, and especially (for first and second centuries) DORNER: *History of the Doctrine*

of the Person of Christ, div. i. vol. i. pp. 136–161, 405–415; also modern ecclesiastical histories, as of GIESELER, NEANDER, KURTZ, SCHAFF, *et al.* For comparison of Christian with Jewish chiliasm, of special value is WEBER'S *System d. Alt. Synag. Palästinien Theologie*, Leipzig, 1880, pp. 333–386. S. H. KELLOGG.

PREMONSTRANTS, or **PREMONSTRATENSIANS,** is the name of a monastic order founded by Norbert in the first half of the twelfth century. Its name it derived from Prémontré (*Præmonstratum*), a place between Rheims and Laon, where its first monastery was founded in 1121. It spread through all countries, and had at one time a thousand male and five hundred female abbeys. It was then divided into thirty provinces, or "circaries," with a *circator* at the head of each. The abbots of Prémontré, St. Martin, Floreff, and Cuissy, the four oldest monasteries, enjoyed the highest authority: they exercised a general right of visitation. The abbot of Prémontré stood at the head of the whole order as a kind of general. The province of Saxony held a prominent position in the order. Its *circator*, the provost of Magdeburg, had thirteen abbeys and the cathedral chapters of Magdeburg, Brandenburg, Havelberg, and Ratzeburg, under his authority: the four latter episcopal sees were consequently almost exclusively occupied by Premonstrants. The rules were those of Augustine. The religious practices were severe. Flesh was altogether forbidden. Fasts were frequent, also scourgings.

Norbert of Gennep was born at Xanten, on the left bank of the Rhine, in the duchy of Cleve, and died at Magdeburg, June 6, 1134. He was a relative of the emperor, Henry V., held several rich benefices, and led a gay life until 1115, when he was converted. He left his court costume in the cathedral of Cologne, dressed himself in plain sheepskins, and walked about barefooted among the poor people, preaching and teaching. In 1118 he renounced his benefices, and distributed all his property among the poor, and, having associated himself in 1119 with Hugo des Fossees, he determined to found a new order, and selected, in accordance with a vision, the valley of Coucy (*Pratum monstratum*, or *Præmonstratum*) for the site of the first monastery. Honorius II. confirmed the order by a bull of Feb. 16, 1126; and in the same year Norbert was appointed archbishop of Magdeburg; in which position, however, his severity brought him into manifold conflicts with his chapter, the Wendish missionaries, and the burghers of the city. But his order prospered, and was for several centuries the rival of the Cistercian. Gradually, however, relaxation crept in, and losses occurred, which made reforms and restrictions necessary; and when, finally, decay set in, the collapse followed swiftly. See *Hugonis annales ord. Præm.*, Nancy, 1734; and WINTER: *Die Prämonstratenser des 12 Jahrhunderts*, Berlin, 1865. ALBRECHT VOGEL.

PRENTISS, Elizabeth, b. at Portland, Me., Oct. 26, 1818; d. at Dorset, Vt., Aug. 13, 1878. She was the youngest daughter of Dr. Edward Payson. While a young girl, she began to write for *The Youth's Companion*. In 1845 she was married to the Rev. George L. Prentiss, then just ordained as a pastor in New Bedford, Mass. In 1851 she removed to New York, where her husband became successively pastor and theological professor. In 1858 she accompanied him abroad, and spent two years there, mostly in Switzerland. Between 1853, when her most popular juvenile work (*Little Susy's Six Birthdays*) was published, and 1878, the year of her death, more than twenty different volumes appeared from her pen, among them two other Susy books, *The Flower of the Family*, *Henry and Bessie*, *The Percys*, *Fred and Maria and Me*, *Little Lou's Sayings and Doings*, *Stepping Heavenward*, *Aunt Jane's Hero*, *The Home at Greylock*, *The Story Lizzie told*, *Urban and his Friends*, *Nidworth*, and *Golden Hours*, *or Hymns and Songs of the Christian Life*. It is estimated that more than two hundred thousand copies of these works have been sold in America. Many of them were republished in Great Britain, and had a wide circulation there. *The Flower of the Family*, *Stepping Heavenward*, and several others, were translated into French and German, and passed through successive editions.

Of all Mrs. Prentiss's writings, *Stepping Heavenward* has made the strongest impression. More than seventy thousand copies of it have been sold in America. It was reprinted in England by five different houses. It was issued by Tauchnitz, in his *Collection of British Authors;* and the German translation is now in its fourth edition. For further notices of Mrs. Prentiss's books, see *The Life and Letters of Elizabeth Prentiss*, edited by her husband (New York, 1882, eighth thousand, June, 1883), pp. 281, 282, also pp. 568–573; and for a characterization of her writings, as also a vivid sketch of her personal and religious traits, see Dr. Vincent's Memorial Discourse, pp. 559–568 of the same work.

PRESBYTER AND THE PRESBYTERATE. Age should always bring experience, and command respect and influence. The Γερουσία of the Spartans, and the *Senatus* of the Romans, derived their names, original membership, and political import, from the *age* of their members. So, under Moses and afterwards, the "elders" of Israel were the people's chosen representatives and governors, because of their years (Exod. iii. 16, xii. 21; Num. xi. 16 sq.; Josh. vii. 6; 1 Sam. viii. 4; Jer. xxix. 1, etc.). The members of the Sanhedrin and of the local courts among the Jews were "elders." From the Old-Testament to the New-Testament church the eldership was naturally introduced. The subsequent history of the eldership may be divided into three divisions: I. Apostolic, II. Reformed upon Calvinistic principles, III. Modern.

I. APOSTOLIC. — Elder and bishop were different names for the same office. The origin of it was when the seven were chosen by the Jerusalem Church, at the suggestion of the apostles (Acts vi. 1 sqq.) It is a mistake to follow, as is commonly done, the error of Cyprian (Ep. III. 3), and assert that the seven had no other office than that of the so-called diaconate; for they are never called deacons in the Acts, and their duties were much more multifarious and independent than the latter's. The seven were both elders and deacons, as Chrysostom had the insight to perceive (*Hom. in Acta App.*, XIV. p. 115, ed. Montf.); and from their double office arose the eldership and the diaconate. The first mention of elders as such is in Acts xi. 30, in connection with the

church at Antioch, whose elders sent the money collected for the relief of the Judæan brethren, — precisely the sort of work committed to the seven. It was the apostles and the elders in Jerusalem who debated the great question of Christian liberty, and sent the letter (Acts xv.) which proves that the latter had care of spiritual no less than of temporal concerns. Again: the elders were present when Paul made his report in Jerusalem concerning his last missionary journey (Acts xxi. 18 sqq.). Further: it was the elders who were commissioned by James (v. 14 sqq.) to pray over the sick, and anoint them with oil. In the Gentile Christian world, also, elders were prominent persons. Paul ordained such in Lystra, Iconium, and Antioch (Acts xiv. 23); tenderly addressed and earnestly counselled those of the Ephesian Church (xx. 17 sqq.); and in his epistles, by wise and minute directions, showed these officers how they were to fulfil their duties, both governmental and directly spiritual, in a word, pastoral (1 Thess. v. 12; 1 Tim. iii. 1 sqq.; Tit. i. 6 sqq.). Peter gives similar directions (1 Pet. v. 1–4). But Paul's remark, "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching" (1 Tim. v. 17), does not imply two classes of elders, the "teaching" and the "ruling," for there was only one class, but rather that each elder, according to his aptitude and training, was to give himself to his special work, whether teaching or ruling, and also, that, although teaching was part of the office, every elder was not called upon to teach. In similar strain, Heb. xiii. 7, 17 speaks of the teaching of the elders, and their care for the souls of their constituency.

From these passages a clear idea of the nature of the duties of the primitive elders can be formed. They taught publicly; but this was not the whole of their work. They governed, as well as instructed. They were neither merely representatives of the congregation, nor merely preachers and teachers, nor pre-eminently organs of ecclesiastical authority; but they held the reins of authority in the congregation, watching over and leading each and every soul. They were not identical with preachers, because every male member could preach. They were not lay-elders, because the distinction between laity and clergy had not yet been made. They stood *in* and at the same time *over* the congregation; *in* it, because they belonged originally and constantly to it; *over* it, because they exercised the right and duty of oversight and guidance. They were, as a rule, chosen by the congregation, as were the seven (Acts vi., cf. xiv. 23), under divine direction (xx. 28). Even in the cases where they were appointed by the apostles, or at their command (Tit. i. 5), there was presumably co-action on the congregations' part.

A crisis in the development of the presbyterial office and the constitution of the congregation came about 97 A.D., when Clement of Rome, in the interest of unity and order, wrote his First Epistle to the Corinthian Church, wherein he appeals to the Old-Testament distinction between clergy and laity (chap. xli. sq.) as a valid reason for the existence of the same distinction in the Christian Church, and, on the ground of it, calls the rebellion against the elders, which had broken out in the Corinthian Church, an attack upon divinely constituted authority. The epistle proves that already the primitive idea of the eldership had undergone a change, and that elders would speedily be a class distinct from the laity, having exclusive spiritual jurisdiction. Neither Clement nor Polycarp (*Epist.*, chap. vi.) has any thing to say about teaching-elders. Indeed, from their time may be dated the beginning of the transformation of the eldership into a hierarchy.

II. Reformed Eldership upon Calvinistic Principles. — All the Reformers desired to restore to the congregations their primitive rights; but they differed very much as to methods. Luther taught the priesthood of all believers, and the people's right to call, install, dismiss, and indict their ministers. The power of the keys was also theirs. Yet neither Luther nor Melanchthon, nor any other Wittenberg Reformer, restored the eldership. Indeed, Luther maintained, that, besides preaching, there was only the care of the poor to be provided for through an ecclesiastical office. (See art. Lutheran Church.) The restoration of the eldership came from Œcolampadius of Basel; but it was Calvin who first set forth the idea in a thoroughly practical form. This was in Geneva (1541). He was not able, it is true, to carry his ideas upon this subject to their full development, because politics interfered; but he accomplished this organization, — the elders came next to the pastors and teachers, and constituted the third official rank; the deacons, the fourth. The elders were elected by the Council of State, with the advice of the ministers, and the list was presented to the Council of Two Hundred for its approval. The elders were to be twelve in number, — two to belong to the Little Council; four, to the Council of Sixty; and six, to the Council of Two Hundred. Each elder was given a section of the city to inspect as to its moral conduct; and the body, with the six ministers, constituted the consistory, which dealt with all cases of ecclesiastical discipline.

Calvin's idea of the eldership was adopted in France and Scotland, and sporadically in Germany. In Paris the first consistory, composed of the minister and several elders and deacons, was formed 1555, and afterwards a number of congregations took up the plan. At first the consistories had unlimited authority; but their power was curtailed by the synod of 1559. In Geneva the elders were chosen for life; in France, for much shorter times. Their duties were to govern and conduct the congregation: the direct care of souls was relegated to deacons. In Scotland the presbyterate was set up in 1560, and declared to be of scriptural authority, and to rank equal with the ministry, the clergy-elders standing on the level of the ruling elders, as a spiritual office. The elders, with the minister, visited the sick, and examined intendant communicants, constituted with him and under his presidency the kirk-session, and finally elected their own successors.

The eldership of the sixteenth century was not apostolic, although its defenders appealed directly to Scripture, and thought to copy the primitive church, for the reason, that, in the apostolic church, the elders had the entire government of the congregation, and the preachers were not next to them or above them, but simply members

of the congregations, — perhaps elders, perhaps not; for as yet the order of preacher had not been developed.

The presbyterial polity spread from Scotland into England, and in Germany was adopted, during the seventeenth and eighteenth centuries, by many Lutheran churches on the Lower Rhine and in Westphalia, and received the cordial approval and advocacy of Spener.

III. MODERN. — The presbyterial polity has in this century spread very widely. In Prussia it was introduced in many hundred congregations (June 29, 1850, and Sept. 10, 1873); and the same is the case with Bavaria, Braunschweig, and other provinces of the empire. The polity is to be distinguished from that of Independency or Congregationalism, and from lay-government pure and simple (Erastianism). The true eldership has these marks: (1) Distinction between and separation of the civil and ecclesiastical affairs in reference to the congregation and its officers; (2) Organization of the congregation, so that certain members be set apart for the performance of certain duties and the enjoyment of certain privileges; (3) The elders are intrusted, along with the minister, with the spiritual care, the temporal affairs, and the legal representation of the congregation. See PRESBYTERIANISM. G. V. LECHLER.

PRESBYTERIAN CHURCHES. I. In Scotland.

(1) *CHURCH OF SCOTLAND.* The following article will be dedicated to some account of, (1) the history, (2) the constitution, and (3) the present condition, of the Scottish Church.

1. *History.* — The Church of Scotland came into existence in the year 1560. It can hardly be said, certainly, to have been legally established in that year. The formal ratification of Presbyterian church government in Scotland did not take place until 1592, when the celebrated act of the Scots Parliament was passed, which has been commonly known as the Magna Charta of the Church of Scotland. In 1560, however, the foundations of the church were practically laid. It was on the seventeenth day of August of that year, that "the Scots Confession," drawn up at their request, and read aloud, clause by clause, in their hearing, was solemnly ratified by the Three Estates of the realm. Its ratification was carried by an overwhelming majority. "Of the temporal estate," says Knox, in his *History of the Reformation*, "only voted in the contrary the Earl of Atholl and the Lords Somerville and Borthwick; and yet for their dissenting they produced no better reason, but 'we will believe as our fathers believed.'" He goes on, "The bishops (papistical, I mean) spoke nothing. The rest of the whole Three Estates by their public votes affirmed the doctrine."

It has sometimes been maintained that the Reformed Church of Scotland may claim even an earlier commencement than the year 1560, and may, indeed, assert its right to be traced back to the first introduction into the country of Christianity itself; the early Celtic Church, the Church of St. Ninian and St. Columba, being, as is alleged, essentially Presbyterian. The early Celtic Church certainly was not episcopalian; nor, above all, had that church any subordination to the Roman pontiff. But the resemblances to the church of John Knox, found in the monastic establishments over which the abbot-presbyter of Iona so long ruled, are by no means complete; the Celtic ecclesiastical system being, as Dean Stanley has said (*Church of Scotland*, p. 23), "as unlike presbyterianism as it is unlike episcopacy." And especially when we consider that a strictly Romanist Church, as introduced by David I., had interrupted for four hundred years the doctrine and practice of the earliest forms of Scottish Christianity, the theory of what is called the continuity of the Church of Scotland must, upon the whole, be set aside as untenable.

The new church, though succeeding a religious establishment very differently situated, entered on its career with miserably inadequate provisions for its material support. The endowments of the Roman-Catholic Church had been enormous. It has been estimated, that, previous to the Reformation, not less than one-half of the entire landed property of Scotland was in the hands of ecclesiastics; and that, including all sources of income, the actual revenues of the Romish Church in that country must have exceeded two hundred and fifty thousand pounds a year. The proposal of John Knox and the other leaders of the Protestant party, as to the disposal of property admitted on all hands to be ecclesiastical property, will be found in the *First Book of Discipline*, chap. v. That scheme was not only, as regards its originators, remarkably disinterested, but, both in its general conception and in its details, wise and statesmanlike. It was to the effect that the revenues of the church should be devoted to three objects, all of them more or less contemplated by the original donors of church property in Scotland; namely, (1) the sustentation of the ministry, (2) the education of the people in schools and universities — the education to be of the most liberal description, and (3) the relief of the poor. Patriotic as was this great scheme, it met with nothing but ridicule from the members of the Scottish Parliament. Maitland of Lethington called it "a devout imagination." The result is well known. Eventually the lion's share of the spoil fell to the crown and to the nobles and landowners of Scotland, whose votes determined the matter, and many of whom had from the first favored the Reformation less, it must be feared, from religious principle than from personal interest. A third of the old Papal revenues was, it is true, *nominally* assigned to the church; but of this sum only a very small portion appears to have been paid, and that very irregularly. The consequences were serious, not only to the ministers, but to the church. Thirty-six years after the Reformation, i.e., in 1596, the General Assembly complained that four hundred parish churches, "in addition to the churches of Argyll and the isles," were still destitute of ministers, "for lack of provision of sufficient stipends;" so that "the land overflowed with atheism and all kinds of vice" (Calderwood: *History*, v. 416). And, speaking of the year 1584, James Melville gives the following account of the state of matters. "By the insatiable avarice of the earls, lords, and gentlemen of Scotland," he says, "the ministers, schools, and poor were spoiled of that which should sustain them, . . . whereof came fearful darkness of ignorance, superstition, and idola-

try, with innumerable filthy and execrable sins" (*Diary*, 129). Knox speaks in terms of scathing indignation. "Some [of the laity] were licentious," he says; "some had greedily gripped the possessions of the church; and others thought they would not lose their part of Christ's coat. . . . The chief great man that had professed Christ Jesus, and refused to subscribe the *Book of Discipline*, was the Lord Erskine; and no wonder! for . . . if the poor, the schools, and the ministry of the church, had their own, his kitchen had lacked two parts of that which he now unjustly possesseth" (*History*, vol. ii. p. 128). The same narrowness of means, hampering all her operations, has characterized the Church of Scotland from first to last.

Nor has the Church of Scotland had, upon the whole, otherwise than a troubled career. Robert Wodrow calls his history, which extends from the Restoration to the Revolution, a *History of the Sufferings of the Church of Scotland;* and the same description might, without violence, be applied to a much more extended period of Scottish church history. Her motto, *Nec tamen consumebatur*, itself, indeed, implies that she has always been exposed to, no less than that she has always survived, trial and suffering.

Notwithstanding all the disadvantages under which she has thus labored, through the limitation of her resources and other hinderances, the Church of Scotland has not throughout her history been behind other churches in the work which she has accomplished. She has been, no doubt, excelled by the Church of England, and also by the Church of Rome, in her labors for the promotion of learning, at least in its highest departments, and especially as regards the number of men occupying a pre-eminent position in arts and literature, who have belonged to her communion, and been fostered by her institutions. But, even with relation to the encouragement of learning, she has not been altogether unentitled to honorable recognition; numbering, as she has done, among her sons, from the first, — that is, even in the sixteenth century itself, — men like George Buchanan, Alexander Alesius, Andrew Melville, and others of the most accurate and elegant scholars of their age, as tried, too, not by Scottish standards, but by the standard of those foreign universities in which most of them prosecuted a great part of their studies. In the seventeenth century, again, Dr. Alexander Carlyle of Inveresk, — "Jupiter Carlyle," — speaking of his own contemporaries, boasts, not without reason, that there were few branches of literature in which ministers of the Scottish Church did not excel (*Autobiography*, p. 561). So it has been always. Nor, when referring to her services to learning, must we forget the proposals of the Reformed Church of Scotland in *The First Book of Discipline*, already referred to, for a scheme of national education, which is now, in the nineteenth century, only beginning to be thoroughly appreciated; or the system of parish schools, introduced by the Privy Council in 1616, not without the active co-operation of the Church, as well as carried out under her superintendence, and which has had so much to do with the high character and the remarkable success in life for which, for so long a period, Scotchmen have been distinguished in all parts of the world. The Church of Scotland, however, has done still greater work. A Christian church mainly exists for the religious instruction, comfort, and edification of the people, and for the extension beyond her own bounds of the blessings of the gospel of Christ. And, judging especially from statistics which will be found in the course of this article, no church, it is believed, can appeal with more confidence to the diligence, fidelity, and success with which, in their every-day labors, the ministers and members of the Church of Scotland have fulfilled their supreme duties.

The principal events of the history of the church from the Reformation to the present times may be very briefly recapitulated. On the 20th of December, 1560, the first General Assembly met in Edinburgh. There were forty-one members, of whom only six were ministers. Its chief business related to the external organization of the infant church. In the same year the *Book of Policy*, or *First Book of Discipline*, was prepared, and laid before the Privy Council, who, however, never gave that document, as a whole, their formal approval. The principal reasons have been already noticed.

The church at its first beginnings accepted presbytery as its system of church government, having been, indeed, both in doctrine and in policy, formed on the model of the Genevan Church, from which its most influential leaders had received their own religious and ecclesiastical principles. The great controversy, however, as to episcopacy, which continued to trouble the Scottish Church from the Reformation to the Revolution, very soon broke out. It originated with the nobles, whose personal interests were bound up with the maintenance of nominal, or, as they were called in allusion to an old rustic device for making cows give milk, "tulchane" bishoprics. Episcopacy was afterwards adopted, for a different reason, by James VI. and his immediate successors, who (at least as regards James himself and his son Charles I.) appear to have been chiefly influenced by the belief that there was a natural affinity between prelacy and monarchy. At the time of the Reformation it had been resolved to continue to the Roman-Catholic bishops, now disestablished, their nominal titles and also a large part of their stipends; the expectation being, that, as these men died out, the last traces of the old system would gradually disappear along with them. But in 1572, when this natural termination of the older incumbencies began to take effect, a convocation of the church at Leith was persuaded, for the reasons already stated, but under the pretext of the minority of the king, to postpone the abolition of episcopacy. It must be acknowledged that the Leith ordinances were, in an evil moment, consented to by John Knox and other leaders, as well as by the General Assembly. The retrograde movement in question was for a time arrested by the influence of Andrew Melville. Melville, laden with scholastic honors, returned from the Continent (where he had during the last ten years been completing his university education) in the year 1574, and at once assailed episcopacy, not only, like John Knox, as inexpedient, but as, in its own nature, contrary to the Scriptures. In 1580, under Melville's influence, the General Assembly "found and declared the pretended office of a bishop to be unlawful, having

neither foundation nor warrant in the word of God;" and so vigorously was this resolution acted upon, that, before the Assembly of the following year, all the bishops, except five, had sent in their demissions. In 1581 a strictly presbyterian book of policy, *The Second Book of Discipline*, drawn up under Melville's supervision, was prepared. And though never sanctioned by Parliament, nor even approved by a majority of the presbyteries of the church, this document became in 1592 the basis of the celebrated act of Parliament, already referred to, which established presbyterian church government, and for the time overturned the episcopal polity in Scotland. But the recovery was only temporary. James VI. had never been a Presbyterian at heart, and his succession to the English throne in 1603 gave him a new motive for a preference which was originally due, as already suggested, to political motives. From this time he abandoned himself to the scheme of assimilating the ecclesiastical policy of his Scottish kingdom to that of England; and by means of the Perth Articles of 1618 (ratified by Parliament in 1621), imposing a number of mediæval festivals and ceremonies, as well as by the previous act of 1606, restoring their estates to Scottish bishops, he effectually prepared the way for certain still greater changes in the same direction, which he left to be introduced by his son. That son, Charles I., more zealous, and less astute, carried matters farther than James, but brought upon himself in the process the loss of his crown and his life. There is no doubt that the introduction, at the suggestion of Archbishop Laud, of the Book of Canons and the Book of Common Prayer, was the immediate occasion of the English Rebellion. Another re-action occurred in 1637; and presbytery, though in an exaggerated form and under unfavorable circumstances, gained the ascendent till 1661, — the date of the Restoration. Episcopacy was in 1661 again re-established, not without, in the case of the Presbyterian Church (especially as represented by the Covenanters), the accompaniment of cruel persecution, which hardly ceased from that date till the Revolution of 1688. It must be added, that, throughout this whole period of nearly a hundred and thirty years, — whatever may have been the changes in the public policy of the government, — the feelings of the people of Scotland had been consistently in favor of the presbyterian forms. After the revolution settlement which restored presbytery on the basis of the old Scottish act of 1592, the church ceased to suffer from the controversies between presbytery and prelacy. An act of Queen Anne (1711), restoring patronage in the appointment of ministers, now became, directly or indirectly, the principal source of trouble to the church. One of its consequences was the secession, in 1737, of certain ministers, with their congregations, in the presbytery of Stirling (see Ebenezer Erskine and United Presbyterian Church of Scotland), which became the nucleus of the now large and important body known as the "United Presbyterian Church of Scotland." Another secession, originating in very much the same way, and eventually forming part of the same dissenting body, took place in 1745. This new secession, until its union with the seceders of 1737, took the name of "The Relief."

It would be impossible, with our limited space, to go into all the details of the history of the Scottish Church in the eighteenth and the early part of the nineteenth centuries.

Within the latter period, incomparably the most important event was the "Disruption," as it has sometimes been called, of 1843. In that year a large number of the ministers, and also of the laity, of the Established Church of Scotland, withdrew from the church, and formed a body of dissenters, under the name of the "Free Church." The occasion of the step thus taken by the most considerable, at least in numbers, of all the seceders who have left the Church of Scotland, was complicated, and cannot be explained without going into details for which this is not the place. The question related chiefly to the independent jurisdiction of the church; but it originated in a proposal, on the part of the church, to modify by ecclesiastical authority the law of patronage in the appointment of parish ministers. The secession appeared at first to threaten most disastrous consequences. "It was found (Cunningham, vol. ii. p. 534) to have swept into the ranks of dissent more than a third of the clergy of the Established Church . . . and more than a third of the whole membership of the church." On the part of the seceding clergy, a noble sacrifice was made, which, the better it is understood, will be appreciated the more highly. And this is freely conceded even by those who feel most strongly that the Scottish martyrs of 1843 were, to use the words of Sir William Hamilton, "martyrs by mistake;" and that the result of their action has been, not favorable, but mischievous, to the cause which they had at heart.

Among the more recent incidents in connection with the history of the Church are the resolution passed by the General Assembly in 1866, to the effect that the use of instrumental music, and other innovations in the forms of public worship, should not be opposed, unless they interfered with the peace of the church or the harmony of congregations; and the passing, in 1874, of an act of Parliament to repeal the act of Queen Anne on the subject of church patronage, and to substitute popular election in the appointment of ministers.

2. *Constitution.* — (*a*) The doctrine of the Scottish Church as established by law is to be found in the Confession of Faith drawn up in the time of the Commonwealth (originally as a common confession for the three kingdoms of England, Scotland, and Ireland, — a scheme which came to nothing) by the Westminster Assembly of Divines (1642–49), and known as the "Westminster Confession." The original Scots Confession, prepared chiefly by John Knox, and approved by the Three Estates of the Scottish Parliament in 1560, was formally superseded in favor of this new symbol, first by an act of the General Assembly, passed in 1647, and afterwards by the act of the Parliament of William and Mary of 1690, re-establishing the Presbyterian Church of Scotland. In this act of 1690 the articles of the Westminster Confession are engrossed *in extenso*, as a part of the law of Scotland. Substantially the two confessions maintain — with, perhaps, in the case of the latter, a tendency to the more extreme form of Calvinistic theology — the same general type of doctrine. Upon the whole, too, the doctrine

is in harmony with that of the Thirty-nine Articles of the Church of England and of the other confessions of the sixteenth century.

(*b*) As regards church government, the Church of Scotland is, as already said, presbyterian. In some respects, indeed, it is more strictly presbyterian than the early French and Swiss churches, though to these, upon the whole, it in polity most nearly approaches. Thus, except for a few years after the Reformation, when the deficiency of qualified pastors to supply the vacant parishes required a special temporary arrangement, it has never, like the Continental presbyterian churches just referred to, admitted superintendents, præpositi, or inspectores as part of its organization, but has maintained presbyterial parity in the strictest sense of the term. At the same time, the Scottish Church does not now, and, as far as her legal standards are concerned, has not at any time, held extreme views on the subject of presbyterianism. It does not hold presbytery so much as Christianity to be the fundamental principle of its religious polity. In the Scots Confession of 1560, and in the Westminster Confession of 1647, it alike subordinates forms of church government to the catholic and undenominational doctrines which are common to all Christian churches. In the Scots Confession the first article is "of God," and in the Westminster Confession the same place is assigned to "the Holy Scriptures." Nor has the hypothesis of a *jus divinum* for presbytery — a divine institution of presbyterian church government — ever been authoritatively accepted by the Church of Scotland. So far from professing to believe that presbytery, as a system of church government perpetually and universally binding upon the Christian Church, is prescribed in the New Testament, it freely acknowledges that "it does not think that any policy . . . can be appointed for all ages, times, and places" (*Scots Confession*, chap. xx.); and it holds that "there are some circumstances concerning . . . the government of the church, common to human actions and societies, which are to be ordered *by the light of nature and Christian prudence according to the general rules of the Word*" (*Westminster Confession*, chap. i.). The view on the subject of church government, which, judging from its standards and the works of its most learned and judicious constitutional writers, is maintained by the Scottish Church, is, that while other forms of church government are not to be condemned as necessarily anti-scriptural, or all other churches formed on different models unchurched, presbytery, besides being on other grounds defensible (and especially on grounds of experience) is, if not exclusively laid down in the New Testament, yet in entire harmony with the general principles of that supreme rule of faith and practice. The terms of the formula required to be signed by the ministers of the church do not, as regards this point, go beyond such a general approval of the presbyterian polity. The terms are these: "I do own the presbyterian government and discipline now so happily established in [this church]; which . . . government, I am persuaded, [is] founded upon the word of God, and agreeable thereto."

Dr. Edmund Calamy of London tells in his *Autobiography* a ridiculous story of a visit paid to him, when he happened to be in Edinburgh, by an old lady whose son had recently gone to the English metropolis. She told him she was anxious about his spiritual welfare in a place so benighted as London. "Why," said Calamy, "what is your fear? We in England have the same Scriptures as you have, we believe in the same Saviour, and we insist as much as you do upon all holy living." The old lady replied, "All that may be very true; but you have no kirk sessions, presbyteries, synods, and general assemblies." The Church of Scotland, however strongly it maintains its own principles as far as they go, may be glad to have it in its power to disclaim any such narrow views of true religion.

Practically the government of the Scottish Church is carried on by a body of ministers and elders who are alike members of her church courts, and alike known as "presbyters;" the former being both rulers and pastors; the latter (the larger number), only rulers in the church, and thence sometimes called "Ruling Elders." The courts in which these presbyters, whether lay or clerical, exercise their authority as alike church rulers, are four in number; the initial court being the Kirk Session. The Kirk Session is, with anomalous exceptions in some large towns where there is what is called a "General Session," parochial, and consists of the parish minister, and not fewer than two lay elders as his assessors; its function being to exercise discipline, and to provide for the administration of religious ordinances within its bounds. The next court is the Presbytery, consisting of the ministers and representatives from the elders of a limited district. The Presbytery is a court of appeal from the Kirk Session, and exercises otherwise a higher jurisdiction than that court. The next higher ecclesiastical judicatory is the Synod. It embraces a number of presbyteries within what is called a "Province," and is consequently known by the name of a "Provincial Assembly." It has the supervision over the whole of the presbyteries within its province, and includes the whole of the members of the subordinate courts. The highest court is the General Assembly. The General Assembly is a representative court; a certain number of ministers and elders being chosen by the whole presbyteries of the church, and also by the Scottish universities and the royal burghs, or ancient municipalities, to attend its meetings, which are held annually, and last for ten days. The General Assembly is the supreme court of the Church. It has not only administrative and judicial, but also, as regards ecclesiastical matters, legislative powers; these powers, however, being only exercised with the express concurrence of a majority of the presbyters of the church, and in conformity with a constitutional law known as "the Barrier Act."

The General Assembly is always jealous of its privileges as an ecclesiastical court, and especially of any encroachments by the State on its spiritual independence. It is dignified, however, in all its meetings by the presence of a representative of the crown; this practice being followed in conformity with a provision of the celebrated Act of the Scottish Parliament of 1592. The "Commissioner," who represents the crown on these occasions, is also, in obedience to the same act, required to appoint by royal authority the time and place

of the next meeting of the assembly, — a ceremony which follows a similar appointment, first of all made by the moderator of the assembly in the name and by the authority of the Lord Jesus Christ; the difference in form being, of course, a relic of a thousand conflicts in former times between Church and State.

(*c*) With respect to ritual, the Church of Scotland does not, any more than in the case of church government, profess, except as regards general principles, and such positive institutions as the sacraments and Christian prayer, to have the explicit direction of Holy Scripture. It holds that order in ceremonies is not expressly prescribed in the New Testament; in most of the details of public worship little more being authoritatively laid down by Christ or his apostles than that God should be worshipped in spirit and in truth, that all things should be done decently and in order, and that all things should be done to edification (comp. *Scots Confession*, chap. xx.; *Westminster Confession*, chap. i.). It professes, however, to lean to simplicity, and to the imitation, as far as possible, of the example of Christ and of the apostolic church. Above all, it has always shown a strong objection to idolatrous or superstitious observances in the worship of God. It must be added that there are no liturgical forms of prayer in the Church of Scotland. At the time of the Reformation, that church, it is true, adopted as a prayer-book the *Book of Common Order*, — a formulary which had been introduced in the church of Geneva when John Knox was its minister. The Book of Common Order is, accordingly, commonly known as *Knox's Liturgy*. But this prayer-book differs from other liturgies as being rather an optional than a compulsory form of public service, and admitting, to a considerable extent, of extemporary prayer. The rubric in every case is, that the service shall be "either in these words following, *or to the like effect*." The Book of Common Order appears to have continued in force, and (though there is some difference of opinion on the subject) to have been more or less regularly used in the Church till the time of the Commonwealth. At that period it was, like the old Scots Confession, formally superseded by an act of the General Assembly. The rule substituted was The Directory. The full title of this new formulary is, *The Directory of the Public Worship of God, agreed upon by the Assembly of Divines at Westminster, approved by an act of the General Assembly and an act of the Scottish Parliament, both passed in Anno 1645*. This Directory is, as its name imports, not a form of prayer, but rather an aid to prayer. It was intended to be a help to uniformity of worship. "Our meaning," to quote the words of the preface, "is that the general heads, the sense and the scope of the prayers, and other parts of public worship, being known to all, there may be a consent of all the churches in those things that contain the substance of the service and worship of God." For a very long time, neither the Book of Common Order nor the Directory of Public Worship has been practically enforced in the services of the Church of Scotland. As to its substance, however, the Directory fairly represents the usual practice since the period of the Revolution settlement of 1690. But as Dr. George Hill, in his *Institutes*, says, "The lapse of time and the change of circumstances have introduced various alterations." In the present day the tendency is to increased decorum and reverence in the worship of God, perhaps, also, to some sympathy with the ritualistic spirit which has been so widely manifested in the sister-kingdom.

(*d*) The rules with respect to the ministry of the Scottish Church deserve special notice. It is required of candidates for the ministry, that they should attend at a university for at least seven years, — four years in the arts classes, and three years in the classes of the faculty of theology; entrance examinations, conducted by a synodical board, being exacted for the latter course, and that course being also necessarily followed by an examination for license before a presbytery. Appointments used to be made by "lay patrons," including the crown, and many of the principal nobility and landed proprietors, under certain conditions which were intended to prevent the intrusion of unqualified or unacceptable presentees. Since 1872 the appointment has been, by an act of Parliament, transferred *simpliciter*, to the church-members of the vacant parish, such appointments being founded on the report of a parochial committee of selection. A presbyterial examination as regards their general qualifications, and the subscription of the Westminster Confession, are interposed between election and ordination. The minister of a parish is, *ex officio*, the moderator of his kirk session. Strictly speaking, he has no absolute power in the administration of parochial affairs, apart from the kirk session, any more than the kirk session itself, independently of the higher courts of the church, to which there is always an appeal.

(*e*) The relations of the Church to the State in Scotland are clear and simple. The principle of a church establishment has always been maintained in theory. In practice there have been times when the Church was left without support or countenance by the State; but, though thus virtually disestablished, it has not ceased to assert its own rights and the duties of the State. As we have seen, it was formally accepted as the Established Church in 1592, and again, by the Revolution settlement, in 1690. Establishment has never been held, by the Church of Scotland, to imply subjection to the State in matters spiritual. It has always maintained, and now maintains, the doctrine of the headship of Christ over the Church. No church has asserted more distinctly or more steadfastly than the Church of Scotland the headship of Christ in the most absolute sense of the term. As to the spiritual independence of the Church itself, — a somewhat different question, — the Scottish Church, though not disputing the authority of the civil magistrate within his own jurisdiction, has always protested against the interference of the civil magistrate with functions which are spiritual. And it has from first to last appeared to the Church of Scotland that there is no necessary conflict between the principle of spiritual independence and the principle of a national establishment of religion, which it holds to be the duty of the State and of the Church alike to recognize. On this vital question the civil law sustains the claims of the ecclesiastical courts. In all ecclesiastical causes, and matters purely

spiritual, the church courts are by Act of Parliament declared to be supreme (see the Act of 1690, the Act of Union, and other statutes therein referred to). The opinions of the judges of the Supreme Courts are to the same effect. Thus the Lord Justice Clerk Moncrieff (in *Wight* v. *the Presbytery of Dunkeld*, June 29, 1870): "Within their spiritual province the church courts are as supreme as we are within the civil [courts]." So, also, Lord Ivory (in *Paterson* v. *the Presbytery of Dunbar*, March 9, 1861): "Each (i.e., of the two judicatories, ecclesiastical and civil) is independent of the other, and each has its own exclusive field of jurisdiction, within which it is paramount." Again: Lord President Boyle (in *Lockhart* v. *Presbytery of Deer*, July 5, 1851): "We have just as little right to interfere with the Court of Justiciary in a criminal question."

3. *Present Condition of the Church.*— The most recent statistics on this subject will be found, in an authentic form, in a document drawn up in 1882 by a committee of the General Assembly for the information of Parliament.

The number of congregations in connection with the Established Church, including parishes (1,276), non-parochial charges (156), preaching and mission stations (120), is, all together, 1,552. These numbers are considerably in advance of those before 1843 (the year of the so-called "disruption" of the church), when the aggregate of ministers in charges in the Scottish Church was 1,203, of whom 451 (162 being non-parochial ministers) seceded, and 752 (117 of them non-parochial ministers) remained in the church.

The communicants on the church-registers appear, from a parliamentary return obtained in 1878, to be 515,000; which number, compared with the previous parliamentary return of 1873, shows an increase in five years of no less than 55,000. This number has no doubt increased, at least in the same proportion, during the last five years, and in any case compares favorably with the numbers in the official returns of other Scottish churches. The communicants in the United Presbyterian Church are returned at 172,000, and of the Free Church (excluding the Highlands, for which no returns are given) at 230,000.

As to the precise numbers of the adherents of the Church of Scotland compared with other Scottish churches, these cannot be given in an authentic form, owing to the successful resistance of the churches outside the Established Church to a religious census by the authority of Parliament. At the same time the report of the registrar-general for 1878 (the last report), showing the proportion of marriages according to the rites of the several religious denominations to be found in Scotland, throws some light on the subject, and may be here quoted. According to this report the percentages are as follows:—

	PER CENT.
Church of Scotland	46.52
Free Church	22.30
United Presbyterian Church	12.37
Roman-Catholic Church	8.95
Episcopal Church	2.68
Other denominations	5.54
Denominations not stated	0.05
Irregular marriages	1.59
	100.00

The paper from which these statistics are taken also contains some particulars as to the work of the church.

The church supports 77 unendowed churches and 51 mission-stations. During the last eight years 110 additional churches have been built, at an estimated cost of upwards of £300,000, and providing accommodation for upwards of 60,000 sitters. The home mission committee of the church expends on objects such as these a large annual revenue. In 1880 the sum was £15,983, the whole amount drawn from the voluntary liberality of the church. Again: under the auspices of the endowment committee, the church is at this moment widely extending its old parochial organization by providing permanent endowments for unendowed churches. By the zealous labors of the committee in question, and the liberality of members of the Established Church, no fewer than the large number of 312 new parishes, with regular endowments, have been created since the year 1845, the expense amounting to at least £2,000,000 sterling. In 1880 the revenue of the endowment committee was £18,000.

Of the foreign missions of the church the like details might be given. The church maintains missions in India, Africa, and China, with 36 European and 280 native agents, and at an expenditure of nearly £20,000 in 1880, or £25,000, if the closely allied Jewish mission be included.

Then, in addition to these enterprises, the church undertakes partially the maintenance of religious ordinances in the colonies, more especially in Canada; and also the support of Continental mission-stations on behalf of Scotchmen who are resident temporarily or permanently abroad.

Under the heading of the voluntary liberality of the church, the following sums are noticed as raised during the *nine years* ending Dec. 31, 1880:—

Congregational and charitable purposes	£940,835	16*s.*	10½*d.*
Support of ordinances, and supplement of stipends (exclusive of £433,423 17*s.* 10*d.* raised by seat-rents)	131,468	12	10
Education (exclusive of all sums raised in connection with training colleges)	123,969	2	9¾
Home mission-work	249,926	17	2½
Church building	489,130	19	3
Endowment of new parishes	397,017	16	2½
Foreign mission-work	256,353	13	11¼
Total	£2,588,702	19*s.*	1¾*d.*
Giving an average annual amount of	£287,633	13*s.*	3*d.*
The amount for 1880 was	319,847	12	7

These amounts do not include a princely donation of £500,000 for church purposes from the late Mr. James Baird of Cambusdoon.

LIT. — *Book of the Universal Kirk* (Bannatyne Club), Edinb., 1839–45, 3 vols.; *Works of John Knox*, ed. by David Laing, LL.D., Edinb., 1846–64, 6 vols.; DUNLOP: *Collection of Confessions of Faith of Authority in the Church of Scotland*, Edinb., 1719; Sir H. MONCREIFF: *Life of Dr. John Erskine*, Edinb., 1818; HILL: *View of the Church of Scotland*, Edinb., 1803; Histories of the Scottish Church, by DAVID CALDERWOOD, JOHN SPOTTISWOODE, JOHN ROW, ROBERT WODROW, GEORGE COOK, JOHN LEE, GEORGE GRUB, JOHN CUNNINGHAM, A. P. STANLEY; MCCRIE: *Lives of John Knox* and *Andrew Melville*, Edinb., 1811, 1819; St. Giles's Lectures, first series, Edinb., 1880; and papers in the publications of the Bannatyne and Maitland Clubs. WILLIAM LEE.

(2) *FREE CHURCH OF SCOTLAND.* The Free Church of Scotland claims to be the lawful descendant and heir of the Church of the Scottish Reformers and Covenanters, and in any exhaustive sketch of its history would start from the days of Patrick Hamilton, George Wishart, and John Knox. In 1843 its ministers, elders, and people, feeling constrained by a sense of duty to surrender the emoluments provided by the State, were obliged to form a separate organization; but clinging in all respects to the government, discipline, and worship of the church of their fathers, accepting its standards and its legislation, they protested that they represented the true "Church of Scotland," unless the essence of that church were to be held to be the possession of the temporalities, or subjection to the authority of the State. As a matter of convenience, the present sketch begins with 1843; but the real history begins three centuries before.

The immediate cause of the quarrel with the State was connected with the appointment of ministers to vacant charges. It had been maintained from the earliest times, that "no minister should be intruded upon a congregation contrary to their will;" and the Legislature at various times had passed acts acknowledging this principle. At the settlement of the affairs of the Presbyterian Church under William III., in 1690, the election of ministers was placed on a comparatively popular basis. But in 1711, in the reign of Queen Anne, soon after the Scottish Parliament ceased to have a separate existence, an Act was passed by the British Parliament, hurriedly if not surreptitiously, restoring the system of lay-patronage; that is, conferring the right of nominating ministers on certain landed proprietors connected with the several parishes. The General Assembly of the Church protested for many years against this enactment; and, in the settlement of ministers, presbyteries were required to see, that, in addition to his presentation by the patron, the minister-to-be had a "call" from the people. By and by the church became more favorable to patronage; and some of the early secessions took place in consequence of certain ministers refusing to take part in what were called "forced settlements." In 1834, under the guidance of Dr. Chalmers, the Assembly passed the Veto Act, with a view to define and settle the rights of the people in the "call" to the minister, without overturning the rights of the patrons. This Act provided, that if a majority of male heads of families, being communicants, objected to the person nominated by the lay-patron, the presbytery were to take no steps for his ordination, but intimate to the patron that the parish was still vacant. Lord Kinnoul, patron of the parish of Auchterarder, and Mr. Robert Young, his presentee, who had been vetoed almost unanimously by the people, feeling aggrieved by the operation of the Veto Act, went to the civil courts to insist on what they termed their patrimonial rights. The civil courts decided in favor of the patron and his presentee. But, besides deciding that the emoluments of the parish belonged to them, the courts declared and decreed that the presbytery must take Mr. Young on trial, and, if found qualified, ordain him to the ministry of Auchterarder in spite of the opposition of the whole people. A great mass of tangled and troublesome litigation followed. The civil courts went farther and farther in their claims to control the church in its spiritual functions. Their demands were so extreme, and so regardless of statute rights, that in 1842 the General Assembly issued a "Claim of Right," remonstrating against the interference of the civil courts, and reciting in full detail all the invasions that had taken place, and the various statutes which had thus been overridden. Appeals were made to the government, but in vain, to introduce a measure that would put an end to the unseemly collision of the ecclesiastical and civil courts. An attempt was made in the House of Commons, in the spring of 1843, to direct attention to the claims of the church; but this proposal was defeated by a great majority. When the General Assembly met in May, it was felt by Dr. Chalmers and his friends, that there was now no alternative but to cut connection with the State, and by abandoning churches, manses, glebes, and stipends, remove the occasion of all the interference of the civil courts. On the 18th of May, 1843, when the General Assembly met, but before it was constituted, the Rev. Dr. Welsh, the moderator of the preceding Assembly, laid on the table a PROTEST, in presence of her Majesty's commissioner, setting forth the wrongs of the church, and intimating the purpose of those who signed it to form themselves into a separate organization as the "Free Church of Scotland." As soon as that protest was read, Dr. Welsh and his friends left the place of meeting, and proceeded to carry out their purpose. Out of some twelve hundred ministers, four hundred and seventy adhered to the protest.

The grounds of this action were mainly two: first, the violation of the rights of the people in the appointment of ministers; and, second, the subversion of the spiritual independence of the Church, and of her liberty to obey the Head of the Church in spiritual matters. In the position which the Church took up on these grounds, it was maintained that she only followed in the wake of the great leaders of the Church in her best and bravest days, — John Knox, Andrew Melville, Alexander Henderson, Samuel Rutherford, George Gillespie, and the like; while its attachment to evangelical truth — exemplified in the preaching and labors of men like Chalmers, Cunningham, Candlish, Guthrie, Duff, McCheyne, and many more — showed that it inherited the spirit, as well as maintained the struggle, of the fathers in other days.

The event of May, 1843, shook Scotland to its centre, and the vibrations of the movement were felt over the civilized globe. Sympathy and aid flowed in from innumerable quarters, while the people were in many instances more decided than the ministers. The number of congregations rapidly increased from four hundred and seventy (the number of disruption ministers), and at the present day exceeds a thousand. The whole of the missionaries to Jew and Gentile, including Dr. Wilson of Bombay, Dr. Duff of Calcutta, Dr. John Duncan of Pesth ("Colloquia Peripatetica"), gave in their adherence: so also did a small proportion of the landed gentry, and a much larger proportion of the lower, middle, and professional classes. In the Northern Highlands the people

forsook the Establishment in a mass, having often had bitter experience of the kind of ministers whom the patrons gave them. Parochial schoolmasters adhering to the Free Church were ejected from their schools. It was attempted to drive out professors who adhered to the Free Church from their chairs in the Universities; and a process for this purpose was instituted against Sir David Brewster, Principal of the United College of St. Andrews; but this attempt was not successful.

The Free Church determined to organize itself over the whole of Scotland, and, by means of a general fund and local funds, proceeded to build plain churches for the congregations, although in many places great hardship had to be endured from the stern refusal of some of the great landed proprietors to grant sites. In a short time a plan for the erection of manses was organized, and, through the great exertions of Dr. Guthrie, carried to a successful issue. Another plan, for the erection of five hundred schools, also proved successful. The various foreign missions were retained, and in lieu of the old buildings, which were claimed by the Established Church, new structures were reared. Among the chief aids in the maintenance of ordinances in the disestablished Church was the Sustentation Fund. The idea of this fund was due to Dr. Chalmers. At an early period he propounded his plan, and affirmed it as certain, that, if collectors were appointed for every district to gather in the contributions to this fund by periodical visits to the people, enough would be raised to provide a stipend of £150 sterling to each minister. The proposal was received with great incredulity at first. It turned out, however, that Dr. Chalmers was right. For several years a minimum stipend from this fund of £160 has been paid to double the number of ministers originally on the fund, while many have received a further sum in the form of surplus. In addition to what is provided from this fund, the abler congregations add local supplements to the minister's salary. The payment of £160 includes an annual contribution of £7 from each minister to a Widow's and Orphan's Fund. This fund now gives to every minister's widow an annuity of £46 a year, and to every minister's orphan (up to the age of eighteen), a yearly allowance of £24 where the mother is alive, and £36 where the mother is dead.

It would be out of place in this brief sketch to enter into detail on the work in which the Free Church has been engaged since 1843. Some of the most characteristic of her labors may be briefly referred to.

1. *Home Evangelization.* — This work was followed out in two departments. First, when the disruption occurred, it was the endeavor of the church to secure that the gospel should be preached in districts from which it had been virtually excluded before. There were considerable districts of the country where clergy of the "moderate" or Arminian type had long been settled; and the custom which forbade any minister to preach in the parish of another without his consent excluded those who were known and distinguished as evangelical. A great amount of ignorance and spiritual deadness prevailed in these districts. Now that the way was open, the Free Church endeavored to plant men in such districts of a more distinctively evangelical and earnest type. It was attempted to make the gospel known in all quarters by means of a settled ministry, when practicable, or by means of occasional visits from ministers, and others of evangelistic gifts and character.

The other department of home-mission work was among the lapsed masses in towns and other populous places. Before the disruption, Dr. Chalmers and his friends had had their attention turned very earnestly to the vast number of persons in Edinburgh, Glasgow, and other large towns, who had been suffered to fall into a state of complete neglect of Christian ordinances. As soon as the hurry of the disruption was over, Dr. Chalmers set himself to show what could be done in the way of reclaiming a neglected district, by organizing what he called a territorial mission, and thereafter a territorial ministerial charge, in the West Port of Edinburgh. His plan was to select a limited territory of about two thousand souls, and divide it among a number of visitors, each of whom was to take care of a small number of the people, and try to get them to connect themselves with the mission. A missionary minister and a schoolmaster were appointed for the whole, and by God's blessing the scheme was a great success. Many churches in the poorer districts of our cities have been erected on the same principle. All along, the Free Church has been prominent in home evangelistic work. Revival movements under suitable men have been greatly promoted by the Free Church. The late Mr. Brownlow North was recognized as an evangelist by the General Assembly; and movements like that of Messrs. Moody and Sankey have had many of their most energetic supporters and helpers from among her ministers and people.

2. *Theological Education.* — From the beginning, it was the earnest desire of Dr. Chalmers, principal and professor of divinity at Edinburgh, to extend and improve the system of theological training. On his death, in 1847, his successor, Dr. Cunningham, addressed himself vigorously to the same cause. It was thought by many that the policy of the church ought first to be to complete the equipment of one divinity hall; but local influence was strong at Aberdeen and at Glasgow, and now there are three theological institutions. These are all furnished with ample buildings and libraries; and a large sum has been accumulated for endowment. The "New College" of Edinburgh has seven professors and one lecturer. The chairs are, (1) Apologetics and Ecclesiastical theology; (2) Systematic theology; (3) Church history; (4) Hebrew, and Old-Testament exegesis; (5) New-Testament exegesis; (6) Evangelistic theology, or missions; (7) Natural science. The lectureship is for elocution. The other halls have each four professors; the professor of evangelistic theology at Edinburgh being connected likewise with them. The curriculum of study extends over four sessions of five months each. All students of divinity must have passed through an undergraduate course at one of the universities. The total number of students in session 1880–81 was 257. The New College at Edinburgh has usually a large number of students from other countries and churches. The following countries and colonies have sent students: Canada, United

States (North and South), England, Wales, Ireland, Holland, Belgium, France, Switzerland, Italy, Germany, Prussia, Hungary, Bohemia, Norway, Turkey, Asia Minor, Cape Colony, Natal, Australia, and New Zealand.

3. *Foreign Missions.* — The adherence of all the missionaries to the Free Church, as well as the influence of the current of evangelical life which fell so peculiarly on that church, led to a prominent place being given to foreign missions. The method inaugurated by Dr. Duff in Calcutta was vigorously prosecuted. The rearing of native laborers in well-equipped Christian schools of Western learning has always been a chief aim of the church. It must be owned, that, in this field, the efforts of the church have not yet equalled the greatness of the enterprise. Besides missions in India, there are missions in Caffraria, Natal, and at Lake Nyassa in Africa, in the New Hebrides Islands, and in Syria. The Free Church is also associated with the English Presbyterian Church in a vigorous mission to China. The institution of a chair of missionary theology in 1867 was designed to promote among theological students an interest in missions, and to quicken their zeal for the foreign field; but it can hardly be said that as yet the results have come up to the hopes of the founders.

4. *Colonial Churches.* — A committee for promoting the welfare of colonial churches was in operation before the disruption: this department of work, however, has been prosecuted with more vigor since that event. One thing that has given additional interest to the colonies is the fact that not a few ministers have gone to them as their fields of labor. Though England does not fall under this category, yet it is worthy of note that the ranks of the Presbyterian Church there were largely recruited by Free-Church ministers; so that a new vigor was communicated, by the disruption, to Presbyterianism in England. The church in Canada, as well as the church in Australia and the church in New Zealand, profited by the same event. Several professors of divinity were sent out to the colonial churches. In other cases, ministers were furnished for important charges. The plan of a sustentation fund has been tried, with no small success, in several of these colonial churches. In other ways the influence of the Free Church has been evinced in the increased life and energy which many of them have shown.

5. *Evangelization in the European Continent.* — The energies of the Free Church have found a very congenial field on the continent of Europe. The ostensible object has been to look after Scotchmen settled in Continental cities, or residing there for a time; but the stations thus established have served as evangelical centres, from which, in various ways, light has emanated to enlighten the surrounding darkness. In many of the towns of Italy the stations of the Free Church have been active auxiliaries of the Waldensian missions and of other efforts to spread the gospel among the Italian people. In the south of France, too, an important influence has been exerted of a similar kind. In Germany, Hungary, Bohemia, Malta, Gibraltar, and Switzerland, stations have been maintained. By means of bursaries, the Free Church is enabled to invite to her theological institutions young men from various Continental countries and from places more remote. The direct evangelistic work of the evangelical churches is encouraged by grants-in-aid.

6. *Church Union and Co-operation.* — Soon after the disruption, the Free Church received into her communion one of the smaller sections of the secession, — that with which the late Dr. McCrie was connected. For ten years negotiations were carried on between the Reformed, the United, the Free, and the English Presbyterian churches, with a view to union. The great majority of the Free Church favored this union; but a determined minority opposed it, and threatened to secede if it were carried out. In consequence of this, the negotiations came to an end; but a union was effected between the Free Church and the majority of the Reformed, or Cameronian. The Free Church in her Assembly has always welcomed ministers from other evangelical churches, and given them opportunities of being heard. Her connection has been peculiarly intimate, in this way, with the colonial churches and with the English and Irish Presbyterian churches. The Free Church has always encouraged union among the different Presbyterian bodies in the colonies, although minorities have sometimes been against such movements.

7. *Care of the Young.* — The Free Church felt specially called on to take up, as a legacy from the founders of the Reformed Church of Scotland, "the godly upbringing of the young." The scheme for five hundred day schools, already referred to, was designed, partly to provide for the ejected schoolmasters, and partly to secure more attention to the religious element in education. For many years, under the convenership of Dr. Candlish, the Free Church was very zealous in promoting primary education. Three normal colleges were established for the training of teachers, — at Edinburgh, Glasgow, and Aberdeen: these are still in full and efficient operation. But the education scheme was never very popular. The church always expressed her readiness to merge her own scheme in a general system for national education, and a few years ago this was actually done. Most of her school-buildings were given up to school-boards for national education. A large establishment of sabbath schools is connected with the Free Church, all under the kirk-sessions of the various congregations. In 1880–81 the number of teachers was 16,296, and the number of scholars, 152,101. Of Bible or senior classes, mostly taught by the ministers, there were reported 1,205, and scholars, 44,303. In this department the Free Church has been specially active of late. A committee, appointed by the General Assembly, for the "welfare of youth," prescribes certain books and subjects for competition every year: members of Bible-classes are encouraged to compete. In 1880–81 the total number who obtained prizes or certificates (their examination-papers showing a value of not less than fifty per cent) was 963.

8. *Financial Administration.* — The Free Church has gained no little notice for the systematic thoroughness of her financial administration and the large sums of money which she has raised for her various objects. The total raised during the year

1880–81, for the various objects promoted by the church, was as follows:—

1. Sustentation Fund	£174,941	7s.	8d.
2. Local Building Fund	80,586	15	5½
3. Congregational Fund	191,022	12	9¾
4. Missions and Education	99,230	10	9
5. Miscellaneous	44,551	14	8
	£590,333	1s.	4d.

Since 1843 the entire sum raised by the Free Church, for all purposes, up to March, 1881, amounted to	£14,654,117 7s. 2d.
The present number of ministerial charges is	1,005
The present number of ministers	1,070
The present number of separate home-mission stations (in addition to Congregational missions)	32
The present number of communicants	304,000

The Free Church, throughout her career, has aimed to combine the spirit and convictions of the old Reformers and Covenanters with adaptation to modern wants and a progressive attitude, wherever progress is lawful. The conservative element has in practice had no little influence in checking progressive tendencies. For the most part, the Calvinistic creed has been held and preached as the true faith both by ministers and people. When the Free Church gave up connection with the State, it was on the ground that the State was trying to enslave her, and not on the ground that such connection in itself was wrong. The course of events has tended to show that the old connection with the State is inexpedient, and not to be desired. The general belief now is, that the existing alliance of the Established Church with the State ought to be dissolved, so that all the Presbyterian churches of Scotland might be on a common brotherly level.

The Free Church has had not a little internal agitation and discussion. The last of her agitations was in the Robertson Smith case. On the one side, it was contended that the Church ought not to lay a violent arrest on the fullest discussion of certain critical questions raised by Mr. Smith, connected with the origin and date of Old-Testament books. On the other side, it was contended by some that any toleration of Mr. Smith's views was tantamount to giving up the authority and inspiration of Scriptures, and by others, that, whatever might ultimately be found to be true on the disputed questions, the Church ought not to take the responsibility of Mr. Smith's views, as she would be doing if she were to continue him in his chair. It was this last view that obtained the support of a great majority in the General Assembly of 1881. Those who supported Mr. Smith were not committed to his views, but only regarded them as deserving of toleration in the church.

Lit.—Robert Buchanan, D.D.: *Ten Years' Conflict*, Hanna: *Life of Dr. Chalmers; Lives of Dr. W. Cunningham, Dr. R. S. Candlish, Dr. Robert Buchanan, Dr. Alexander Duff*, etc.; Bryce: *Ten Years of Church of Scotland* (against Free-Church claims); Merle D'Aubigné: *Germany, England, and Scotland;* Sydow: *Die Schottische Kirchenfrage, mit den darauf bezüglichen Documenten* (also in English); McCrie: *Story of the Scottish Church from the Reformation to 1843;* Rev. Thomas Brown: *Disruption Records*, Edinburgh.

W. G. BLAIKIE.

(3) *REFORMED CHURCH OF SCOTLAND.* See Cameronians; Covenanters; Scotland, Free Church of.

(4) *UNITED PRESBYTERIAN CHURCH OF SCOTLAND.* *History.*—This church was formed on the 13th May, 1847, by the union of the United Secession and Relief churches; and, in order to give a correct idea of its distinctive position and work, it will be needful to present a brief summary of the history of each of the branches of which it is composed.

The *Secession Church* took its formal origin in the expulsion of Ebenezer Erskine, minister at Stirling, William Wilson, minister at Perth, Alexander Moncrieff, minister at Abernethy, and James Fisher, minister at Kinclaven, from their several charges, and their suspension from the ministry, in connection with the Church of Scotland, by the commission of the General Assembly of 1733. The occasion of this action (see Ebenezer Erskine) was the preaching of a sermon by the first named of these brethren, as moderator of the synod of Perth and Stirling, wherein he protested against the action of the church in reference to patronage, and openly proclaimed that "the church of Christ is the freest society in the world." For this he was condemned, and pronounced worthy of censure, by a majority of the synod; but having protested, and appealed to the assembly, he and the other friends who had meanwhile placed themselves by his side were summarily cast out. But the root of the matter was deeper than a controversy about patronage, important as the subsequent history of the Scottish churches has shown that to be; for the four brethren were sympathizers with the evangelical party known as the "Marrow Men," and had been greatly distressed by the Socinian leanings of the majority in the State Church, as indicated by their proceedings in the trial of Professor Simson of Glasgow, for heresy: and so, although the assembly of 1734 empowered the synod of Perth and Stirling to remove the sentence of censure from them, they declined to accept a forgiveness which implied that they had been guilty of an offence, and chose to remain as they were. This was followed in 1740 by the solemn deposition of eight ministers (for four others had now joined them, and formed what they had called the "Associate Presbytery") "from the office of the holy ministry, prohibiting and discharging every one of them to exercise the same within this church in all time coming." But, though that act deprived them of their churches and their emoluments, it did not cut them off from the sympathy of the people. The denomination thus formed rapidly organized, issued a "Testimony," after the manner of the times, appointed a professor of theology for the training of ministers, and took such steps for the extension of what its members believed to be the truth, that in 1747 the number of its congregations had increased to forty-five. But at that date an unhappy controversy arose concerning the lawfulness of taking the oath which was administered to burgesses in Edinburgh, Glasgow, and Perth, and which, by its reference to "the true religion presently professed within this realm," was supposed by some to allude to the church as by law established, and by others to signify simply the Protestant religion. The result was the division of the still infant church into the Associate Synod vulgarly known as "Burghers," and the General Associate

Synod, commonly called "Antiburghers." These two denominations grew up side by side for more than seventy years, their members and ministers having no ecclesiastical fellowship with each other, and their history marked by little that is noteworthy, until near the beginning of this century, when the question of the civil magistrate's province in religion came to be discussed in both, and then small minorities broke off from each, prefixing the word "original" to their distinctive name. (See THOMAS MCCRIE.) This was the result of what in Scotland is still known as "The Old-Light Controversy." But at length the "breach" between the two main branches was healed. The members of both the Burgher and Antiburgher churches were, in the first two decades of the century, frequently brought together for the furtherance of the great objects of the Bible and missionary societies, and were led to hold meetings for united prayer. The outcome was, that a desire for re-union sprung up simultaneously in many quarters, and that led in September, 1820, to the formation of the UNITED SECESSION CHURCH, which continued under this name till 1847. At the division, as we have seen, the number of congregations was 45; at the re-union it had risen to 262, of which 139 were connected with the Burghers, and 123 with the Antiburghers; and within twenty years a hundred new congregations were added to the aggregate. From 1840 to 1845 the peace of the church was disturbed by a controversy on the atonement, which though attended at the time with some acrimonious things, and resulting in the expulsion from its fellowship of James Morison, now well known as an admirable exegetical scholar, did much to clarify the theological atmosphere, not only of the denomination, but of Scotland. Meanwhile other matters were not lost sight of; for, at the time of its junction to the Relief Church, the United Secession was raising annually for all purposes above £70,000. It had a band of 60 missionaries and teachers in foreign lands, a theological seminary with 4 professors and 93 students, and 65 licentiates.

Relief Church.—But we must now go back, and trace the history of the Relief Church, which had been running its course parallel to those of the other seceding communities for now nearly a hundred years. It had its origin in 1752, in the deposition, from the ministry of the Church of Scotland, of Thomas Gillespie, minister of Carnock, for refusing to take part in the installation of a pastor whom it was determined to thrust into the parish of Inverkeithing against the will of the people. To this sentence, Gillespie meekly bowed, and removed to Dunfermline, where he gathered round him a congregation, and where for six years he stood alone, having ecclesiastical connection with none of the existing denominations. At the end of that time he was joined by Thomas Boston of Oxnan, son of the famous author of *The Fourfold State;* and in 1761 the first Relief Presbytery was formed, taking the name of "Relief," because its purpose was to furnish relief to those churches which were oppressed by patronage. In 1794 the presbytery, now swelled into a synod, sanctioned a hymn-book, for congregational praise; and in 1823 it established a theological seminary, for the education of its ministers, who had up till that time been required to attend the Divinity Hall in the National Church. Its polity, as well as that of the Secession Church, was Presbyterian; its creed, Calvinistic; and its spirit, catholic. Indeed, in this last respect it was ahead of all its Presbyterian contemporaries, for Gillespie had been trained by Philip Doddridge, and had imbibed from him the principle of Christian communion; so that, at his first dispensation of the Lord's Supper, after his deposition, he could say, "I hold communion with all that visibly hold the Head, and with such only;" and he invited all such to unite with him in the observance of the ordinance. He was thus in advance of those who restricted their fellowship only to such as agreed with them in matters of covenanting, and the like, and could not conscientiously occupy a platform so narrow as that of either of the branches of the Secession. But in 1847 the Secession herself had come up to that same catholicity; and so the union was effected with great enthusiasm, and has resulted in the richest blessing. The Relief Church numbered at that time 7 presbyteries, 114 congregations, and 45,000 members.

Since 1847 the course of the United Church has been one of almost uninterrupted progress. Negotiations for union with the Free Church were begun in 1862, and continued for ten years; but they were ultimately abandoned, without any other issue than the adoption of a Mutual Eligibility Scheme, which permitted a congregation in either denomination to call a minister from the other. Beyond Scotland, however, a union was effected; for in Liverpool, on the 13th June, 1876, ninety-eight congregations of the United Presbyterian Synod, whose location was in England, were formally joined to the English Presbyterian Church, making together "The Presbyterian Church of England." Yet, notwithstanding that apparent diminution of strength, the statistics presented in 1882 gave the following particulars: Presbyteries, 30; congregations, 551; members in full communion, 174,557; income for congregational purposes, £250,927 3*s.* 6*d.*; for missionary and benevolent purposes, £82,531 17*s.* 4*d.*; total, £373,459 10*d.*, which is exclusive of £50,271 7*s.* 6*d.*, reported as from legacies. In addition to its home operations, the United Presbyterian Church has foreign missions in Jamaica, Old Calabar, West Africa; Rajpootana, India; China; and Japan; in which, according to the report of 1883, there are 71 regularly organized congregations with an aggregate membership of 10,808 and nearly 2,000 catechumens. The total income of the Foreign Mission Fund for 1882 amounted to £37,530. In its Basis of Union it solemnly recognized the duty "to make exertions for the universal diffusion of the blessings of the gospel at home and abroad;" and it has faithfully acted on that conviction, and is probably doing more for the diffusion of the gospel throughout the world than any other denomination of its size, with the exception of the Moravians.

Doctrinal Position.—In the Basis of Union just referred to, the doctrinal position of the United Presbyterian Church was thus defined:—

"'I. The word of God contained in the Scriptures of the Old and New Testaments is the only rule of faith and practice. II. The Westminster Confession

of Faith and the Larger and Shorter Catechisms are the confession and catechisms of this church, and contain the authorized exhibition of the sense in which we understand the Scriptures, it being always understood that we do not approve of any thing in these documents which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion.' And 'The term of membership is a credible profession of the faith of Christ as held by this church, a profession made with intelligence, and justified by a corresponding character and deportment.' No doctrinal test is administered to members on their admission; but elders and ministers are required to answer the questions prescribed in a formula for ordination and license; and among these, up till May, 1879, was one question which read thus: 'Do you acknowledge the Westminster Confession of Faith and the Larger and Shorter Catechisms as an exhibition of the sense in which you hold the Scriptures; it being understood that you are not required to approve of any thing in these documents which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion?' But at the meeting of synod of 1879 it was directed that the qualification in the latter clause should be as follows: 'This acknowledgment being made in view of the explanations contained in the declaratory act of synod there anent.' At the same meeting a declaratory act was adopted; and as its importance is great, not only intrinsically, but because it is the first attempt to widen the basis of doctrinal subscription in a Presbyterian church, we give it here entire: —

"'Whereas the formula in which the Subordinate Standards of this church are accepted requires assent to them as an exhibition of the sense in which the Scriptures are understood; whereas these Standards, being of human composition, are necessarily imperfect, and the church has already allowed exception to be taken to their teaching, or supposed teaching, on one important subject; and whereas there are other subjects in regard to which it has been found desirable to set forth more fully and clearly the view which the synod takes of the teaching of Holy Scripture: therefore the synod hereby declares as follows: —

"'1. That in regard to the doctrine of redemption as taught in the Standards, and in consistency therewith, the love of God to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men, without distinction, on the ground of Christ's perfect sacrifice, are matters which have been, and continue to be, regarded by this church as vital in the system of gospel truth, and to which due prominence ought ever to be given.

"'2. That the doctrine of the divine decrees, including the doctrine of election to eternal life, is held in connection and harmony with the truth that God is not willing that any should perish, but that all should come to repentance; and that he has provided a salvation sufficient for all, adapted to all, and offered to all in the gospel; and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.

"'3. That the doctrine of man's total depravity and of his loss of "all ability of will to any spiritual good accompanying salvation" is not held as implying such a condition of man's nature as would affect his responsibility under the law of God and the gospel of Christ; or that he does not experience the striving and restraining influences of the Spirit of God; or that he cannot perform actions in any sense good, although actions which do not spring from a renewed heart are not spiritually good or holy, — such as accompany salvation.

"'4. That while none are saved except through the mediation of Christ and by the grace of his Holy Spirit, who worketh when, where, and how it pleaseth him; while the duty of sending the gospel to the heathen who are sunk in ignorance, sin, and misery, is clear and imperative; and while the outward and ordinary means of salvation for those capable of being called by the Lord are the ordinances of the gospel: in accepting the Standards it is not required to be held that any who die in infancy are lost, or that God may not extend his grace to any who are without the pale of ordinary means, as it may seem good in his sight.

"'5. That in regard to the doctrine of the civil magistrate, and his authority and duty in the sphere of religion as taught in the Standards, this church holds that the Lord Jesus Christ is the only King and Head of the church, and "Head over all things to the church which is his body;" disapproves of all compulsory or persecuting and intolerant principles in religion: and declares, as hitherto, that she does not require approval of any thing in her Standards that teaches, or may be supposed to teach, such principles.

"'6. That Christ has laid it as a permanent and universal obligation upon his church at once to maintain her own ordinances, and to "preach the gospel to every creature;" and has ordained that his people provide by their freewill offerings for the fulfilment of this obligation.

"'7. That, in accordance with the practice hitherto observed in this church, liberty of opinion is allowed on such points in the Standards, not entering into the substance of the faith, as the interpretation of the "six days" in the Mosaic account of the creation; the church guarding against the abuse of this liberty to the injury of its unity and peace.'"

In general matters the United Presbyterian Church has been very progressive. She was the first among the Scottish Presbyterians to introduce hymns other than the paraphrases into public worship, and after many debates she conceded the liberty to use instrumental music in her services some years ago.

Government. — The government is Presbyterian. Each congregation elects its own minister and elders, who together constitute the session. The arrangement of the temporal affairs is deputed to a body of managers chosen for the purpose by the members; but these have no spiritual oversight of the church. The presbytery consists of the ministers and one elder from each session in a specified district; and the synod consists of the aggregate of the presbyteries. Mere ordination does not confer the right to a seat in presbytery or synod. The minister is a member as a pastor; and unless in the case of a pastor-emeritus, who remains as a colleague to a junior brother, and in those of the professors of theology and mission secretaries, no minister without charge is a member, either of presbytery or synod. Frequent efforts have been made to divide the synod into provincial bodies, and make the supreme court a general assembly; but the democratic spirit of the denomination has always defeated these, although it has been felt that a synod composed of more than a thousand members is not perfectly adapted to deliberation. Still it has worked well on the whole in the past, and there seems to be at present no disposition to change.

Theological Education. — Up till 1876 the meetings of the theological seminary, or hall, were held in Edinburgh every year during the months of August and September; and students having first passed through a full literary curriculum at one or other of the national universities, and having been examined for admission, were required to attend for five sessions, while the professors, retaining their pastoral charges, gave up these two months annually to the work of tuition; and during the other months of the year the students were required to perform certain specified exercises, and undergo certain examinations, under

the inspection of their respective presbyteries. This plan was suited to the circumstances of the church in its earlier history; but a new scheme of education, bringing it more into line with other denominations, was adopted in 1876, when it was decided that the professors should be loosed from the pastorate; that the session should consist of five months, from November to April; and that the course should consist of three full sessions. There are five theological chairs, — apologetics, pastoral training, church history, New-Testament literature and exegesis, and Hebrew with Old-Testament literature and exegesis. The men who now hold these appointments are worthy to be the successors of Lawson, the Browns (grandfather and grandson), Dick, Eadie, and others who have made the name of the Secession Church honorably known in many lands. WILLIAM M. TAYLOR.

RELIGIOUS STATISTICS OF SCOTLAND (from *The Scottish Church and University Almanac, 1883*).

THE CHURCH OF SCOTLAND.

Synods	16
Presbyteries	84
Parishes	1,283
Unendowed churches, preaching and mission stations	280
Ministers [Estimated. — ED.]	1,479
Communicants, per parliamentary return of 1878,	515,786
Christian liberality for all objects in 1881	£281,503.18.0

THE FREE CHURCH.

Synods	16
Presbyteries	73
Ministerial charges	1,005
Ministers	1,070
Christian liberality for all objects (1881-82)	£607,680.14.5

UNITED PRESBYTERIAN CHURCH.

Presbyteries	30
Congregations	551
Ministers	587
Preachers	68
Members	174,557
Income for all objects from all sources	£383,730.8.4

REFORMED PRESBYTERIAN CHURCH.

Synod	1
Presbyteries	2
Churches (7 vacant)	14

SYNOD OF UNITED ORIGINAL SECEDERS.

Presbyteries	4
Churches (6 vacant)	30

EVANGELICAL UNION AND AFFILIATED CHURCHES.

Churches (13 vacant)	89

THE EPISCOPAL CHURCH IN SCOTLAND.

Dioceses	7
Churches and stations	238

BAPTIST UNION OF SCOTLAND.

Churches	84

CONGREGATIONAL CHURCHES IN SCOTLAND.

Ministers	85

WESLEYAN METHODISTS.

Chapels	26

ROMAN-CATHOLIC CLERGY IN SCOTLAND.

Dioceses	6
Churches	163

II. In England. The Presbyterian Church of England differs in its history from that of Scotland. From Knox to Chalmers, the latter was a Reformation Church, which for three centuries was more thoroughly national than any other; whereas the other never reached the same depth or extent of influence. It has four marked periods, — its rise, its height as the National Church of England, its decay, its revival.

1. Its rise. Only remotely, though in many ways most really, can we trace Presbyterianism in England back to the Culdees, or, later, to Wiclif. It emerges into separate existence after the Reformation. There were two parties, — the first, reforming the church, mainly by putting the king instead of the Pope at its head as supreme; and the second going back, more with Calvin and the Swiss churches than with Luther and the German church, to the doctrines and government of the New Testament. For a time, men like Cranmer, Hooper, and Latimer, would have reformed England after the Presbyterian fashion of Geneva and Zurich. But this passed with the death of Edward VI.; and, when Elizabeth came to the throne, she promoted, with indomitable will, Prelacy, with its semi-popish sacraments, and absolute supremacy of the king over both Church and State.

Opposed to this movement rose Puritanism, which was primarily Calvinistic in doctrine, and anti-sacerdotal in worship, as also leaning to Presbyterianism in government. For many years the vital question was that of doctrine; but, after repeated and ineffectual appeals to Parliament and the prelates for a purer worship and a self-governing church, Presbyterianism was formally instituted. Nov. 20, 1572, and Wandsworth, then a few miles from London, were the date and place of the first presbytery in England, with its Book of Order, constructed in its ground-plan on Presbyterian lines. A few ministers and laymen were the members. It is interesting to mark that fourteen days afterwards John Knox died in Edinburgh. The cradle of English Presbyterianism was rocked beside the death-bed of the great Reformer, who, twenty years earlier, had sown in England the seeds from which came the harvest. Thomas Cartwright is the greatest name as thinker, writer, sufferer, among the English Presbyterians, as Walter Travers (to whom Richard Hooker replies, in his work, monumental and classical alike in English literature and thought, "The Ecclesiastical Polity") was its fullest advocate. Presbyterianism thus springs from Puritan life. The grace of God, making each soul free spiritually, makes it free ecclesiastically and civilly too: hence the orders of equal rank — ministers, elders, and deacons with different functions — according to the primitive model.

2. But, while Presbyterianism grew outside the Church of England, the Puritan doctrinal element grew within; and, seventy years after, the small Presbytery of Wandsworth, in the face of imprisonment, fines, and torture, conquered Elizabeth, James VI., Charles I., and Laud. By this time, Puritanism had become chiefly Presbyterian; and, when the Long Parliament abolished Prelacy, Presbyterianism was established, on June 29, 1647. The memorable Westminster Assembly of 1643 drew up their Confession, Shorter and Larger Catechisms, and Directory of Worship. Four members came from Scotland, — Samuel Rutherford, Alexander Henderson, Robert Baillie, and George Gillespie. We notice two things: first, that while the Parliament established Presbyterianism, yet, under the influence of Independency and Cromwell, it withheld its power from executing ecclesiastical decisions; second, that the Westminster Confession of Faith was never subscribed for-

mally in England, as it was and is in Scotland: it was only accepted as a statement of scriptural truth.

For twenty years Presbyterianism was the National Church. Its framework was set up chiefly in London and Lancashire, and partially over the country. It was a time of much noble work, prayer, and fruit. But other elements grew. Independency and Cromwell did not like Presbyterianism, because it adopted the intolerant principles of an Established Church, from which no church, either in England or New England, was in that age altogether free; and the old Episcopal Church waited its time.

That time soon came. Presbyterianism was disestablished, and on St. Bartholomew's Day, 1662, two thousand ministers, most of them Presbyterian, were ejected. Among them were Baxter, Howe, and Bates. Till 1688 Presbyterianism was thrust out of civil and religious rights. It did not fight in England a Drumclog or Bothwell Bridge: it did not flee to the hills and moors, as in Scotland. It was too passive, and so became feeble.

3. For, when the Revolution of 1688 came, it had grown practically independent in church administration, and never at heart regained its old fervor. Then came worse decay. It felt the enfeebling religious atmosphere of the next, the eighteenth century, and, like all the other churches, succumbed to doctrinal error and practical indifference, till, in England, Presbyterianism and Unitarianism became synonymous.

4. But during these last forty years a new spirit revived; the old Puritan Presbyterianism lived in many native churches; was strengthened by like-minded Scotchmen coming to England; till at last the two classes of congregations — those connected with the United Presbyterian Church of Scotland and those which after the disruption in 1843 formed one English Presbyterian synod — joined together in 1876 under the name of the "Presbyterian Church of England." This union, which doubled the strength numerically of the united church, far more than doubled its moral energy and helpfulness. Since the union, its growth has been more elastic, organized, and conspicuous. Even before the union, Presbyterianism stood higher in relative increase of numbers at the last ecclesiastical census than any other denomination in England. We give the latest statistical returns, those of the year 1881: Congregations, 275, of which 75 are in the presbytery of London, an enormous increase during twenty years; 264 ministers with charges, 31 without charges, 21 probationers, 56,399 communicants, 6,216 sabbath-school teachers. In 1882 the theological college had three professors, one tutor, twenty-three students. One special department, the Sustentation Fund, has yielded to every ordained minister a minimum stipend of £200 yearly, the largest minimum amount in any English denomination; and this minimum sum will likely, and soon, be increased. Total amount collected in 1881 was £208,626; average stipend in Berwick Presbytery, £209; in London, £394; in Liverpool, £414.

One of the noblest and most vigorously prosecuted enterprises of the church is the China Mission. Its first missionary was W. C. Burns, a man of the highest heroic and saintly type, whose place has been filled by a succession of men and women of like spirit. Burns had for a time little outward success, but it increased greatly before he died; and the seed he sowed has grown into a rich harvest. In 1881 there were 27 missionaries, 64 native missionaries, 64 stations, and 2,570 members; and this is a large increase on 1877. This revived English Presbyterianism has thus a future in it, pledged to it by its living truths and its generous deeds. Moreover, coming among the distracted parties in England, it gives to episcopacy and independency the elements of liberty which the one, and of order which the other, needs. That it should ever rise to be the National Establishment, as in 1643, we do not desire; that it should ever sink as low as in 1780, we shall not believe. But, whatever its future may be, it will be a divine blessing to England if it maintain the courage of its first years, and shun the errors of its days of power and of decay.

LIT. — M'CRIE: *Annals of English Presbytery;* BROOK: *Thomas Cartwright;* GROSART: *Representative Nonconformists;* NEAL, PRICE, VAUGHAN, STOUGHTON, etc.; SKEATS: *Hist. of Free Churches in England.* WILLIAM GRAHAM, D.D. (London).

III. **In Ireland.** See IRELAND, vol. ii. p. 1116.

IV. **In Wales.** See WELSH CALVINISTIC METHODISTS.

V. **In the United States of America.** *PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA (NORTHERN GENERAL ASSEMBLY).* — The first Presbyterian church in America was organized A.D. 1628, at New Amsterdam (New York). It was a Reformed-Dutch church, and was gathered by the Rev. Jonas Michaëlius, then just arrived from Amsterdam in Holland. It was the first Protestant church organized in the western world. The Church of the Pilgrims at Plymouth, Mass., had been organized in Holland. Other churches of this denomination were organized among the Dutch settlements in the New World at an early period in the same century. (See REFORMED CHURCH, DUTCH.)

EARLY PRESBYTERIANISM IN NEW ENGLAND. — The first settlers of New England were dissenters from the Church of England. They had become known as Brownists, or Radical Independents. They came by the way of Leyden in Holland, and settled at Plymouth, Mass. A different class of refugees from the tyrannizing prelacy of the English Church came over in 1629 and during the next ten years. They were mostly Puritans, men of tender conscience, who scrupled at vestments and ceremonies and popish practices in the church. Many of them were strongly inclined to the Presbyterian way. Had they remained at home, they would have united heartily in the movement, which, during the Commonwealth, made the Church of England a Presbyterian church.

Not long after their settlement at Massachusetts Bay, "divers gentlemen in Scotland," says Cotton Mather (*Magnalia*, i. 73), wrote to these Puritans to learn "whether they might be there suffered freely to exercise their Presbyterian church government" in the American colony; and it was freely answered that they might. A

tract of land near the mouth of the Merrimack River was selected by their agent for the Presbyterian settlement. The emigrants embarked from Scotland, and had traversed half the width of the Atlantic, but were driven back by adverse storms, and abandoned the enterprise. Presbyterianism proper was thereby put back in its American development half a century.

Many of the New-England ministers and people, at that early period, were either Presbyterians in principle, or well disposed to such as were. The Cambridge (1648) and the Boston (1662) synods made provision for ruling elders in the churches, and favored the consociation of the churches. They were rigidly opposed to Independency, and aimed to establish "a sweet sort of temperament between rigid Presbyterianism and levelling Brownism."

When the "Heads of Agreement" between the Presbyterian and Congregational ministers were assented to at London, A.D. 1690, Cotton Mather affirmed (*Magnalia*, ii. 233) that the same "union hath been for many lustres, yea, many decades of years, exemplified in the churches of New England, so far that I believe it is not possible for me to give a truer description of our ecclesiastical constitution (A.D. 1718) than by transcribing thereof the articles of that union." Their platform was so akin to Presbyterianism, that "the Presbyterian ministers of this country," Mather says, "do find it no difficulty to practise the substance of it in and with their several congregations." Writing to Rev. Robert Wodrow, a Presbyterian minister in Scotland, Aug. 8, 1718 (Wodrow: *Miscell.*, ii. 424), he says, "We are comforted with great numbers of our oppressed brethren coming over from the north of Ireland unto us." They were Presbyterians. "They find so very little difference in the management of our churches from theirs and yours as to count it next unto none at all. Not a few ministers of the Scotch nation coming over hither have heretofore been invited unto settlements with our churches."

A considerable number of Presbyterians, both ministers and people, it thus appears, emigrated from Great Britain and Ireland to New England during the troubles of the seventeenth century, and were absorbed in the Congregational churches, at that time differing but little, as they thought, from Presbyterian churches. Particularly was it so with the Connecticut churches, where Consociationism, a modified form of Presbyterianism, had generally prevailed. The Hartford North Association, in 1799, affirmed "that the constitution of the churches in the State of Connecticut is not Congregational, but contains the essentials of the government of the Church of Scotland, or Presbyterian Church in America;" and "the churches in Connecticut are not now, and never were from the earliest period of our settlement, Congregational churches." They were often spoken of as Presbyterian churches.

Colonies from these churches planted themselves, at an early day, on Long Island and in East Jersey; and the churches which they organized — Southampton (1640), Southold (1641), Elizabethtown (1666), and Newark (1667) — eventually became Presbyterian, almost as soon as they had the opportunity. The church of Jamaica, on Long Island (1662), claims to have been a Presbyterian church at its organization.

First Presbyterian Church in America. — The persecutions of the Presbyterians in Scotland and Ireland, during the later years of Charles II. (1670–85), compelled many of them to seek rest beyond the seas. The standing order in New England, both civilly and ecclesiastically, was Congregationalism. In the province of New York the Dutch were of the Holland type of Presbyterianism, and only the Church of England was tolerated among the English. In Virginia also, none but Episcopal churches were recognized by law. A more liberal policy prevailed in East and West Jersey, in Pennsylvania, Delaware, and Maryland. Very naturally, therefore, these emigrants sought refuge where they would be free to exercise their religion; and Presbyterian settlements were formed in these sections in the latter half of the seventeenth century, few and feeble at the best.

Application for a minister was made (1680) to a presbytery in the north of Ireland by one of these companies; and in 1683 the Rev. Francis Makemie was ordained, and sent as a missionary to these scattered sheep in the great American wilderness. He settled at Rehoboth in Maryland, and gathered the people, there and in other settlements round about, into Presbyterian churches. Other ministers were sent out, and were welcomed. Some few came to them also from New England, and took charge, here and there, of a Presbyterian church.

The First Presbytery. — At the opening of the eighteenth century these seven ministers — Makemie, Davis, Wilson, Andrews, Taylor, Macnish, and Hampton — met together (1705) in the Presbyterian church of Philadelphia, Penn., and constituted the Presbytery of Philadelphia, — the first in the New World. The American Presbyterian Church had now taken form, and entered upon a career of widely extended power and usefulness. It was destitute of patronage, and of feeble resources. It was strong only in faith and godliness.

The First Synod. — In 1710 the presbytery numbered eleven ministers. Makemie and Taylor had just died; and Smith, Anderson, Henry, and Wade had been received, in addition to Boyd, whom they had ordained in 1706, — the first Presbyterian ordination in America. They had a small congregation at Elizabeth River, Va., four in Maryland, five in Pennsylvania, and two in New Jersey. Six years later (Sept. 22, 1716), they resolved themselves into three presbyteries, — Philadelphia, Newcastle, and Long Island, — and thus constituted the synod of Philadelphia. The churches had increased to seventeen. In the Province of New York they had five churches, — New York, Newtown, Jamaica, Setauket, and Southampton; in New Jersey, four churches, — Freehold, Hopewell, Cohansey, and Cape May; in Pennsylvania, two churches, — Philadelphia and Abington; and, in the regions beyond, six churches, — Newcastle, Patuxent, Rehoboth, Snowhill, White-Clay Creek, and Appoquinning. The two vigorous churches of Elizabethtown and Newark, N.J., with their pastors, Jonathan Dickinson and Joseph Webb, came in soon afterwards. The ministers had increased to nineteen. During

the first ten years twenty-seven had been enrolled, of whom five had died, and three had withdrawn.

Adoption of Doctrinal Standards. — The progress of the church from this date was steady, if not rapid. In 1729 the synod numbered twenty-seven ministers. Fifty-six had been enrolled since 1705, of whom fourteen had died, and fifteen had left the connection. No action had thus far been taken, so far as the records (of which the first leaf is lost) show, in respect to the formal adoption of any standard of doctrine or written creed. As the Church of Scotland had, from the days of the Westminster Assembly of Divines (1648), adopted and professed faith in their Confession of Faith and Catechisms, and as so large a portion, both of the ministers and people, were of Scotch origin, it is to be presumed that both the first presbytery and the synod had adhered to these standards of faith and worship.

But the times called for a decided and open expression of their faith. The alarming prevalence of Arminianism, Pelagianism, Arianism, and Socinianism, among some of the Reformed churches of Europe, and even in Scotland and Ireland, as, also, the boldness with which deistical opinions were avowed and disseminated among educated circles at home and abroad, called for the erection of a barrier against the spread of these errors among their ministers and people.

After, therefore, a full and earnest discussion at their annual meeting in 1729, the synod, with a surprising unanimity, by an "Adopting Act," made the Westminster Confession of Faith their standard, "as being, in all the essential and necessary Articles, good forms of sound words and system of Christian doctrine;" agreeing, further, that no one should be ordained to the ministry, or received to membership, who had any scruples as to any parts of the Confession, save "only about Articles not essential and necessary to doctrine, worship, and government." It was also agreed, that, in respect to such differences, they would treat one another with all due forbearance and kindness.

The First Disruption. — A considerable diversity of theological and ecclesiastical views was developed in these discussions and in subsequent meetings of the synod. A large proportion of the ministers were of foreign birth and education. The native ministry were, for the most part, from New England. The former obtained the appellation of the "Old Side," or the "Old Lights:" the latter were the "New Side," or the "New Lights." They differed as to the essential qualifications of candidates for the ministry, and the matter and style of pulpit ministrations. The Old Side laid the greater stress on scholarship: the New Side insisted more on experimental piety. The former were rigid in their demands for a full term of study: the latter, in the exigencies of the country and times, were ready to make large exceptions in the case of such as had considerable gifts and great zeal, if sound in doctrine.

A period of unwonted religious interest and of spiritual revival followed. Not a few of the churches in and out of New England were favored with special manifestations of divine grace. Large demands were made upon the ministry. The people were eager to hear. Popular preachers and exhorters were at a premium: they were sent for from every quarter. It was a "Great Awakening." That singularly gifted evangelist of the Church of England, George Whitefield, came to America, and traversed the Atlantic coast from Georgia to New Hampshire, preaching everywhere. Great crowds attended his ministrations. The New Side churches were opened to him, and their ministers affiliated with him. The Old Side, if not opposed to the movement, were suspicious and apprehensive, and, for the most part, stood aloof both from Mr. Whitefield and the work.

At the meeting of the synod in 1740, the two parties came into collision in respect to some alleged irregularities on the part, principally, of the Presbytery of New Brunswick, or some of its prominent members. An open rupture ensued in 1741, and the offending presbytery withdrew. After repeated but futile attempts by the more moderate brethren to allay the irritation, and to reconcile the conflicting parties, the synod itself became divided. A considerable number of ministers and churches, including the presbyteries of New York and New Brunswick and a part of that of Newcastle, withdrew in 1745, and organized the synod of New York, — a New-Side synod, — in rivalry, and not in correspondence, with the Old-Side synod of Philadelphia.

The Healing of the Breach. — The latter, at the disruption, was the larger body; but the former had the larger sympathy of the people, and rapidly increased in numbers, in resources and influence. The breach was healed in May, 1758. The New Side brought into the union seventy-two ministers and six presbyteries; the Old Side, twenty-two ministers and three presbyteries. The synod of New York and Philadelphia, as the united synod was called, had more than a hundred churches under its care.

In the political agitations that convulsed the British Colonies in America during the next twenty-five years, resulting in the War of the Revolution and the independence of the United States, the Presbyterian Church was a unit in the assertion and defence of the principles of civil and religious liberty, and contributed largely towards the triumph of the patriots.

The First General Assembly. — Shortly after the return of peace, measures were taken by the synod for a still further development of Presbyterian principles. The church had been greatly prospered. It was time that a general assembly, as in the Church of Scotland, should be instituted. Three years (1785–88) were given to the careful preparation and adoption of a constitution. The sixteen presbyteries of 1788 were distributed into four synods, — New York, Philadelphia, Virginia, and the Carolinas. A general assembly, composed of commissioners (ministers and elders in equal numbers), from the presbyteries, met at Philadelphia, Penn., in May, 1789. The first Congress of the United States were then holding their first session at New York. The two bodies, as well as their constitutions, are coeval.

In 1779 four of the ministers had withdrawn, on the plea of larger liberty, from the synod, and had (1780) organized the independent presbytery of Morris County. An associated presbytery was formed in 1792, a third in 1793, and a fourth in 1807. They were known as the Associated

Presbyteries of Morris County and Westchester, the Northern and the Saratoga Presbyteries. At the end of a single generation they had ended their course, and been absorbed by other bodies.

Plan of Union. — Before the close of the century, the church had extended itself far to the south and west. Its missionaries went everywhere, preaching the word, and gathering churches. To prevent collision with the missionaries from New England, the General Assembly of 1801 entered heartily into a "Plan of Union" with the consociated churches of Connecticut, providing for the orderly organization of churches in settlements of commingled Presbyterians and Congregationalists, and the institution of pastors. The happy influence of this fraternal plan was felt in a large part of the new towns in the States of New York and Ohio, where the two streams of emigration flowed side by side. The church now numbered twenty-six presbyteries, three hundred ministers, and nearly five hundred congregations.

The Cumberland Offshoot. — A special manifestation of divine grace marked the opening of the present century. The Assembly of 1803 testified that there was scarcely a presbytery from which came not the glad tidings of the prevalence and power of the Great Revival. In some parts of the land, particularly in Kentucky, it was characterized, to some extent, by peculiar physical effects known as "bodily exercises." The great demand for preachers brought forward a considerable number of exhorters and evangelists, of very limited education, but of special gifts as public speakers. One of the presbyteries was censured by its synod for giving a regular license to some of these exhorters. Dissatisfied with this action, several of the ministers withdrew, and organized (Feb. 4, 1810) an independent body called the "Presbytery of Cumberland," which has now grown to be one of the largest bodies of Presbyterian churches in America. (See Cumberland Presbyterian Church.)

Doctrinal Disaffections. — Soon after the second war with Great Britain (1812–15), another period of religious prosperity gave much enlargement to the church. Associations for the diffusion of the Scriptures, religious tracts and books, and for missions at home and abroad, were extensively patronized. The system of African slavery was condemned (1818) by the Assembly. Much fear was expressed in relation to the spread of "New Divinity," or Hopkinsianism from New England. Gradually a New School party was developed, and was increasingly antagonized year by year by the Old School portion of the church.

These tendencies were aggravated during the revival period of 1827–33, during which the churches were greatly enlarged and multiplied. In some sections, doctrines were advanced, and measures adopted, against which grave exceptions were taken by many, especially of the Old School party. Great apprehensions were expressed of danger to the faith by the spreading of New Haven Theology. Albert Barnes at Philadelphia, and Lyman Beecher at Cincinnati, were both subjected to trials and censure by their presbyteries, but were each of them vindicated by the General Assembly. The whole church was agitated by the controversy.

Just at this time, too, the question of slavery came to the front by the organization of the American Antislavery Society, greatly disturbing the churches in the Southern States, and aggravating the growing feeling of jealousy and opposition between the two parties in the church.

The Great Disruption. — At the meeting of the assembly in May, 1837, the Old School party, finding themselves for the second time only within seven years in the majority, took advantage of the occasion to exscind, simply by an act of power, irrespective of constitutional limitations of that power, three of the synods in Western New York, and one in Ohio, with all their churches and ministers. Other measures were enacted greatly obnoxious to the minority. Great excitement followed. The whole church was agitated. A convention of the aggrieved was held at Auburn (August, 1837), N.Y., and measures taken to resist the wrong. At the assembly in 1838 the New School party demanded the enrolment of the commissioners from the four exscinded synods. It was refused. The two bodies separated, and two assemblies were organized. The church was hopelessly divided. The property question, after a jury trial, was decided in favor of the New School Assembly; but the decision was overruled on some points of law by the court in bank, and a new trial granted. No further action was taken, and each body went on its separate way.

The whole American people were agitated in 1850, and for several subsequent years, by the Fugitive-slave Law enactment, and the question of the extension of slavery into the new Territories and States. The New School assemblies sympathized with the opponents of these measures; and in 1856 at New York, and in 1857 at Cleveland, gave decided expression to these views. In consequence, several Southern presbyteries withdrew, and organized the United Synod of the Presbyterian Church, which a few years later effected a union with the Southern Presbyterian Church. (See next art.)

Early in 1861 the Southern States seceded, and the great civil war (1861–65) followed. The Old School Assembly of 1861, at Philadelphia, took ground in behalf of the government, as the New School Assembly also did. The Southern commissioners in the Old School Assembly took offence, and withdrew. In the following year (1862) the Southern presbyteries separated themselves wholly from the Northern churches, and formed a distinct church represented in their own General Assembly. (See next art.)

The Re-union of the Church. — Thus providentially the disturbing element, that, more than all things else, had occasioned the disruption of 1838, was now eliminated from both branches of the church. The complete abolition of slavery, that resulted from the slaveholders' rebellion, put an end to all further controversy between the two bodies on this long-vexed question. Gradually they had learned to regret their former virulence. A new generation had come to the fore. The war had united the North in a common cause. The New School had proved their soundness in the faith, and vindicated their Presbyterianism. The old affinities of a common inheritance began to assert themselves. A system of correspondence between the two assemblies was instituted in

1862. Together they sat down (1866) at the table of their common Lord, at St. Louis, Mo., and put the seal to their fraternity. A joint commission was at the same time appointed to consider and propose a plan of re-union.

The two assemblies met at New York in May, 1869, and each of them gave their cordial assent to a series of propositions for the merging of the two organizations into one. These proposals were overtured to the presbyteries. At the adjourned meetings of the two assemblies the next November, at Pittsburgh, Penn., the returns from the presbyteries showed an overwhelming majority of each body in favor of the re-union. Thus happily the breach was healed.

The disruption had continued the lifetime of a generation. In May, 1870, the first re-united Assembly met at Philadelphia amid the thanksgivings of the whole church and the congratulations of the sister-churches of the entire world. It was an unparalleled event. The little one had become a strong nation. In 1837, the year previous to the disruption, the ministers numbered 2,140; the churches, 2,865; and the membership, 220,537. In 1870 the ministers numbered 4,238; the churches, 4,526; and the membership, 446,561. To commemorate this most auspicious event, a memorial fund of $7,883,983.85 was contributed by the churches, which was expended principally in the payment of church-debts, the erection and repairing of church-edifices, and the endowment of educational institutions.

The Outlook. — The union came none too soon. The people were prepared for it, had long demanded it. The old controversies had died; the prejudices of the past had been buried. Fraternity and unity had taken the place of rivalry and discord. The church has proved itself one in faith and order. The former lines of demarcation have been blotted out. New life has been put into all its activities. The progress of the denomination since 1870 has been marked and gratifying. The ministers in 1882 numbered 5,143; the churches, 5,744; and the membership, 592,128. The contributions to the work of home missions for the year 1882–83 were $504,795.61; to foreign missions, $648,303.19. Its Sunday-school force is 654,051. The average annual addition on confession since 1870 has been 32,217.

The last General Assembly met May 17, 1883, at Saratoga Springs, N.Y. It was the largest since the reconstruction in 1870. Its whole spirit was exceedingly hopeful and aggressive. Fraternal relations with the Southern Church, the initiative of which was taken the year before, were now fully established by the mutual interchange of delegates, whose reception gave occasion, in both assemblies, to the most hearty congratulations, and to devout thanksgiving. The Book of Discipline, revised by an able committee appointed five years since, was cordially approved, and unanimously commended to the presbyteries for their adoption. A new board for aiding colleges and academies, with a view to an abundant supply of candidates for the ministry, was created with much enthusiasm. The relations of the board of home missions to the presbyteries were, after several years of more or less friction, happily adjusted. Perfect harmony pervaded the counsels of the assembly, indicative of undivided counsels in doctrine and a healthful growth in church extension.

The church is now, more than ever, thoroughly organized for aggressive work, having its own boards and commissions, through which it operates in advancing the work of missions at home and abroad, in the building of church-edifices, in the publication and diffusion of a religious and denominational literature, in providing for the relief of its aged and infirm ministry, and in promoting the work of educating its children, and training a godly and scholarly ministry for its pulpits and missions. It has founded and built up colleges all over the land. It has planted and liberally endowed theological seminaries that have no superiors in the world, — Princeton, Union (New York), Auburn, Allegheny, Lane (Cincinnati), North-Western (Chicago), Danville, and San Francisco. It has schools for the education of German preachers at Bloomfield, N.J., and Dubuque, Io.; and of colored preachers, at Lincoln University, Penn., and Charlotte, N.C.

Lit. — Spence: *Early History of the Presbyterian Church in America*, 1838; Hill [William]: *American Presbyterianism*, 1839; Hodge [Charles]: *Constitutional History of the Presbyterian Church in the United States of America*, 1839, 1840, 2 vols.; Prime [N. S.]: *A History of Long Island*, 1845; Davidson: *History of the Presbyterian Church in the State of Kentucky*, 1847; Hotchkin: *Rise, Progress, and Present State of the Presbyterian Church in Western New York*, 1848; Bolton: *History of the County of Westchester*, N.Y., 1848, 2 vols., new ed., 1883; Foote: *Sketches of North Carolina* (1846), and *Sketches of Virginia*, 1849, 1855, 2 vols.; Judd: *History of the Division of the Presbyterian Church in the United States of America*, 1852; Nevin [Alfred]: *The Churches of the Valley*, 1853; Smith [Joseph]: *Old Red Stone, or Historical Sketches of Western Presbyterianism*, 1854; Rockwell: *Sketches of the Presbyterian Church*, 1854; Brown [Isaac V.]: *Historical Vindication of the Abrogation of the Plan of Union*, 1855; Webster [Richard]: *History of the Presbyterian Churches in America*, 1857; Sprague [William B.]: *Annals of the American Pulpit*, vols. iii., iv., 1860; Gillett: *History of the Presbyterian Church in United States of America*, 1864, 2 vols., rev. ed., 1873; Baird: *A History of the New School*, 1868; Eaton [S. J. M.]: *History of the Presbytery of Erie*, 1868; *Presbyterian Re-union, a Memorial Volume*, 1870; *The Tercentenary Book*, 1873; *The Presbyterian Church throughout the World*, 1874; *Centennial Historical Discourses*, 1876; Fowler [P. H.]: *Historical Sketch of Presbyterianism in Central New York*, 1877; Norton [A. T.]: *History of the Presbyterian Church in the State of Illinois*, 1879; Blackburn: *History of the Christian Church*, 1879; Charles A. Briggs: *American Presbyterianism*, New York, 1885; McClintock and Strong: *Cyclopædia of Biblical Theological and Ecclesiastical Literature*, art. "Presbyterian Church." E. F. HATFIELD.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTHERN). 1. Its Origin. — In May, 1861, the General Assembly of the Presbyterian Church (Old School), which met in Philadelphia, adopted a paper in reference to the civil war, then impending, which undertook to decide for its whole constituency,

North and South, a question upon which the most eminent statesmen had been divided in opinion from the time of the formation of the Constitution; viz., whether the ultimate sovereignty, the *jus summi imperii*, resided in the people as a mass, or in the people as they were originally formed into Colonies, and afterwards into States.

Presbyterians in the South believed that this deliverance, whether true or otherwise, was one which the Church was not authorized to make, and that, in so doing, she had transcended her sphere, and usurped the duties of the State. Their views upon this subject found expression in a quarter which relieves them of all suspicion of coming from an interested party. A protest against this action was presented by the venerable Charles Hodge, D.D., of Princeton Theological Seminary, and by forty-five others who were members of that Assembly.

In this protest it was asserted, "that the paper adopted by the Assembly does decide the political question just stated, in our judgment is undeniable. It not only asserts the loyalty of this body to the Constitution and the Union, but it promises, in the name of all the churches and ministers whom it represents, to do all that in them lies to strengthen, uphold, and encourage the Federal Government. It is, however, a notorious fact, that many of our ministers and members conscientiously believe that the allegiance of the citizens of this country is primarily due to the States to which they respectively belong, and that therefore, whenever any State renounces its connection with the United States, and its allegiance with the Constitution, the citizens of that State are bound by the laws of God to continue loyal to their State, and obedient to its laws. The paper adopted by the Assembly virtually declares, on the other hand, that the allegiance of the citizen is due to the United States, any thing in the Constitution or laws of the several States to the contrary notwithstanding. . . . The General Assembly, in thus deciding a political question, and in making that decision practically a condition of church-membership, has, in our judgment, violated the Constitution of the Church, and usurped the prerogative of its divine Master."

Presbyterians in the South, coinciding in this view of the case, concluded that a separation from the General Assembly aforesaid was imperatively demanded, not in the spirit of schism, but for the sake of peace, and for the protection of the liberty with which Christ had made them free.

Accordingly, ninety-three ministers and ruling elders, who had been commissioned for that purpose, met in the city of Augusta, Ga., on the 4th of December, 1861, and integrated in one body, under the title of "The General Assembly of the Confederate States of America," adopting at the same time as their constitution the standards of their faith and order which they had always held.

After the close of the war, the name of their church was changed to that of "The Presbyterian Church in the United States."

2. Union with Other Churches. — An organic union was formed with the United Synod of the South, by which an accession of about 120 ministers, 190 churches, and 12,000 communicants, was received. This union was effected after careful conference between committees appointed in 1863, and full deliberation by the two bodies in the year following.

In 1869 the synod of Kentucky, which had separated from the Northern Assembly in 1867, was received, including 75 ministers, 137 churches, and 13,540 communicants. In 1874 the synod of Missouri, which had also separated, in like manner was received, including 67 ministers, 141 churches, and 8,000 communicants. In addition to these was the accession of the presbytery of Patapsco, in 1867, consisting of 6 ministers, 3 churches, and 576 communicants, formerly connected with the synod of Baltimore.

3. Benevolent Operations. — The Southern General Assembly does not conduct its benevolent work by means of boards empowered to plan and direct what shall be done, but by committees, of which their respective secretaries are *ex officio* members, all elected annually by the assembly, directly responsible to it, and acting as executive agents under its instructions.

(1) *Foreign Missions.* — The whole missionary force consists of 106 persons, of whom 15 are native ordained preachers, and 34 are native assistants, variously employed. The missions are established in China, South America, Greece, Italy, Mexico, and among the Choctaw and Cherokee Indians. In the Empire of Brazil there is a flourishing college, under the control of the missionaries, to which the sons of many gentlemen of the National Church are sent, not because of any sympathy with Protestantism, but because of the intrinsic value of the education to be obtained there.

The receipts for 1882–83 from all sources were $69,000, of which the sabbath schools contributed nearly $7,000.

(2) *Home Missions.* — This field is of vast extent, and becoming more important every day because of the steadily rising tide of immigration from Europe and the Northern States. Contributions to home missions are distributed among what is called Sustentation, the Evangelistic Fund (partly for the colored people), and the Invalid Fund. The total receipts for all the departments of home-mission work for 1882–83 amounted to $67,000, a gain of $13,000 over the previous year. This agency has not only strengthened many weak churches, but has aided in the organization of others in destitute places, and has been one of the most efficient instrumentalities in advancing the progress and prosperity of the Presbyterian Church in the South.

(3) *Publication.* — This enterprise was overtaken by a great financial trouble in 1877, but is now emerging from its embarrassments. The receipts from churches, sabbath schools, and all other sources, for 1882–83, amounted to $14,000.

(4) *Education.* — The whole number of students aided in 1882–83 in their preparation for the ministry was 123, from 41 presbyteries. Aggregate receipts for 1882–83, $13,000.

4. Institutions of Learning. (1) *Union Theological Seminary*, in Prince Edward County, Va.; established in 1821, under the care of the synods of Virginia and North Carolina; the Assembly having general supervisory power. Students in 1882–83, 56; professors, 4. Measures for the endowment of a fifth professorship have been

adopted. The total amount of investments reported in April, 1883, was $251,000, yielding an income of $15,000.

(2) *Theological Seminary at Columbia, S.C.*, under the care of the synods of South Carolina, Georgia, and Alabama; the Assembly having a supervision, as with Union Theological Seminary, Virginia. This institution, which was closed for two years, was re-opened in September, 1882, with encouraging prospects of future prosperity. Number of professors, 4. The venerable Dr. George Howe died in April, 1883, after having been an instructor in this seminary for fifty-two years.

(3) *Institute for Training Colored Ministers.* — Established in Tuscaloosa, Ala., in 1877. Professors, 2; students, 31. This institution is steadily growing in the confidence of the church and in the appreciation of the colored people.

(4) *Other Institutions, not Theological, but avowedly Presbyterian* in their character and management, are Hampden-Sidney College, Virginia; Davidson College, North Carolina; Adger College, South Carolina; Central University, Kentucky; Westminster College, Missouri; South-Western Presbyterian University, Tennessee; King's College, Tennessee; and Austin College, Texas.

5. Church Principles. — Holding, in common with other branches of the Presbyterian family, the Westminster Confession and Catechisms, the Southern Church lays special emphasis on the following points: —

(1) *A Faithful Adherence to the Constitution.* — While allowing a just liberty of explanation according to the well-known traditions of Presbyterian history, latitudinarianism is carefully excluded.

(2) *The Spirituality of the Church.* — "Synods and Councils are to handle nothing but which is ecclesiastical."

(3) *Ecclesiastical Power.* — "While the source of power, in all the courts alike, is Jesus, who rules in them and through them, yet the *Constitution*, in accordance with the word of God, assigns the courts respectively their several powers and duties, and prescribes the mode in which these powers are to be exercised. Therefore the claim by any court to exercise powers not assigned to it is a breach of the Constitutional Covenant between the several parties thereto."

7. Extent of the Church. — At the time of organization in 1861, the General Assembly included 10 synods, 47 presbyteries, about 700 ministers, 1,000 churches, and 75,000 communicants, about 10,000 of which were of the African race. It was formed out of elements which were mostly among the oldest in the history of the Presbyterian communion in this country; carrying with it nearly one-third of the whole original church. It includes now (August, 1883) 13 synods, 67 presbyteries, 1,070 ministers, 2,040 churches, and 127,000 communicants.

8. Fraternal Relations. — Reference having been made to the causes of separation between the churches North and South, it is proper, in conclusion, to state the present relations of these bodies to each other. The Southern Assembly, which met at Atlanta, Ga., in 1882, and the Northern Assembly, in session at the same time at Springfield, Ill., "in order to remove all difficulties in the way of a full and fraternal correspondence," each adopted a minute, "*mutatis mutandis*, for their reciprocal concurrence, as affording a basis for the exchange of delegates."

In accordance with this action, each assembly appointed delegates to attend the meeting of the other assembly, to convey "its cordial Christian salutations" and "the expression of its warm fraternal regard."

The delegates appointed performed the duty assigned to them in May, 1883; the Northern Assembly meeting at Saratoga, N.Y., and the Southern at Lexington, Ky. MOSES D. HOGE.

CUMBERLAND PRESBYTERIAN CHURCH. See art.

THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA. — Reformed Presbyterians, or Covenanters, claim to be the lineal ecclesiastical descendants of that part of the Presbyterian Church of Scotland which refused to accept of the Revolution settlement of 1688. Finding that that famous arrangement contained Erastian elements, and failed to embody many of those principles for which they had strenuously contended from the days of Knox, and in defence of which they had recently suffered a bloody persecution of twenty-eight years, the more faithful of the Covenanters refused to give their adherence to its terms.

Standing aloof from the "Establishment," they remained a small but zealous and independent body. Emigrating to North America in small numbers, they settled here and there, mostly in the Atlantic States from Vermont to South Carolina. Ministers sent out from the mother-church in Scotland travelled through these settlements, preaching, and administering the ordinances. The first Reformed Presbytery of North America was constituted in 1798 in the city of Philadelphia; and the synod was constituted in the same city in 1809. With the exception of an unfortunate division, which took place in 1833, with reference to the relations of the members of the church to the civil institutions of the country, the growth of this small Presbyterian church has been steady, although not rapid. The church has now 112 ministers, 10 presbyteries, 124 congregations, and 10,700 members. The contributions reported in 1882 were at the rate of $18 per member to all purposes, $1.50 per member to foreign missions, and $2.50 to home missions. It has a theological seminary with 3 professors and 20 students, a college with 6 professors and 100 students, a mission school and church among the Freedmen in Selma (Ala.), a Chinese mission church and school in San Francisco, and 6 large Chinese mission schools in city congregations. The foreign mission in Latakia, Syria, has 4 ministers, 1 physician, 3 lady-teachers, 1 native licentiate, 30 native helpers, 2 boarding-schools, 21 day-schools, 600 pupils, a congregation with 125 communicants, and a theological class with 6 students.

This church adheres to the Westminster Confession of Faith as her chief doctrinal standard, accepting it as it was originally received by the Church of Scotland; that is, with explanations as to her understanding of certain portions of the Confession concerning the power of the civil magistrate in ecclesiastical matters. Attaching

great importance to the duty of testifying against prevalent errors as a "witnessing" church, she has published a testimony (*Reformation Principles Exhibited*), declaring the doctrines accepted, and also the contrary errors condemned. As the name "Covenanter" indicates, and in accordance with her past history, the church holds, as a prime article of her creed, that public social covenanting is a duty obligatory upon churches and nations in New-Testament times; and that the obligations of these bonds, owing to the organic unity of the church, are binding upon all represented in the taking of them until the ends contemplated by them have been accomplished. In accordance with this principle, the bond of a covenant having been carefully prepared, and having been sent down in overture to the sessions and presbyteries, and by them with great unanimity approved, it was solemnly sworn and subscribed by the synod in the city of Pittsburgh in 1871, and soon after by the various congregations throughout the country. This covenant was intended to embody the principles of the National Covenant of Scotland, and of the Solemn League and Covenant, in so far as they are applicable in this land. These subordinate standards are held as authoritative only in so far as they are agreeable unto, and founded upon, the supreme standard, — the word of God.

In point of government, this church differs in no essential element from other Presbyterian churches. More recently she has, with marked advantage, revived the office of the deacon, which had unfortunately fallen into desuetude among the Presbyterian bodies, limiting, however, the functions of this office to the oversight of the temporalities of the church. Strictly adhering to the Reformation principle, that what is not appointed by God in his worship is forbidden, and finding no warrant for the use of instruments of music, or of hymns of human composition, Reformed Presbyterians praise God only in the use of the psalms of inspiration, and without organs, or instruments of any kind.

This church has co-operated freely with all the prominent reforms of the age. Organized at first, even in the Southern States, upon a strictly antislavery basis, and rigidly excluding all slaveholders from her communion, her ministers and people warmly espoused the cause of emancipation, and bore constant and consistent testimony against the evil of slavery. The temperance reform meets her earnest approval. The manufacture, sale, and use, as a beverage, of all intoxicating drinks, are forbidden by positive enactments. Any member indulging in any of these practices exposes himself to the censures of the church. Believing secret oath-bound associations of all descriptions to be unscriptural, and dangerous in their tendencies, she testifies against, and forbids all connection with, them as necessarily entangling, and inconsistent with the higher allegiance due to the Church of Christ.

The more special and distinctive principle of this church, the one in which she differs from *all* others, is her practical protest against the *secular* character of the United States Constitution. Holding to the universal headship of Christ, and that civil government is a divine ordinance, and one of the "all things" put under him as the Mediatorial Ruler of the universe, and that to him the allegiance of all nations is due, Reformed Presbyterians refuse close incorporation with any government which does not in some form recognize these principles, and give them effective expression in its legislation. On examination of the United States Constitution, that remarkable document is found to contain no recognition of God as the source of all legitimate civil authority, nor of his law as supreme above all human laws, nor of his Son as governor among the nations, nor in any form of the scriptural principle, that "the powers that be are ordained of God;" but, on the contrary, the preamble, "We the people do ordain this Constitution," seems to arrogate to the people that which is claimed by the apostle as a prerogative of God. The Constitution does not recognize the Bible, the Christian sabbath, Christian morality, Christian qualifications for civil officials, and gives no legal basis for any Christian feature in the administration of government. For these reasons, Reformed Presbyterians refuse to take the oath to the Constitution, or perform any civil act that involves the oath; such as voting for officers who are required to swear to the Constitution as a condition of performing the functions of their office. Civil acts that do not involve the oath to the Constitution, they freely perform. Believing that the law of Christ requires them to live quiet and peaceable lives, they endeavor, in all good conscience, to conduct themselves as useful members of the Commonwealth, bearing with cheerfulness their share of the public burdens, and doing all in their power to advance the best interests of their country. They take the deepest interest in that reform movement which has for its object the amendment of the United States Constitution in those particulars in which they consider it defective. Indeed, they feel specially called to aid in its success, at whatever cost or personal sacrifice, deeming that when these proposed amendments to the Constitution shall have been incorporated in that document, and not until then, we shall have a truly Christian government, and our beloved country be indeed a kingdom of our Lord and of his Christ.

LIT. — *The Westminster Confession of Faith* (WILLIAM S. RENTOUL, Philadelphia, and Scotch editions); *The National Covenant of Scotland; The Solemn League and Covenant, The Form of Church Government, and Directory for Worship; The Larger* and *Shorter Catechisms*, — all these are bound together as one book. In this country and in the present century, the church has prepared the following statements of its present position: *Reformation Principles exhibited as a Testimony, Book of Government and Discipline* (revised in 1863), *Covenant* (sworn to by the synod in Pittsburgh in 1871). J. R. W. SLOANE.

PRESBYTERIAN (REFORMED) CHURCH IN NORTH AMERICA, GENERAL SYNOD. — This body, with the membership under its care, is a lineal descendant of the Reformed Church of Scotland. In this kingdom, papal jurisdiction was abolished in 1560. In the year 1580 the National Covenant of Scotland was prepared, and subscribed by all ranks. The object of this bond was to resist the encroachments of Romanism. By its adoption, in con-

junction with other steps of reformation, the foundation of the Reformed Presbyterian Church was laid. After the union of the crowns of Scotland and England in the person of James VI., in 1603, this monarch claimed to be the head of the church, and alleged that "presbytery was fit only for a nation of republicans." In 1617 he attempted to impose upon the Church of Scotland the ceremonies of the English Church. Charles I. followed his predecessor in acts of tyranny. In 1637 the Liturgy of the Service-Book was ordered to be introduced into the churches of Scotland. The result was the great moral revolution of 1638, when the "National Covenant" was renewed, with additions. To resist prelatic innovation, and preserve and further the Reformed religion in the kingdoms of England, Scotland, and Ireland, in 1643 the Solemn League and Covenant was adopted, and became part of the Constitution of Britain.

About this time the term "Covenanters" began to be applied to the Reformed Presbyterians of Scotland. In 1647–48 the Westminster Confession of Faith, and Catechisms, Larger and Shorter, were adopted by the Reformed Church of Scotland. By the passing of several supplementary acts to the first and second Books of Discipline in 1649, the General Assembly placed the copestone upon the work of Reformation; and the covenanted Reformed Presbyterian Church stood forth, the grand outcome of persevering struggle for the church's independence and the Mediator's headship.

The execution of Charles I. and the proclamation of Charles II. as his successor to the crown of Britain followed. After the restoration of the latter sovereign, he proceeded to restore Prelacy in Scotland. The church was divided into factions, and twenty-eight years of persecution ensued. Many succumbed to the storm. A few remained faithful, and by their fidelity became the true exponents of the church's faith as held from 1638 to 1649. Among them Richard Cameron and Donald Cargill appeared prominent. In the year 1680 they published the Sanquhar Declaration, in which the ground was taken, that when a sovereign violates his solemn engagements with his subjects, and becomes a tyrant, the people are released from their allegiance, and no longer bound to support and defend him. Although the abettors of this sentiment were accused of treason, and adjudged worthy of death, in less than ten years the entire British nation indorsed the position by the joint coronation of William and Mary in 1689; and the same principle lay at the foundation of the American Revolution in 1776. These men might be thought stern and uncompromising in their religious principles; but they understood the value of civil and religious liberty, and, far ahead of their age, they uttered the sentiment which finds to-day an echo on both sides of the Atlantic.

At the accession of William and Mary, by the terms of the revolution settlement, Episcopacy was established in England and Ireland, and Presbyterianism in Scotland. By this arrangement, royal supremacy over the church, against which the true Covenanters had so long struggled, was preserved. From it, those, principally, who had suffered for refusing allegiance to the tyranny of the house of Stuart, dissented. Among other reasons of dissent, one was, that, by the settlement, the civil magistrate usurped an authority over the church which virtually destroyed her independence, and which was inconsistent with the sole headship of the Mediator. For more than sixteen years these people remained without a ministry, organizing themselves into praying societies, and endeavoring to adhere to the church's position during the "second reformation." In the year 1706 Rev. John McMillan acceded to their fellowship from the Established Church. In the year 1743 Rev. Mr. Nairn became identified with them. The same year these two ministers, with ruling elders, constituted the Reformed Presbytery. Through this body, Reformed Presbyterians in Scotland, Ireland, British America, and the United States, have received their ministry. In 1752 Rev. Mr. Cuthbertson arrived in America from the Reformed Presbytery of Scotland. He was joined by Rev. Messrs. Lind and Dobbin from the Reformed Presbytery of Ireland. By these a presbytery was formed in 1774, and the Reformed Presbyterian Church took her position as a distinct ecclesiastical body in North America. In 1782 this presbytery was disorganized by its union with a presbytery of the Associate Church. The result was, that a portion of the Associate Church and a large number of the people of the Reformed Presbyterian Church, did not approve of the union. The existence of three distinct organizations, instead of two, was the outcome.

At various intervals within about ten years from the above period, Revs. Reid, McGarragh, King, and McKinney, were commissioned by their respective presbyteries in Scotland and Ireland to manage judicially the concerns of the Reformed Presbyterian Church in the United States. In 1798, in the city of Philadelphia, Rev. Messrs. McKinney and Gibson, with ruling elders, reconstituted the Reformed Presbytery of the United States of North America. At this time the church was scattered over the United States from South Carolina to Vermont, and westward as far as the State of Ohio. The presbytery was divided into three committees. In 1809 the Synod of the Reformed Presbyterian Church was constituted in the city of Philadelphia, and the three committees of presbytery formed into presbyteries. In 1823 it was thought desirable to give the supreme judicatory a representative character. As a consequence, the General Synod was formed, the constituency of which is taken from the presbyteries according to a certain ratio. Among the members of synod, some held that the Constitution of the United States is infidel and immoral, and that Reformed Presbyterians could not consistently hold office or vote under its provisions. Others believed that it was defective, but not essentially infidel and immoral. In the synod of 1831 this matter was made a subject of "free discussions." But in 1833, when General Synod met, a number of ministers, with adherents, refused to discuss the subject further, and withdrew from General Synod. The synod was thus diminished in numbers.

The doctrinal principles of General Synod are embodied in the *Westminster Confession of Faith, Catechisms* (*Larger and Shorter*), and *Reformation Principles exhibited*. The Book of Psalms, in the

best attainable version, — prose or metrical, or both, — is the matter of praise in this church. Sealing ordinances are extended only to those who subscribe to the symbols of the church's faith, and submit to her authority.

The design of this is, not to unchurch any other denomination of Christians, but to maintain good order. Qualifications for membership, the training of children, and practical godliness, have always been reckoned matters of supreme moment in this church. The General Synod is represented in the Presbyterian Alliance, and has under its care 6 presbyteries, 40 ministers and licentiates, 48 congregations, 6,600 communicants, and about 4,000 sabbath-school scholars. To General Synod also belong one theological seminary, located in Philadelphia, and organized in 1808, and one foreign mission-station in Northern India, commenced in 1836, besides domestic mission-stations in British America and the United States.

See *Histories of the Church of Scotland, Reformation Principles exhibited, Christian Expositor* (ed. by Rev. Alexander McLeod, D.D.), and *Minutes of General Synod.* D. STEELE.

THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA is descended from the Presbyterian churches of Scotland and Ireland. As early as 1742, petitions for a supply of ministers were sent from Lancaster and Chester Counties, Penn., to the Associate Presbytery, which the Revs. Ebenezer Erskine, Alexander Moncrieff, William Wilson, and James Fisher had organized at Garney's Bridge, Scotland, Dec. 6, 1733. These petitions were repeated until 1753, when the Associate Synod, which had been formed in the mean time, sent out the Revs. Alexander Gellatly and Andrew Arnott. These men came, and on the 2d of November, 1753, they organized, as they had been instructed to do, the Associate Presbytery of Pennsylvania, subordinate to the Associate Synod of Scotland.

About the year 1750, and in answer to similar petitions, the Reformed Presbyterians of Scotland sent out Rev. John Cuthbertson to the same general field. He was afterwards joined by Rev. Matthew Lind and Rev. Alexander Dobbin, from Ireland, and on the 10th of March, 1774, these three ministers constituted the Reformed Presbyterian Presbytery of America. Eight years after, or on the 13th of June, 1782, an agreement was made by all the Reformed Presbyterian and a large part of the Associate ministers and congregations to form a union. That union was consummated on the first day of the following November, in Philadelphia, by the organization of a synod, which took the names of the uniting parties, and was styled "The Synod of the Associate Reformed Church."

Some of the Associate ministers and congregations did not enter into this union, and thus there were now the Associate and Associate Reformed churches. Each had its profession and usages, largely in common with the churches from which they had sprung abroad; and for over three-quarters of a century each pursued its own course. Often, however, it was felt that churches so nearly the same in their history, profession, and work, ought to be organically one, and might thus accomplish far more. Accordingly, in May, 1842, delegates from the respective synods met in Philadelphia, and entered upon negotiations, which were carried on until May 26, 1858, when, after much deliberation and prayer, a union was happily consummated between these churches, in the City Hall, Pittsburgh, Penn., and the body thus formed was called "THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA."

The basis of this union, and which constitutes the standing profession of the United Church, was the Westminster Confession of Faith, with a modification of the chapters on the power of the civil magistrate (*circa sacra*), the Catechisms (Larger and Shorter), and a Judicial Testimony. This testimony contained eighteen declarations, which are explanatory of the sense in which the Confession of Faith and the Catechisms are understood, and are to be maintained. Most of these are held by evangelical Christians generally; but there are five which quite largely distinguish this church from others. These are as follows: —

"*We declare* That slaveholding, that is, the holding of unoffending human beings in involuntary bondage, and considering and treating them as property, and subject to be bought and sold, is a violation of the law of God, and contrary both to the letter and spirit of Christianity.

"*We declare* That all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church-members ought not to have fellowship with such associations.

"*We declare* That the Church should not extend communion in sealing ordinances to those who refuse adherence to her profession, or subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with the profession that she makes, nor should communion in any ordinances of worship be held in such circumstances as would be inconsistent with keeping of these ordinances pure and entire, or so as to give countenance to any corruption of the doctrines or institutions of Christ.

"*We declare* That public social covenanting is a moral duty, the observance of which is not required at stated times, but on extraordinary occasions, as the providence of God and the circumstances of the Church may indicate. It is seasonable in times of great danger to the Church, in times of exposure to backsliding, or in times of reformation, when the Church is returning to God from a state of backsliding. When the Church has entered into such covenant transactions, they continue to bind posterity faithfully to adhere to and prosecute the grand object for which such engagements were entered into.

"*We declare* That it is the will of God that the songs contained in the Book of Psalms be sung in his worship, both public and private, to the end of the world; and, in singing God's praise, these songs should be employed, to the exclusion of the devotional compositions of uninspired men."

In due time the United Church adopted a Book of Government and Discipline and a Directory for Worship, and incorporated them with its standards. All these, viz., the Confession of Faith, the Catechisms, the Testimony, the Book of Government and Discipline, and the Directory for Worship, became the law of the church, and are required to be subscribed by ministers, elders, and all who become members. There is one profession or law for officers and members, and it is binding upon all alike.

In its government this church is Presbyterian. Its supreme court is a general assembly, which consists of commissioners from all the presbyteries, and meets once a year.

In worship, it uses only the psalms of the Bible. Its principle is, that these psalms are the only divinely authorized matter of praise. It accepts the metrical version of the Church of Scotland, and has prepared a revised and amended one, with a hundred and thirty-eight new versions of a hundred and seventeen psalms, and a much larger variety of metres. Congregational singing is everywhere strictly enjoined.

Both parts of this church took steps early in their history for the training of an able ministry, and to them belongs the honor of organizing the first theological seminaries in this country. Those at Andover, Mass., and Princeton, N.J., were founded in 1808 and 1812 respectively; but in 1794 the Associate Church appointed Rev. John Anderson, D.D., professor of theology, and organized and located a theological seminary at Service Creek, Penn. Ten years afterwards, or in 1804, the Associate Reformed Synod appointed Rev. John M. Mason, D.D., its professor, and prepared a constitution and course of study for a theological seminary, which it located in the city of New York, and formally opened in November, 1805. Others have existed for a time. Two are now in successful operation, — one, with three professors, at Xenia, O.; and the other, with four, at Allegheny, Penn. Nearly two thousand young men have studied for the ministry in the theological seminaries of this church.

This church has also six colleges more or less under its control, with nearly one thousand students in them.

In carrying on its work the United Presbyterian Church has seven boards; viz., home, foreign, and freedmen's missions, church extension, publication, education, and ministerial relief. Most of these are incorporated, and all are under the General Assembly. During the year ending May, 1883, this church employed under its home board 73 missionaries, aided 222 congregations in 54 presbyteries, and expended in this work $39,592.

Foreign missions have been successively carried on in Trinidad, Syria, India, Egypt, and China. Believing, however, that more could be accomplished by concentrating its forces and its funds, this church limits its foreign work now to India and Egypt. In these two missions it has (January, 1883) 17 ordained foreign and 19 native ministers and preachers, 31 female missionaries, and 192 native teachers and helpers, a total of 259 laborers. It has 22 organized churches, 1,909 communicants, 4,631 pupils in the schools, mission property valued at $161,325, and an expenditure the past year (1882) of $77,008.86. There were 401 natives brought during the year to confess Christ, or about 23 for each of the foreign missionaries. In this church the board recommends new missionaries; but in all cases the General Assembly appoints them, and directs the number that shall be sent.

The other boards are doing respectively the work their several titles imply, and at an estimated expenditure of $111,500 for this year.

In this church there are two weekly newspapers, two monthlies, and a valuable series of sabbath-school publications.

At present the United Presbyterian Church extends into 21 States, and has 1 presbytery in Canada, Egypt, and India, each. At its first General Assembly, in May, 1859, it had 5 synods, 42 presbyteries, 408 ministers, 56 licentiates, 55,547 communicants, and about $200,000 raised for its work. In May, 1883, it had 9 synods, 60 presbyteries, 730 ministers, 43 licentiates, 839 congregations, 85,443 communicants, and $930,125 contributed for its work.

Such is the United Presbyterian Church. In its place, and as a part of the visible body of Christ, it steadily holds on its way, bearing ever the banner that was unfurled at its organization, having inscribed on one side, "The Truth of God," and, on the other, "Forbearance in Love."

J. B. DALES.

UNITED SYNOD SOUTH. See PRESBYTERIAN CHURCH IN THE U. S. (SOUTHERN).

VI. **In Canada.**— The Dominion of Canada, extending from ocean to ocean, embracing an area equal to that of the United States of America, and almost equal to the whole of Europe, is divided into nine Provinces, each having a local Legislature, and all, except Newfoundland, united in a general confederation, whose seat of government is at Ottawa. Into each of these Provinces, Presbyterianism was introduced by the first settlers. About the middle of the eighteenth century, some Presbyterian ministers began to labor in Nova Scotia and Quebec. After the war between France and England, which resulted in the cession of the Canadas to the British in 1760, not a few of the disbanded soldiery, and a number of emigrants from Scotland, settled in the Maritime Provinces. At the close of the war of the Revolution, a large number of New-England loyalists went to the Provinces, and gave character to the settlement of the country. As there were several divisions in the Presbyterian Church in Scotland, the colonists brought with them their historical prejudices and preferences; so that, from the beginning, the Presbyterian Church in the Dominion was divided into sections. The first ministers and missionaries came chiefly from the Secession Church. Some ministers before the end of the eighteenth century came from the Presbyterian and Reformed Dutch churches of the United States of America. The Rev. Robert McDowell of the classes of Albany labored most extensively in the Province of Ontario from 1798 to 1841, and organized not a few congregations. The first congregation in Montreal was formed by a minister of the Presbyterian Church of the United States of America; and the first one in Toronto, by a minister of the Reformed Dutch Church. In 1769 Rev. Messrs. Smith and Cock, from the Associate Synod of Scotland, began the real work of building up the Presbyterian Church in Nova Scotia, and formed the Burgher Presbytery of Truro. Afterwards, Mr. James McGrigor, from the Secession Church of Scotland, came to Pictou, and labored very abundantly and successfully, and formed the Anti-Burgher Presbytery of Pictou. Ministers from the Kirk of Scotland came later, and gathered congregations in Nova Scotia and New Brunswick, in connection with the Church of Scotland. In 1844, after the great disruption of the parent church in Scotland, these congregations were divided: some formed the Free Church, and some remained still in connection with the Old Kirk.

About the beginning of the present century,

Messrs. McGrigor, Brown, Ross, and McCulloch were the evangelists of Eastern Nova Scotia, Prince Edward Island, Cape Breton, and New Brunswick, and formed congregations in each of these Provinces.

About 1765 Rev. George Henry, as chaplain to the troops, preached to a small congregation in the ancient city of Quebec; and shortly afterwards Mr. Bethune preached in Montreal and in the County of Glengary. In 1787 the first congregation, composed of pious soldiers and a few civilians, was formed in Quebec; and about 1790 a congregation was formed in Montreal, which obtained Rev. Mr. Young of the Presbytery of Albany, N.Y., as their first minister. In 1793 the first presbytery was formed, and consisted of three ministers with their elders, and was styled "The Presbytery of Montreal," claiming connection with no other church. In 1792 St. Gabriel-street Church was built, which is probably the oldest Protestant church in Canada. In 1818 an attempt was made to unite all the Presbyterian congregations into one church. This laudable endeavor failed, as the ministers from the Kirk of Scotland stood entirely aloof from the movement. It was, however, the earnest and prelude to what has been achieved in later days. One party formed themselves into the United Synod; and the others constituted the three presbyteries, Cornwall, Perth, and Niagara, assuming next year the title of "The United Synod of Upper Canada."

In 1825 the Glasgow Colonial Society was formed, which sent out many ministers both to the Maritime Provinces and to the Canadas, so that the number of ministers in connection with the Kirk of Scotland rapidly increased; and in 1840 the United Synod, comprising 18 ministers, joined them. In 1832 three ministers — Messrs. Robertson, Proudfoot, and Christie — were sent out as missionaries of the United Secession. They were soon followed by others, and in 1834 they formed the Missionary Presbytery of the Canadas. The roll contains the names of nine ministers, of whom the venerable Dr. William Frazer, for many years, and still, an efficient clerk of the highest court of the church, now alone remains. When the number of ministers had increased to 18, and congregations to 35, they formed the Missionary Synod of Canada. When the Secession and Relief churches united in Scotland, in 1847, they changed the name to "United Presbyterian Synod in Canada," embracing 26 ministers and 50 congregations.

In 1844, owing to the disruption of the Kirk of Scotland, a division took place in Canada, and 25 of the 91 ministers of the Church of Scotland in Canada separated, and formed the Presbyterian Church of Canada (*Free Church*). This church, fresh and vigorous, grew rapidly, and, from 25 ministers in 1844, increased to 169 in 1861, when a union was consummated between them and the United Presbyterian Church. This union, so happy in its results, led to a desire on the part of many for a still more comprehensive union, embracing all the Presbyterians in the Dominion.

The history of Presbyterianism in the Dominion has been one of agreement and union, as well as of difference and separation. All sections of the church held as their common creed the Westminster Confession and Catechisms, and observed the same forms and order of service. Their differences chiefly arose from their association with the churches in Scotland, and from the natural tendency to adhere to the customs and practices of the old land, to which they had been accustomed. A very strong desire had ever been cherished by her best ministers and members for a united church, national in the best sense of the word, that is, including all in the land holding the same faith and polity. In 1870, besides a few congregations connected with churches in the United States of America, there were four distinct Presbyterian churches in the Dominion. Measures were then inaugurated to effect a union of them all, and this was happily consummated in 1875.

The following presents a view of the different unions which led to the last, most desirable result: —

In 1817 the Burgher Presbytery of Truro and the Anti-Burgher Presbytery of Pictou united, and formed the Presbyterian Church of Nova Scotia.

In 1840 the United Synod of Upper Canada united with the synod in connection with the Church of Scotland.

In 1860 the Presbyterian Church of Nova Scotia and the Free Church united, and formed one church.

In 1861 the Presbyterian Church of Canada and the United Presbyterian Church in Canada formed a union under the title "The Canada Presbyterian Church."

In 1866 a union between churches in Nova Scotia and New Brunswick formed the Presbyterian Church of the Lower Provinces.

In 1868 the synods of Nova Scotia and New Brunswick, in connection with the Church of Scotland, formed one synod.

In 1875 a general union was formed of all the four churches then occupying the same field in the Provinces, — the Presbyterian Church in Canada, in connection with the Church of Scotland, having 141 ministers, 179 congregations, and 17 vacant charges; the Canada Presbyterian Church, having 338 ministers, 650 congregations, and 78 vacant charges; the Church of the Lower Provinces, having 124 ministers, 138 congregations, and 17 vacant charges; the Church of the Maritime Provinces in connection with the Church of Scotland, having 31 ministers, 41 congregations, and 9 vacant charges.

Total number of ministers, missionaries, and probationers, 771, congregations, 1,000, and elders, nearly 4,000. The union was most hearty: only about 20 ministers in all held themselves aloof from it. The church has made marked progress since, in every element of substantial prosperity.

As early as 1851, ministers were sent to the Red-River settlement; and lately, as settlers have gone thither in great numbers, the church has followed them, and there are to-day in Manitoba 43 congregations, to each of which are attached from one to six preaching-stations. There are 14 settled ministers and professors, over 40 missionaries, and a college, to which will soon be added a theological seminary. At the meeting of the General Assembly in June, 1883, Rev. J. M. King, D.D., of Toronto, was appointed principal of the college, and professor of theology. This appointment he has since accepted.

In British Columbia and Vancouver's Island the congregations which have been connected with different churches in Britain and Canada will probably very soon be a part of the one church of the Dominion.

In the Work of Home Missions the church is actively and extensively engaged. Over 100 weak congregations are aided in maintaining ordinances, and more than 200 stations are supplied with preaching; 64 ordained ministers and probationers, 84 students, and 60 catechists are employed. In 1882 more than $50,000 were raised for this work. In addition to this, an extensive work is carried on among the French population. 64 laborers — ministers, missionaries, teachers, colportors, and Bible women — are engaged in this branch of the work, for which more than $20,000 were expended in 1882.

The Foreign Mission-Work of the church is also prosecuted with vigor, and liberally sustained. Missions in the New Hebrides, Central India, China, and Trinidad, and among the Indians in the North-west, are all in successful operation. The contribution of the church for these missions is over $50,000 annually.

In the five theological seminaries — at Halifax, Quebec, Montreal, Kingston, and Toronto — there are 12 professors and a number of lecturers, and more than 100 students. Besides commodious buildings, libraries, etc., endowments to the amount of half a million dollars have been raised. Nearly one-half of the ministers of the church have been trained in their own institutions.

With an earnest and devoted ministry, and ample facilities for training as many as may be required, an intelligent membership, who are becoming every year more able and more willing to contribute, with her generous, far-reaching plans for mission-work both at home and abroad, the Presbyterian Church in Canada, though as yet only in her teens, is a fair, healthy, helpful daughter in the great Presbyterian family of Christendom.

A History of Presbyterianism in Canada, in 2 vols., by Professor GREGG of KNOX College, Toronto, is announced. WILLIAM ORMISTON.

VII. **In Australia, New Zealand, Tasmania.** See those arts.

PRESBYTERIANISM is both a faith and a form, for each of which it claims scriptural precedent and sanction.

I. PRINCIPLES. — 1. *Form of Government.* Presbyterianism derives its name from its form of government, its *πρεσβυτέριον* (its "eldership"). The word *πρεσβύτερος* ("presbyter, elder"), in its several inflections, occurs in the New Testament seventy-one times. In ten or twelve instances it denotes age or social position: in all the others it indicates official position or character.

The whole Jewish people were familiar with the term. In the gospel narrative, frequent mention is made of "the elders of the Jews," "the elders of the people," "the scribes and the elders," "the chief priests and the elders," and "the elders" simply. In Luke xxii. 66, *τὸ πρεσβυτέριον τοῦ λαοῦ* ("the presbytery of the people") is spoken of. Paul speaks (Acts xxii. 5) of *πᾶν τὸ πρεσβυτέριον* ("all the presbytery," the "eldership").

A distinct class of men — office-bearers in the Hebrew Commonwealth, in the various municipalities, and in the local churches or congregations — is thus indicated. They are spoken of everywhere in their sacred writings. Chosen ordinarily from the more mature period of life, they were called in the Hebrew tongue זְקֵנִים, *seniores*, "elders." In the Septuagint, the Greek version of the Old Testament, they are called *πρεσβύτεροι* ("presbyters"). They were the elder-men, aldermen "of Israel," "of the people," "of the city," "of the town," "of the congregation," chosen and appointed to bear rule over the people collectively, or in distinct localities.

Everywhere in the gospel narrative, mention is made of "the synagogue," *ἡ συναγωγή*, *congrègatio*, "the gathering-place," the equivalent of *ἡ ἐκκλησία*, *ecclesia*, "the church." It is used both of the place and of the people. From the days of the exile, it had been customary for every city and town to have its synagogue, where the people of the neighborhood were wont to meet on the sabbath and festival days for prayer, and the reading and exposition of the Divine Word. (See SYNAGOGUE.) Each of these synagogues had its *πρεσβυτέριον* ("presbytery, eldership"), chosen by the congregation, and known as "the rulers of the synagogue." They were ruling elders, intrusted with the oversight, the watch and care, of the congregation.

It is a well-established fact, that, in every period of their history, — before the exodus, in the desert under Moses, and in the Holy Land under the judges and the kings, before and after the exile, down to the days of Herod, — the people of Israel were accustomed to a government, in the State and in the Church, of *presbyters*, elders. The name and the office were familiar to every generation. They might, therefore, very properly, so far as their form of government was concerned, it is claimed, be denominated Presbyterians.

Our Lord and his disciples were all of them Israelites. They had each of them, from their childhood, been attached to some synagogue, and had been trained to manhood under the watch and care of its *presbytery*, or eldership. No other than this Presbyterian form of government was known to them. Consequently they must be regarded, it is claimed, as having personally sanctioned this system of order. It had previously been sanctioned by prophets, priests, and kings, through every period of the singular history of the Hebrew people; so that, if any form of church government can be claimed as of divine right, Presbyterianism may claim it of its own.

In the absence of information as to the organization of the Christian Church of Jerusalem, as well as of other particular churches, Presbyterianism claims that it is but fair to infer the continued prevalence of the forms to which the whole Jewish people, as well as the first converts to Christianity, had from time immemorial been accustomed. Mention is made of the occasion which gave rise to the office and work of the *deacon* (Acts vi. 1–6), but not of the *elder*. That office had long existed in connection with every worshipping congregation. It was both the most natural and the most prudent policy, in the organization of Christian churches, to conform as closely as possible to established forms and order.

In separating themselves, or in being excluded, from the Jewish synagogue, it is claimed that the converted Jews organized themselves into a Chris-

tian synagogue, as every way adapted to promote the ends of public worship: ἡ συναγωγή ("the synagogue") became ἡ ἐκκλησία ("the church"), the two words denoting the same thing. The terms were interchangeable, as in Jas. ii. 2, where a Christian church is expressly called a synagogue: "If there come (εἰς τὴν συναγωγὴν ὑμῶν) unto your assembly" (*Gr.*, synagogue).

Such, then, it is inferred, must have been the mother-church, a Christian synagogue with its πρεσβυτέριον ("its eldership and its deacons"). After this model, it is safe to say, the other churches among the converted Jews in Syria and elsewhere were constituted. So, also, when, under the preaching of the apostles and evangelists (almost all of them of Jewish parentage), churches were gathered among the Gentiles, composed, in part at least, in most cases, of Jewish converts, as well as Gentiles, they too were constituted after the same model. When Barnabas and Saul went through Asia Minor, preaching the gospel, they "ordained them elders in every church" (Acts xiv. 23), an eldership for every congregation. Paul at Nicopolis wrote to Titus, his "own son after the common faith," and says, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Tit. i. 5) — Κρήτην ἑκατόμπολιν, "the hundred-citied Crete," a presbytery or eldership, "in every city."

Presbyterianism further claims, that ὁ ἐπίσκοπος ("the bishop") and ὁ πρεσβύτερος ("the presbyter") are equivalent terms, designating the same office; the former being used only in the case of the Greek or Gentile churches, and occurring but five times in the New Testament. In one of those instances it is used of Christ: in the others it is applied to the eldership individually and collectively. Paul at Miletus, on his way to Jerusalem, sends for "the elders of the church" at Ephesus, where he himself had ministered "by the space of three years," and instructs them in the oversight of "the flock over the which the Holy Ghost" had "made" them ἐπισκόπους, *bishops*, "overseers" (Acts xx. 17, 28).

In his Epistle to Titus, Paul gives him specific instructions as to the qualifications of the elders, whom he was to ordain in every one of the hundred cities of Crete, when a Christian church should be gathered. "If any be blameless," he says of the elders, "for a bishop must be blameless" (δεῖ γὰρ τὸν ἐπίσκοπον), it becomes the *overseer*, the elder, to "be blameless" (Tit. i. 7). Each of the elders was an overseer, a bishop. Nothing can be more clear.

Timothy had been set apart to the work of a missionary by "the laying-on of the hands of τοῦ πρεσβυτερίου," the eldership of the church at Lystra (1 Tim. iv. 14), Paul himself taking part in the service (2 Tim. i. 6). Wherever he went, it was to be expected that he would organize churches after the pattern of his native church. In giving Timothy instructions as to the kind of men whom he should ordain as presbyters, elders, overseers, as he had done in the case of Titus, the apostle says, "If a man desire the office of a bishop, he desireth a good work: a bishop then must be blameless" (1 Tim. iii. 1, 2). It is plainly of the presbyter, the elder, that he speaks, and not of a prelatic order.

In writing to the church at Philippi, he makes special mention of their "bishops and deacons" (Phil. i. 1); the elders among the Greek churches being commonly known as bishops, overseers. As Epaphroditus had succeeded Paul and Luke in the work of preaching at Philippi, it is claimed that the church of that place was in form a Presbyterian church.

It is further to be observed, that these elders are in no one instance spoken of as *preachers*, or instructed, as Timothy and Titus were specifically, in the art of preaching. The bishops, overseers, elders, whom those preachers were to ordain in every city, were not students, scholars, young men just setting out in the world; but, on the other hand, they were men of family, citizens of the place, tradesmen, mechanics, workmen, men of business, of good repute, of note and influence among their townsmen, grave seniors, if such there were among the converts, men of good judgment, capable of *giving advice* (διδακτικόι), good, hospitable, exemplary men, well adapted to take the oversight of their Christian brethren, and to exercise discipline in the church. They were appointed *to rule the church*, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ (Acts xx. 28), the work that had belonged to the eldership among the Jews from time immemorial.

Not a few Presbyterians, therefore, claim that those elders were rulers merely, and not preachers. They affirm that the very same qualifications are now required of the ruling elder as are specified in the instructions given to Timothy and Titus relative to the bishops, the elders, of their day; that the work of preaching is nowhere assigned to them specifically or incidentally; that the words κηρύσσω and εὐαγγελίζομαι are used in the New Testament, each of them not less than fifty times, to denote the work or office of preaching the gospel, being applied to Christ, to his apostles, and to the evangelists of the apostolic period, but never to the presbyters, elders, bishops, overseers; and that the presbyter, the bishop of that day, was not a κήρυξ, or an εὐαγγελιστής, a preacher or evangelist; "elder" and "preacher" not being convertible terms, as were "bishop" and "elder." Others give a broader significance to the words διδακτικόι and ποιμαίνειν, as implying a fitness to expound the Word, and to perform the work of a pastor in the largest sense. They refer to 1 Tim. v. 17, where a distinction is made between "the elders that rule well" (καλῶς προεστῶτες) and "they who labor in the word and doctrine" (οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ). They maintain that the latter were distinctively preachers of the Word, and that therefore there were two kinds of elders, — ruling elders and teaching elders, and that the latter eventually became known as the pastors, the bishops of the churches. It is also taken for granted that the Christian elders, as the successors of the Jewish elders, had charge of public worship as well as discipline, and took charge of the reading of Scripture and exhortation (i.e., of preaching). It is quite natural, however, to suppose that the elders, who appear always in a plurality in a congregation, were not equally gifted, and distributed their various functions among themselves according to their ability. Nor was preaching in the apostolic age confined to any ecclesiastical office.

This, then, is the claim of Presbyterianism, that the churches of the apostolic age were served by three classes of ministers, or office-bearers. At first, from the necessity of the case, a church had only two kinds of officers, — elders and deacons. Eventually the evangelist, or missionary, became a stated, settled minister, a pastor; or one of the elders occupied that position; so that each church had its ἄγγελος ("angel, herald, preacher"), as in the case of the seven churches of Asia (Rev. ii., iii.). As the chief overseer of the church or congregation, he came to be known distinctively as ὁ ἐπίσκοπος ("the bishop"); but he was the bishop of only a single church, of only one town or city. Every town or city had its own church, its own bishop. The bishops of the early ages were as numerous as the churches, residing often not more than five or six miles apart, and counted by hundreds along the southern shores of the Mediterranean, in Italy, and in the East. They were simply what the Presbyterian pastor now is.

Such are the grounds, in general, with some possible variations, on which Presbyterianism claims to be both primitive and apostolical, as conforming more closely to the New-Testament pattern than any other form of church order. It is affirmed by some, that this form of church government is authoritatively and exclusively enjoined in the Scriptures; that it is therefore of universal obligation, and that no other is of divine right. They claim to be "*jure divino* Presbyterians." The great body of Presbyterians, however, are content to claim simply that their views are clearly sanctioned by Scripture.

In common with all the churches of the Reformation, Presbyterianism abjures the Papacy, with its vicegerency, its infallibility, its decretals, its mariolatry, and its masses, as a monstrous innovation on the truth and simplicity of the gospel, and as treason to the Great Head of the church.

In common with Independency and Congregationalism, it maintains the parity of the gospel ministry in opposition to every form of Prelacy. It discards the High-Church dogma of "apostolical succession." It teaches that the apostles, as such, had no successors; that the presbyter of the New Testament is not a priest; that the ministry of the Christian church are sacerdotal neither in name nor in authority. They are simply servants of Christ and of his people, heralds of the cross, preachers of the gospel, not lords over God's heritage, yet, in the truest sense, successors of the apostles. They are all brethren, and Christ alone is their Lord and Master.

Presbyterianism claims to be the primitive Episcopacy, and abjures the exclusive Episcopacy of Prelacy as a corruption, as a usurpation of prerogatives on the part of metropolitan and other pastors, towering at length in the pretensions of patriarchs, and culminating in the tyrannical arrogance of the Bishop of Rome as the Vicar of Christ.

As to the Church, Presbyterianism distinguishes between the visible and the invisible Church; the latter including the whole company of the redeemed from among men to the end of time; the former consisting "of all those throughout the world that profess the true religion," both infants and adults. This one Church, it teaches, has many parts. As the race is separated into numerous nationalities, so the Church is distributed into many families, separated by oceans and continents, and tribal barriers, and divers tongues, as also by peculiarities of faith and order. The necessities of time and place demand, that, in order to the public worship of God, these larger divisions be distributed into smaller neighborhood churches or congregations, not as independent organizations, but as parts of the one great whole.

Presbyterianism, therefore, teaches that any number of Christian people meeting statedly for public worship and the orderly celebration of the Christian sacraments, and covenanting together for these ends, is a particular church. It may be more or less scriptural in form, pure in doctrine, and spiritual in worship; yet it is a church, a distinct organization, dependent on no specific order of men beyond or above it, for leave to be and to do.

But, in the constitution and care of these particular churches, Presbyterianism avails itself of the advantages of a representative form of government. It makes orderly provision for the counsel and co-operation of neighboring ministers and churches, by fixed principles and uniform regulations, instead of leaving every thing to the exigencies of time and place, and traditionary usage. It provides for periodical instead of only occasional convocations, for a fixed and not a fluctuating constituency of its councils, and so for the common interests of the community.

It recognizes the Church as a great commonwealth, and, by means of well-digested formulas of faith and order, it aims to bring its detached parts into an organic union, the more effectually to give expression to church-fellowship, and to secure to the particular church its rights and privileges; to provide for them a learned and godly ministry, and so preserve them from the inroads of ignorance, immorality, superstition, and intolerance in the pulpit, and conserve the purity of doctrine; to secure a ready and appropriate redress for injuries; to maintain a uniform standard of godliness; and to combine the resources of the whole for the general good.

These salutary ends it seeks to accomplish by a regular series of church judicatories, the session or consistory of a particular church, the presbytery or classis, the synod, and the general synod or assembly. The principle of constitutional representation is maintained throughout; and opportunity is given, by a system of review, complaint, and appeal, for the righting of wrongs and the correction of errors; while, in a well organized and carefully compacted body, provision is made for the most effective aggressive movement against the combined powers of evil. It is a great church with numberless compacted parts, a great Christian republic, of which the Lord Jesus Christ alone is the sovereign.

2. *Articles of Faith.* — In like manner, Presbyterianism claims that its faith as well as its form is based, not on tradition or custom, not on the inductions of mere human reason, or philosophic thought, but simply and solely on the word of God. It receives and adopts the Scriptures of the Old and New Testaments as being, not simply containing, a revelation of the mind and will of God, as given by inspiration of the Most High,

and as being "the only infallible rule of faith and practice." It rejects as uninspired the apocryphal books and the whole body of papal decretals and canon law.

In general, it receives and adopts Protestantism in distinction from Romanism, Trinitarianism in distinction from Arianism and Socinianism, and Calvinism in distinction from Pelagianism and Arminianism. (See these several titles.) It maintains the absolute dependence of every human being, from first to last, on the alone sufficiency of divine grace, for salvation from the guilt and power of sin unto eternal life, together with the free agency of man, and his responsibility for every thought, word, and deed. It exalts the infinite sovereignty of God, and his absolute control of all worlds and creatures. It represents God as overruling all human agency, so as, without violence, to bring about the purposes of his will in the work of redemption.

It maintains the innate depravity and want of original righteousness on the part of all the posterity of Adam, and the amazing grace of God in giving his Son to die for a sinful world, and his Spirit to renew and sanctify the heirs of salvation, thereby making salvation absolutely sure to every believer. It represents the God of the Bible as carrying forward to certain fulfilment, through all time, an eternal purpose and plan of redemption, whereby to glorify his only-begotten Son the Lord Jesus Christ, and make the blood of the atonement irresistibly efficacious in the eternal salvation and glorification of a great multitude whom no man can number.

It claims that this system of faith is revealed in the Holy Scriptures, and is "mighty through God to the pulling-down of strongholds," — "mighty" in the regeneration of the individual man and in the elevation of the human race; "mighty" in the widest possible diffusion of light and love through the ages, and in the effectual spread of truth and godliness through the habitable world, developing the mind, purifying the heart, and ennobling the soul.

II. History. — The modern revival of this form of Christianity dates back to the first days of the Protestant Reformation. Unhappily, the Reformers differed essentially in relation to the sacrament of the body and blood of Christ. Those who held with Luther were called "Lutherans" (see this title): those who sided with Zwingli, because of their more thorough abjuration, both in doctrine and discipline, of the errors of the Papacy, obtained the name, distinctively, of "The Reformed." At a council held at Zürich, Oct. 26, 1523, the principles of Presbyterianism were formally adopted, and thenceforth became the distinctive principles of "the Reformed churches." Under the teachings of Farel, Viret, and Calvin, French Switzerland, in 1535, adopted the same principles. The Huguenots, some twenty years later (1555), joined them, and established the French Reformed Church, after the model of Calvin, in his "Institutes." The Belgian Reformed Church and the German Reformed Church took form about 1560, at which time the Presbyterian Church of Scotland, under the leadership of John Knox, separated herself from the Papacy. Twelve years later (1572), the Presbyterian system was developed, under Cartwright, in England; while the Church of England retained (though doctrinally of the Reformed faith) the system of Prelacy. During the Commonwealth (1640–60) she became Presbyterian. The Presbyterianism of Ireland dates from the same period. The next generation witnessed the rise of Presbyterianism in the British Colonies of America, where it has taken firm root, and has obtained the most vigorous growth. More than thirty thousand churches in all the world are Presbyterian.

Its principal symbols of faith are the *Canons of the Synod of Dort*, A.D. 1619, and the *Confession and Catechisms of the Westminster Assembly of Divines*, London, A.D. 1648 (see Dort and Westminster); also the *Heidelberg Catechism*, by Ursinus, A.D. 1563. These symbols, however, have been so modified by the Presbyterian churches of America, in particular, as to exclude the Church and State theory, and to affirm the complete independence of the Church in respect to the State.

In fine, this system claims for itself a large-hearted catholicity. It extends the right hand of fellowship to all communions that profess the faith, and hold to the headship, of our Lord Jesus Christ; and most cordially does it co-operate with Christian people of every name in giving the Bible to the world, and in every good work for the purification and elevation of our common humanity.

Lit. — Calvin: *Institutio Christianæ Religionis*, 1536, 2d ed., 1559; Viretus: *De vero Verbo Dei, Sacramentorum et Ecclesiæ Ministerio*, 1553; Beza: *De Diversis Ministrorum Gradibus*, 1594; William Stoughton: *An Assertion for True and Christian Church Policie*, 1604; Calderwood: *Altare Damascenum, seu Ecclesiæ Anglicana Politia*, 1623; Buxtorf: *Synagoga Judaica*, Basel, 1641; Gillespie: *Discipline and Government of the Church of Scotland*, 1641, and *Aaron's Rod Blossoming, or the Divine Ordinance of Church Government*, 1646; also *Notes of Debates and Proceedings of the Assembly of Divines at Westminster* (February, 1644, to January, 1645); Rutherford: *A Peaceable Plea for Paul's Presbytery*, 1642, and *Due Right of Presbyteries*, 1644; Baillie: *A Dissuasive from the Errors of the Times*, 1645; Bastwick: *Independency not God's Ordinance*, 1645, and *The Utter Routing of the Whole Army of all the Independents and Sectaries*, 1646; sundry London Ministers: *Jus Divinum Regiminis Ecclesiastici*, 1646, and *Jus Divinum Ministerii Evangelici*, 1654; Smectymnuus: *An Humble Remonstrance*, 1646; Drury: *A Model of Church Government*, 1647; London Prov. Assembly: *A Vindication of the Presbyterial Government and Ministry*, 1650; Collings: *Vindiciæ Ministerii Evangelici*, 1651; Byfield: *Grand Debate between Presbytery and Independency*, 1652, and *The True Church of Christ*, 1653; Baxter: *Five Disputations of Church Government and Worship*, 1659, and *Treatise of Episcopacy*, 1681, also *Church History of the Government of Bishops*, 1681; Forrester: *Confutation of Episcopacy*, 1684, and *The Hierarchical Bishops' Claim to a Divine Right*, 1699; Clarkson: *No Evidence for Diocesan Churches*, 1681, and *Diocesan Churches not yet discovered in the Primitive Times*, 1682, also *Primitive Episcopacy*, 1688; King [Sir Peter]: *Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church*, 1691; Rule: *Good Old Way Defended*, 1697; Jameson: *The Fundamen-*

tals of the Hierarchy Examined and Disproved, 1697, and *The Sum of the Episcopal Controversy*, 1713; LAUDER: *The Jurisdiction and Power of the Ancient Bishops*, 1707, and *The Divine Institution of Bishops having Churches consisting of many Congregations*, 1711; ANDERSON: *A Defence of the Church Government, Faith, Worship, and Spirit of the Presbyterians*, 1714; PEIRCE: *A Vindication of the Dissenters*, 1717; DUNLOP: *A Collection of Confessions of Faith*, etc., 1719, 2 vols.; AYTON: *A Clear Account of the Ancient Episcopacy*, 1726, and *The Original Constitution of the Christian Church*, 1730; DICKINSON: *The Scripture Bishop Vindicated*, 1733; TOWGOOD: *The Dissenting Gentleman's Letters*, 1746; WELLES: *The Divine Right of Presbyterian Ordination*, 1763, and *A Vindication of the Divine Right of Presbyterian Ordination*, 1767; HALL [ARCHIBALD]: *Constitution, Order, Discipline, and Fellowship of the Christian Church*, 1769; BROWN [JOHN of Haddington]: *Constitution, Government, and Discipline of the Christian Church*, 1799; WHYTOCK: *Short Vindication of Presbytery*, 1799; BROWN [JOHN of Langton]: *Vindication of the Presbyterian Form of Church Government*, 1805; MITCHELL: *Presbyterian Letters*, 1809; MILLER [SAMUEL]: *Constitution and Order of the Christian Ministry*, 1807–09, and *Warrant, Nature, and Duties of the Office of the Ruling Elder*, 1831, also *Presbyterianism the truly Primitive and Apostolical Constitution of the Church of Christ*, 1835; and *Vindication of* do., 1840; BARNES: *Scriptural Argument for Episcopacy Examined*, 1835, and *The Apostolic Church*, 1843; LORIMER: *Character and Advantages of Presbyterianism*, 1842; SMYTH [THOMAS]: *Presbytery, and not Prelacy, the Scriptural and Primitive Polity*, 1843, and *Name, Nature, and Functions of Ruling Elders*, 1845; HETHERINGTON: *History of the Westminster Assembly of Divines*, 1843; MITCHELL and STRUTHERS: *Sessions of the Westminster Assembly of Divines* (1644–49), 1874; J. MACPHERSON: *Presbyterianism*, 1883; *Proceedings of the First General Presbyterian Council*, Edinburgh, Scotland, 1877; and *Proceedings of the Second General Presbyterian Council*, Philadelphia, Penn., 1880; SCHAFF: *Bibliotheca Symbolica Ecclesiæ Universalis, The Creeds of Christendom*, vol. i. chap. 7 (pp. 354 sqq.), and vol. iii., containing the Reformed Creeds. E. F. HATFIELD, D.D.

PRESBYTERIUM (*πρεσβυτέριον*) denotes the body of elders, whether Jewish (Luke xxii. 66; Acts xxii. 5) or Christian (1 Tim. iv. 14).

PRESBYTERY. (1) The part of the church, behind the altar, which contained seats for the bishops and presbyters (priests), divided from the rest by rails, so that none but clergy might enter it. (2) An ecclesiastical court of Presbyterian churches, next in rank above the session, composed of all the ministers, and one elder from each church within a certain radius, and having jurisdiction over the ministers composing it, over the candidates for the ministry and licentiates, and over the churches within its bounds. See Presbyterian confession of faith.

PRESENCE, The Real. See LORD'S SUPPER, p. 1348.

PRESIDING ELDERS are officers of the Methodist-Episcopal Church who are appointed by the bishops over a certain territory (District) for a term not exceeding four years. Their duties are, to travel through this District; to be present at, as far as practicable, and to hold, all the quarterly meetings; to call together the Quarterly Conference; to hear complaints; to receive and try appeals; to renew all licenses approved by the Quarterly Conference, etc.; to oversee the spiritual and temporal business of the church in a given District; to promote all those interests; to maintain discipline; and to decide all questions of law involved in proceedings pending in a District or Quarterly Conference, subject to an appeal to the president of the next Annual Conference. They are paid by their respective Districts. It is manifest that the office is one of great power and usefulness. It was early created in the American Methodist Church, in imitation of the office of assistant, appointed by Wesley himself to help him in his onerous labor. See *Discipline of the Methodist-Episcopal Church*, ed. 1880, pp. 109–112.

PRESSLY, John Taylor, D.D., United Presbyterian; b. in Abbeville District, S.C., March 28, 1795; d. at Allegheny City, Penn., Aug. 13, 1870. He was graduated at Transylvania University, Kentucky, 1812, and from Dr. Mason's theological seminary, 1815; licensed the latter year by the Second Associate Reformed Presbytery of South Carolina; ordained and installed, July 3, 1816, pastor of the Cedar Spring congregation, the one in which he had been brought up. There he faithfully and successfully ministered until 1832, when he came to Pittsburgh to be professor of theology in the theological seminary of his denomination. The same year the seminary was removed to Allegheny, and Pressly became pastor in that city. He took a leading part in organizing the United Presbyterian Church, which in 1858 was formed out of the Associate and Associate Reformed Presbyterian churches; and the strength of this denomination in Pittsburgh and its neighborhood is more due to him than to any other one man. As preacher, pastor, and professor, he was unusually successful, and his impress upon his denomination will not pass away. See sketch of him by Rev. Dr. KERR, in MACCRACKEN'S *Lives of the Leaders of Our Church Universal*, pp. 778–783.

PRESTER JOHN. See JOHN THE PRESBYTER.

PRESTON, John, D.D., Puritan divine; b. at Heyford, Northamptonshire, 1587; d. in that shire, July, 1628 (buried in Fawsley Church, July 20). He was admitted fellow of Queen's College, 1609; entered holy orders, but never had a charge, or married. On the nomination of the Duke of Buckingham, he was made chaplain to Prince Charles, preacher at Lincoln's Inn, and master of Emanuel College (1622). He was the chaplain-in-waiting at King James's death, and "came up, with the young King and the Duke of Buckingham, in a close coach, to London." In his closing years, his stanch Puritanism cost him the duke's patronage. As a preacher, he attracted great attention. He was also a vigorous defender of Calvinism. His writings were very popular. See list in Darling; also NEAL: *Hist. Puritans*, Harper's ed., vol. i. pp. 275, 276, 281, 296, 297.

PRIDEAUX, Humphrey, D.D., Church of England; b. at Padstow, Cornwall, May 3, 1648; d. at Norwich, Nov. 1, 1724. He was graduated B.A. at Christ Church, Oxford, 1672; and in 1676 published there *Marmora Oxoniensa*, or a tran-

script of the inscription on the Arundel Marbles (many typographical errors; more correctly presented by Richard Chandler, Oxford, 1763, folio). In consequence of this work, the lord-chancellor, Finch, gave him the living of St. Clement's, near Oxford, 1679, and a prebend in Norwich Cathedral, 1681. In 1688 he became archdeacon of Suffolk, and in 1702 dean of Norwich. He wrote two celebrated works, — *The true nature of imposture fully displayed in the life of Mahomet, with a discourse annexed for the vindication of Christianity from this charge* (London, 1697), and *The Old and New Testament connected in the history of the Jews and neighboring nations, from the declension of the kingdoms of Israel and Judah to the time of Christ* (London, 1716, 3 vols. 8vo, best ed. (the 25th) by J. Talboys Wheeler, London, 1858, 2 vols. 8vo, 3d ed. of this edition, 1876). The first of these two works maintains with great learning and prejudice the lowest view of Mohammed's character: the second presents an immense mass of erudition upon all relevant topics. See his anonymous *Life* (London, 1748), and his *Letters* to John Ellis, edited by E. M. Thompson, for Camden Society, London, 1875.

PRIERIAS, Sylvester, b. at Prierio, in the Italian countship of Montferrat, about 1460. His true name was Mazolini. The date and place of his death are unknown. He entered the Dominican order when he was fifteen years old; taught theology in Padua and Rome; published *Rosa aurea* (1503) and *Summa Sylvestrina* (1515), now entirely forgotten; and was made Magister Sacri Palatii by Leo X. His place in church history, however, he owes to his writings against Luther (*In præsumptuosas Martini Lutheri conclusiones de potestate Papæ dialogus*, 1517; *Replica F. Sylvestri Prieriatis*, and *Epitoma Responsionis*, 1519), which by their extravagancy and incompetency contributed not a little to further the cause of the Reformation. OSWALD SCHMIDT.

PRIEST AND PRIESTHOOD IN THE OLD TESTAMENT. The priesthood, according to the Old Testament, fulfils a threefold office for the people: it presents their sacrifices to God, inquires his will, and is the guardian and teacher of his law. It is natural that these duties should lead to the establishment of an order which should make the priesthood a profession, as the various services demanded would ultimately exclude other pursuits. But the Israelitish priesthood was not simply professional in its origin. The idea which underlies it, even in the different documents which are claimed by the critics to constitute the Pentateuch, is that of mediatorship. God's design for the race was that of unobstructed communion with himself. This is the idea which is presented to us in the account which is given of Eden and the fall of man. God's design for his chosen people was, that they should be a kingdom of priests, among whom he should dwell, and to whom he should more directly make known his will; but their sin with reference to the golden calf showed that they were not fitted for such communion, and that there was need of a mediator.

Sin, then, according to the Old Testament, is regarded as the barrier which has broken off the direct intercourse between God and his people, and for which some atonement must be made. The people may not themselves approach directly to God to do him homage, or to learn his will: hence arises the idea of a person of more holy character, who stands between God and man as a mediator.

REMARK. — It is a matter of debate as to the original meaning of the word "Kôhen." Some claim that the Arabic indicates that it originally meant soothsayer; others, as Fleischer, affirm that it signifies to stand by a person to help him. It is probable that both meanings may be drawn legitimately from the root. (Compare Curtiss's *Levitical Priests*, pp. 57, 58.)

Persons Eligible to the Priesthood. — This being the idea which underlies the priesthood, we have to consider what persons were eligible to the office. Modern critics, especially of the German and Dutch schools, in their radical reconstruction of the Old-Testament history, utterly reject the Aaronitic priesthood as being the earliest form among the Israelites, and consider it the latest. They hold that the true principle of history is that of development, and that simpler laws and institutions must have preceded those which were more elaborate. They maintain, with reference to the object of worship, that the Israelites were originally polytheists, and that the more spiritual monotheistic conception of God was the noble fruitage of prophecy about the eighth century before Christ. They claim that the mode of worship in sacrifices, festivals, etc., was far simpler at the beginning of Israel's history than in the Priests' Code which mirrors the state of things after the exile. The legal documents in which they trace the gradual developments of the priesthood are the Book of the Covenant with its affiliated Jehovistic history (eighth century B.C.), the Book of Deuteronomy (621 B.C.) with the deuteronomic elements in Joshua, Ezekiel's Torah (xl.–xlviii., 573 B.C.), and the Priests' Code (444 B.C.) with related parts of Joshua, which is considered by the critics as forming, with the Pentateuch, a Hexateuch. Their theory involves the complete demolition of the traditional structure of Old-Testament history and the construction of an entirely new edifice. Those who adopt this critical reconstruction of the Old Testament discover the following successive steps in the priesthood: —

1. According to the Jehovist, any one may serve as priest. This is illustrated by the history of the Jehovistic period, where Gideon, Manoah, Samuel (who, they say, was made a Levite by the chronicler), Saul, David, and others who were not sons of Aaron, or even Levites, offered sacrifices in direct antagonism to the Priests' Code (Num. iii. 10, xviii. 7).

2. According to Deuteronomy (x. 8, xxxiii. 8–10; 1 Sam. ii. 28) and contemporaneous writers, there is, for the first time, a priesthood which is confined to the tribe or guild of Levi. Not all Levites are priests; but any Levite who may desire, contrary to the express stipulations of the Priests' Code, may become a priest by virtue of his belonging to the tribe (Deut. xviii. 6, 7).

3. A farther step in the priesthood is exhibited in Ezekiel, who first introduces the distinction between a family, that of Zadok, and the tribe of Levi. The priesthood is limited to the family of Zadok of the tribe of Levi, because they have remained faithful in the service of Jehovah: the

rest of the Levites, because they have served as idolatrous priests of the high places, are forever deposed from the priesthood (Ezek. xliv. 10–14).

4. The last step is seen in the Priests' Code. Here the priests trace their lineage back to Aaron: all other Levites are excluded from the priesthood, and the system is crowned through the institution of the high priest. While neither in the prophets, nor in the earlier historical writings, do we find any trace of this highly developed hierarchy, yet in the Books of Chronicles and Ezra [Nehemiah], which were written long after the introduction of the Priests' Code, we find such a hierarchy participating in the affairs of the nation. This representation, however, according to the critics, is not historical. Many of them hold that there was no intention to deceive on the part of the chronicler; but, in rewriting the history, he naturally treated it in the light of his own time, without being at all conscious that the Aaronitic priesthood was of comparatively modern origin.

Now, we cannot dispute, that, when we consider these arguments of the critics without regard to other facts, they carry great weight. But, in determining the question of the origin of the Aaronitic priesthood, there are several considerations which seem to render their theory very improbable.

1. According to their hypothesis, we must suppose that the Israelites were originally a horde of barbarians, and that the priesthood, as we find it in the middle books of the Pentateuch, was not developed until after the exile, or at least nine hundred years after the time of Moses. Now, there are two facts on which scholars are well agreed: (1) That Moses is an historical personage, and (2) That the Israelites came out from Egypt. It is well known, however, that, of the four principal castes in Egypt, the priests stood next to the king, occupying relatively the same position which Aaron does with reference to Moses in the Priests' Code, and that Eleazar does with reference to Joshua in the priestly portions of Joshua. While we cannot admit, with Brugsch, that "Moses modelled his teachings on the patterns given by the old Egyptian sages," yet it seems incredible, that, with such a training as he had enjoyed in Egypt, he should have established no priesthood. If, however, he did found such an order, it is easy for us to see points of correspondence between the Aaronitic priesthood, with its high priest, common priests, and Levites, and the different orders of the Egyptian priesthood.

2. It is sometimes further objected, that so elaborate a system could not have been devised at the beginning of the Israelitish nation. But when we remember that Joseph at the very beginning of their history was son-in-law of a priest, and that Moses, as the reputed son of an Egyptian princess, may well have been familiar with the priestly system, and was, besides, the son-in-law of the priest of Midian, and had forty years in which to digest his knowledge, we might certainly expect, that, under God's direction, he would be ready to present as elaborate a system during the forty years of his life as a leader of Israel as we find in the middle books of the Pentateuch. Hence those who hold that God chooses persons and instrumentalities that are adapted to his ends must admit that Moses was more likely to introduce such a system than Ezra, that Egypt and Midian were more suggestive of it than Babylon.

3. The assumption that the representations in regard to the origin of the Aaronitic priesthood are essentially false cannot well be sustained, unless it can be proved that Hebrew literature did not arise until about the eighth century B.C., as the critics claim. But again: if Moses is an historical personage, we have reason to believe that the beginnings of Hebrew literature were contemporary with him. It does not seem possible that he could have been ignorant of the art of writing, at a time when the Egyptians, judging from the memorials that have come down to us, could hardly have been less conversant with it than when Herodotus wrote (ii. 82), "No Egyptian omits taking accurate notes of extraordinary or striking events." But Egypt was not the only nation that had a literature at that time. Chaldæa, which was the birthplace of Abraham, had already written down the primitive traditions before he was born; and the Phœnicians, the most cultivated people of antiquity, in whose land Abraham, Isaac, and Jacob sojourned, had undoubtedly come into possession of the art of writing. Now, when we take these facts into account, and remember that the Hebrew was really the Phœnician language, it would be passing strange if the adopted son of Pharaoh's daughter (according to the Scriptures), or the priest, who, according to tradition, was the leader of Israel, left no memorials.

4. The critics maintain that the Old-Testament Scriptures belong to two classes of authors, — the priests and the prophets. They find these two classes of writings represented in the Pentateuch and Joshua, and in the historical books. The Jehovistic writings are the prophetic; the Elohistic, the priestly. It was once the claim of the critics that the Elohistic writings were the oldest, and that the Jehovistic were younger. Since the publication of Graf's work on the historical books of the Old Testament (1866), and especially of Wellhausen's History of Israel (1878), the majority of Old-Testament scholars in Germany have reversed the relation. But here, again, if the Egyptian priesthood had any influence on that of Israel, we must believe, if there are two classes of writings in the Old Testament, that the priestly are not younger than the prophetic; for the Egyptian priesthood were the guardians of the sacred books, which they explained to the king. In the same way, the Israelitish priests are guardians of the written law of Moses (Deut. xvii. 18, xxxi. 9, 24). Hence not only that which we find in the Pentateuch, but what we can gather from the external history of the nation, points to the prominence of the priesthood at the inauguration of the nation under Moses, as well as during the return to first principles under Ezra.

5. The representations of the Old-Testament books, when taken according to the age which has been assigned them by tradition, give a consistent account of the origin of the priesthood, and one which we might expect from the connection of Israel with Egypt; while the notices contained in the different documents discovered by the critics in the Pentateuch are highly fragmentary.

Without raising the question as to the Mosaic

authorship of the entire Pentateuch, there is certainly good reason for believing that Moses is the author of those parts of the Pentateuch which are assigned to him. Some of the most temperate of the modern critics consider him the author of the Ten Commandments and the book of the covenant; but neither contain any directions as to the priesthood. It is most unlikely, however, that he should have composed such a work, and not have prepared any regulations in regard to the priesthood, when the Egyptians had books which remind us strongly of the regulations of the Priests' Code in treating of sacrifices, first-fruits, the land-tax, the priest-tax, etc. And not only this, but the view of the critics would lead us to suppose that he founded no priesthood at all. We cannot believe that Moses would neglect such an institution, when the Egyptian customs and the middle books of the Pentateuch are favorable to the view that he did not.

The Book of Deuteronomy harmonizes well with its supplementary position in connection with the middle books of the Pentateuch; but it is not adapted to give an independent account as to the origin of the Levitical priesthood. The persistent use of the terminology, "priests, Levites" (Deut. xvii. 9, 18, xviii. 1, xxiv. 8, xxvii. 9; Josh. iii. 3, viii. 33), is indeed striking; and the inference that any Levite may become a priest would be legitimate, if we had to do with this book alone. The references to the priesthood, however, are of a very partial and incidental character, and lead to the supposition that Deuteronomy must have been supplementary to a much larger book than that of the covenant. Such a book must have contained priestly regulations, and have been a priestly code. Indeed, on many accounts, the so-called Priests' Code is fitted to take the precedence, were it not for the critical objections which are urged. In a passage (Deut. x. 6–9), which, according to some critics, the Deuteronomiker has introduced from an older writer (Jehovist, — Kayser), we read, "There Aaron died, and was buried there, and Eleazar his son was priest in his stead." When did Aaron become priest? and what were the circumstances of his induction? Did the Levites belong to the same grade of the priesthood as himself and Eleazar? These are questions to which neither the Jehovist nor the Deuteronomiker gives us any response, but which are clearly answered in the Priests' Code. May any Levite become a priest? The natural inference from Deut. xviii. 6, 7, is that he may. But the answer is not unequivocal; for we find in Chronicles that sons of Aaron and their assistants are classed as Levites (2 Chron. xxiii. 18, xxx. 27, xi. 13, 14, etc.). Now, these considerations show the absurdity of making the few references that we have in the book of the covenant a mirror of one stage of the priesthood, or rather of a time when there was no regular priesthood, and those that are found in Deuteronomy an indication of the first stage in the Levitical priesthood. The attempt would be utterly ridiculous, were it not that the results claimed by the critics in sacrifices, festivals, in language and literature, seem to point in the same direction; but the modern critical theory rides through not a few places in the Old Testament rough-shod.

It is certain that Deuteronomy does not attempt to define the different duties of the priesthood. Even according to it, there must have been a gradation in these duties between the most menial service and the giving of a divine decision by Urim and Thummim (Deut. xxxiii. 8). It is certain that all the offices of the tribe, from an Aaron to a common Levite, are grouped together; and this is natural in a farewell address like Deuteronomy.

If we throw the light of the Priests' Code upon the subsequent history, it explains several things. (1) A high priesthood is implied in the prominent mention of Aaron, Eleazar, and other priests, in Deuteronomy, Joshua and Judges, Samuel and Kings, as well as in their use of Urim and Thummim. (2) There is nothing but the theory of the critics in the way of supposing that there were priests and Levites during the Old-Testament history. They are definitely distinguished as priests and Levites in 1 Kings viii. 4. Kuenen tries to escape from this difficulty by quoting the parallel passage in Chronicles (2 Chron. v. 5), without the connective, and assuming that in this place the chronicler exactly followed the original text of Kings. But then, if, as Kuenen assumes, the chronicler was rewriting the history from the stand-point of the Priests' Code, the omission of the connective would not escape him, and he would be likely to insert it, that he might express the difference between the priests and the Levites. It is probable, therefore, that we have here a clerical error, as the versions and a very large number of the best manuscripts insert a connective. Then, too, in Isa. lxvi. 21, the priests and Levites are mentioned according to the authority of the versions and the oldest manuscripts (see Curtiss's *Levitical Priests*, pp. 205 ff.). (3) The critics say that the Levitical cities existed only on paper; but there are casual references in the history to some of them, which, from their undesigned character, support the view that they really existed. The Levite who is mentioned in Judg. xix. 1 ff. lived on the sides of Mount Ephraim, — perhaps in Shechem, which was a Levitical city (Josh. xxi. 20, 21). So, too, the father of Samuel, who is mentioned by the chronicler as a Levite descended from the family of Kohath (1 Chron. vi. 7–13, E. V. 22–28), is spoken of as being from Mount Ephraim (1 Sam. i. 1). This coincides with the statement that the children of Kohath had Shechem with her surrounding pasturage in Mount Ephraim (Josh. xxi. 21). Another marked, but unintended, coincidence is found in the mention of Beth-shemesh in the first Book of Samuel (1 Sam. vi. 9–15). This city, according to the Book of Joshua, was given to the sons of Aaron (Josh. xxi. 16). If there is any point to the narrative at all, it is that the two new milch cows which have been selected to draw the ark of the Lord, contrary to their natural instincts, under the divine guidance, leave their calves, which had been shut up at home, and carry the ark to the priestly city of Beth-shemesh, where the Levites, among whom were doubtless sons of Aaron, are ready to receive it. But perhaps most important of all is the twofold mention of the priestly city of Anathoth, whither Solomon dismisses Abiathar from the high priesthood (1 Kings ii. 26), and where Jeremiah's father, who was a priest, resided (Jer. i. 1).

Now, if we read the history of the priesthood according to the Priests' Code, we get the following representation: it is descended from Aaron, through the houses of Eleazar and Ithamar, since Nadab and Abihu were put to death for offering strange fire (Num. iii. 4). In the subsequent history we can trace the house of Eleazar only as far as Phinehas, his son. This is not strange, as it was not the object of the prophetic authors of the Former Prophets (Joshua–Kings) to give a history of the priesthood. In the Book of Samuel we are introduced to Eli, who is supposed to have belonged to the house of Ithamar. Owing to the wickedness of Eli's sons, a curse falls upon this house (1 Sam. ii. 31–34). Both of his sons, Hophni and Phinehas, are slain (1 Sam. iv. 11); a terrible massacre overtakes the priestly city of Nob (1 Sam. xxii. 19); and the prophecy receives its special fulfilment in the deposition of Abiathar from the priesthood by Solomon (1 Kings ii. 27), and in the putting of Zadok, a descendant of Eleazar, in his place. Under Jeroboam, a great misfortune befalls the priesthood. Since motives of state policy lead him to discourage the people from going to Jerusalem, he establishes the worship of the calves in Dan and Bethel (1 Kings xii. 28–29), and the priests are compelled to leave the land (1 Kings xii. 31; 2 Chron. xi. 13–15). Even in Judah, all the priests (except the sons of Zadok, and hence the sons of Ithamar) serve the people in their idolatrous practices, and hence are deposed from the priesthood, and are compelled to do the work of the ordinary Levites (2 Kings xxiii. 8, 9; Ezek. xliv. 10–14). Whether this regulation extended to the children of the priests, we do not know. During the history of the royal period, as given in the Books of Kings and by the prophets, we meet with priests who occupy positions corresponding to what we might expect from the high priest.

Now, while this is the case, it is evident that the chronicler does not attempt to conform the history to the regulations in the Priests' Code; but as I have shown in my dissertation, *De Aaronitici Sacerdotii atque Thoræ Elohisticæ Origine*, he presents very decided variations from it, both in regard to the priests and the Levites. We do not, therefore, see any sufficient reason for holding that the history of the priesthood had a different origin from that which the Old Testament is commonly understood to teach.

The Duties of the priests were twofold with reference to God and man, although the idea of mediatorship was contained in them all. The high priest was to offer sweet incense every morning and evening upon the altar of incense (Exod. xxx. 7, 8). The priests were to keep the lamps of the golden candlestick in order, and to light them every evening (Exod. xxvii. 21; Lev. xxiv. 3, 4). They were to clear away the ashes from the altar of burnt offering, and keep the fire burning constantly upon it (Lev. vi. 9–13), to offer the regular morning and evening sacrifices (Exod. xxix. 38–42), and to pronounce the benediction upon the people (Num. vi. 24–26). They were also to set twelve fresh loaves of shewbread every sabbath on the table before the Lord (Lev. xxiv. 5–8). They were to blow the two silver trumpets, either for the calling of the assembly (as an alarm in case of war), or, in their times of gladness, at the beginning of the months, over their burnt offerings and peace offerings, and for the year of jubilee (Num. x. 2–10, xxxi. 6; Lev. xxv. 9). During the sojourn in the wilderness, they were intrusted with the immediate care of the ark of testimony and of the sacred vessels of the sanctuary, which they were to cover before they were borne by the Levites (Num. iv. 4–15).

The main part of the duties of the priests had reference to the needs of the people in the special and individual offerings which they might wish to present, as described in the sacrificial ritual (Lev. i.-vii.). Besides, the priests were to offer the fat of all animals killed for domestic purposes, and sprinkle their blood upon the altar (Lev. xvii. 3–9). They were to determine the valuation of vows (Lev. xxvii.), and to conduct the ceremonies in the consecration of a Nazarite (Num. vi. 1–21). They were to examine those afflicted with leprosy, and leprous houses (Lev. xiii.-xiv.), and women suspected of adultery (Num. v. 12–31). Moreover, as the depositaries of the law, they were to teach the people the statutes of the Lord (Lev. x. 11; Deut. xxxiii. 10; 2 Chron. xv. 3).

The Dress and Manner of Life of the priesthood, as well as their physical soundness, indicate their holy, and hence mediatorial character. None who were afflicted with any bodily infirmity might serve as priests (Lev. xxi. 17–23). The dress of the high priest has already been described (see p. 991). During their official service they wore garments of white byssus, consisting of drawers from their hips to their thighs, and a close-fitting body-coat, without seam, woven throughout, which, according to Jewish tradition, reached to the ankles (Josephus: *Antiq.*, III. 7, 2), and was gathered about the hips with a girdle; while upon the head they seem to have worn a white cap (Exod. xxviii. 40–42). During their service in the tabernacle or temple they were not allowed to drink wine or strong drink (Lev. x. 9, Ezek. xliv. 21). They might not incur defilement on the death of relatives, except for a mother, a father, a son, a daughter, a brother, or a sister who was a virgin (Lev. xxi. 1–3; Ezek. xliv. 25). The regulations respecting the high priest on the death of relatives were still more strict (see p. 991.) They were prohibited from forming any impure marriage connection (Lev. xxi. 7), and could only wed a virgin or a priest's widow (Ezek. xliv. 22); although it was not allowed the high priest to marry a widow (Lev. xxi. 13–14).

The Income and Possessions of the priests depended upon the religiousness of the people. In striking contrast with the revenues of the Egyptian priests, and never at any time excessive, as Ewald has remarked, they must have been entirely inadequate in times of religious declension, and have led to suffering and crime. Instead of owning a third of the land, they were told that they had no inheritance like their brethren; that the Lord was their inheritance. They were assigned thirteen cities by Moses (see p. 1311) as places of residence, the fields that were consecrated to the service of the Lord and not redeemed (Lev. xxvii. 21), a tenth of the tithe which belonged to the Levites (Num. xviii. 26–28), the redemption-money for the first-born of man or beast

(Num. xviii. 14–19), and their share in the fiftieth of half the booty which was given to the Levites in time of war (Num. xxxi. 30, 47). They were to receive also the wave offering (Lev. xxiii. 19, 20), the shew-bread (Exod. xxv. 30; Lev. xxiv. 5–9), the heave offering, the meat offering, the sin offering, and the trespass offering (Num. xviii. 8–14), the best of the oil, of the wine, and wheat, as first-fruits, etc.

The Ordination of the priests was especially indicative of their sacred character. It is a mooted question whether the service of induction described in Lev. viii. was repeated on the appointment of the successors of Aaron and his sons. However this may be, these were solemnly set apart to the service of God, as mediators between him and his people, in the presence of the congregation of Israel. After they had been washed, and had put on their priestly garments, they were anointed with a precious oil, which might not be used for any common purpose. This oil was poured on the head of the high priest; while his sons, according to the rabbins, had only their foreheads anointed with the finger. After this, the sacrificial rites took place, consisting in a sin offering, in a burnt offering, and a peace offering. In connection with this sacrifice, Moses touched the tip of the right ear, of the right thumb, and of the great toe of the right foot, of Aaron and his sons, with blood; signifying, that, as mediators between God and his people, they were to hear his word, do his work, and walk in his ways.

Lit. — See the works quoted in this encyclopedia under Levites, vol. ii. p. 312, and Lund: *Die Alten Jüdischen Heiligthümer*, Hamburg, 1711; Reland: *Antiquitates Sacræ Veterum Hebræorum*, Lipsiæ, 1715, pp. 127–208; Lightfoot: *Ministerium Templi*, in Ugolini's *Thesaurus*, Venetiis, 1748, vol. ix. pp. 809–978, and various dissertations in vols. xii., xiii. of the same work, Venetiis, 1751–52; Winer: *Biblisches Realwörterbuch*, Leipzig, 1847–48, pp. 269–275; Saalschütz: *Das Mosaische Recht*, Berlin, 1853, pp. 89–128, and *Archäologie der Hebräer*, pt. ii., Königsberg, 1856, pp. 342–369; Stähelin: *Versuch einer Geschichte der Verhältnisse des Stammes Levi, Ztsch. d. morgenl. Gesell.*, vol. ix., Leipzig, 1855; Hamburger: *Real-Encyclopädie für Bibel und Talmud*, Berlin, 1870, pp. 842–850; Smith: *Dictionary of the Bible*, New York, 1870, pp. 2575–2587; Graf: *Priester*, in Schenkel's *Bibel-Lexicon*, vol. iv., Leipzig, 1872, pp. 590–605; S. I. Curtiss: *The Levitical Priests*, Edinburgh, 1877; Schultz: *Alttestamentliche Theologie*, Frankfort-on-the-Main, 1878, pp. 366–374; Riehm: *Handwörterbuch des Biblischen Altertums*, Bielefeld and Leipzig, 1880, pp. 1215–1230; Bredenkemp: *Gesetz und Propheten*, Erlangen, 1881, pp. 172–202; Kittel: *Die Priester und Leviten*, in *Theologische Studien aus Württemberg*, Ludwigsberg, 1881, pp. 147–169; Delitzsch: *Der mosaische Priestersegen*, in *Zeitschrift für kirchliche Wissenschaft und kirchliches Leben*, Leipzig, 1882, pp. 113–126; Oehler (Orelli): *Priestertum im Alten Testament*, in Herzog, 2d ed., vol. xii. pp. 213–228. SAMUEL IVES CURTISS.

PRIESTHOOD IN THE ROMAN-CATHOLIC CHURCH. Very early, indeed already towards the close of the first century, a parallel was drawn between the officials of the Christian congregations and the priests of the Old Testament. (See 1 Ep. of Clement, c. 40.) As yet, however, the idea of the priesthood of the Old Testament exercised no real influence on the idea of the office in the Christian congregation, and could exercise none, because, in the Christian congregation, no offering of sacrifices by its officials was known; the whole congregation considering itself a people of priests. According to Justin (*Dial.* 117; comp. *Apol.* 1, 67), the individual members of the congregation, and not its officials, are the acting subjects in the celebration of the Eucharist. Tertullian (*De exh. cast.*, 7; comp. *De bapt.*, 17; *De monog.*, 7) bases the right of every Christian to administer the sacraments on the universal priesthood of the faithful; and the same idea occurs in Augustine (*De civit. Dei*, 20, 10), and in Leo the Great (*Serm.*, 4, 1). But, alongside of this idea of a universal priesthood of all the faithful, there developed, in course of time, another idea, of directly opposite character. In Africa people first became used, in what manner is not known, to designate bishops and presbyters as *sacerdotes*. The custom was current at the time of Tertullian, as may be seen from his polemics against it; and in the third century it also became prevalent in Rome. As soon, however, as a distinction was established between the members and the officers of the congregation, as between priests and laymen, it was impossible to prevent the Old-Testament idea of priesthood from creeping in, and making itself felt. Now, in the Old Testament, the ideas of priest and sacrifice are inseparable; and, by offering up the sacrifice for the people, the priest became the mediator between the people and God. There was also a Christian sacrifice; but, as long as the faithful themselves offered up the sacrifice, the idea was rather in favor of that of universal priesthood. As soon, however, as the idea of sacrifice changed, and the sacrifice was offered up, not by the faithful, but for the faithful, that of priest changed too, and the priest became a mediator between God and the faithful. In the time of Cyprian this change was accomplished: see his Epistles, 55, 8; 56, 3; 61, 1, etc. The priest, and not the congregation, had become the acting subject in the celebration of the Eucharist. For the transition in the Greek Church see *Apost. Constit.*, ii. 25, 12, and vi. 5, 1. At the time of Chrysostom the change had taken place.

Thus the priestly character of the higher clergy, derived from the sacrificial character of the mass, was transmitted to the mediæval church, which accepted all those ideas as axioms. (See Petrus Lombardus: *Sent.* iv., *dist.* 24 J.) When Thomas Aquinas incidentally mentions the universal priesthood of all the faithful, he gives to the idea an almost metaphorical signification: the faithful shall, like the priest, offer up spiritual sacrifices to God. The Roman Catechism also speaks of a twofold priesthood, an internal and an external; but it lays all emphasis on the latter, — the external, the hierarchy. The foundation of that priesthood is carried back to the Lord himself, who gave to the apostles and their successors the powers of consecration, of baptism, of offering and administering the Body and Blood of Christ, and also of forgiving or retaining sins; and the office itself is spoken of in the most extravagant expressions. The priest is not only the emissary and interpreter, but the very repre-

sentative, of God on earth; and above his office none higher can be imagined, either with respect to dignity or to power. Admission to that office can be had only through a solemn consecration, *sacramentum ordinis*, which can be given only by a bishop, but which imparts to the ordained an indestructible spiritual character, by virtue of which he can discharge his lofty spiritual functions. The conditions of admission are baptism, male sex, unmarried state, twenty-five years' age, etc.; excluded are slaves, those who were born illegitimately, those who have spilt blood, those who suffer from some conspicuous bodily defect, etc. This view of the priesthood the Roman-Catholic Church retained in spite of the objections of the Protestant churches, and she still retains it almost without the least modification. [See Eng. trans. *Catechism of the Council of Trent*, Balt., pp. 220 sqq.] HAUCK.

PRIESTLEY, Joseph, LL.D., F.R.S., b. at Fieldhead, Yorkshire, March 18, 1733; d. at Northumberland, Penn., Feb. 6, 1804. He was graduated at the dissenting academy at Daventry, and was successively Independent minister at Needham Market, Suffolk (1755), and at Nantwich, Cheshire (1758); professor of belles-lettres at Warrington dissenting academy (1761); minister at Mill-Hill Chapel, Leeds; librarian and companion to the Earl of Shelburne (1773); minister at Birmingham (1780) and at Hackney (1791); sailed for America (April 7, 1794), and lived the rest of his days on his son's farm. His great reputation rests upon his discoveries in chemistry and physics, particularly the discovery of oxygen gas, indeed, of almost all gases. But he is mentioned here because he was a vigorous champion of Unitarian sentiments, although ill fitted by temper and study for a religious champion. His principal theological work is *A History of the Corruptions of Christianity*, Birmingham, 1782, 2 vols., new ed., London, 1871. As among these "corruptions" he put the orthodox doctrine of the Trinity, his book excited a great commotion. He also wrote *A History of the Early Opinions concerning Jesus Christ, compiled from Original Writers, proving that the Christian Church was at first Unitarian*, Birmingham, 1786, 4 vols.; *Notes on all the Books of Scripture, for the Use of the Pulpit and Private Families*, Northumberland (Penn.), 1803, 4 vols. By his advocacy of the "liberal" side in politics, no less than in religion, he made himself so obnoxious at Birmingham, that his house was entered and sacked by a mob on July 14, 1791, while some friends were celebrating the destruction of the Bastille. For this affront he received £2,502 damages.

A statue of him was placed in 1860 in the museum of Oxford University; and another was unveiled at Birmingham, Eng., Aug. 1, 1874; while on the same day, the American chemists celebrated at Northumberland, Penn., the centennial of his discovery of oxygen. His bibliography, compiled in 1876, and placed in the Library of Congress, comprises more than three hundred publications of various sizes, and on numerous subjects. The most of his laboratory was in 1883 given over to the Smithsonian Institute, Washington, D.C. For his biography, see *Memoirs of Dr. Joseph Priestley, to the Year 1795, written by Himself; with a Continuation to the Time of his Decease, by his Son*, London, 1806–07, 2 vols.

PRIMACY, PRIMATE. The hierarchical organization followed the political division of the Roman Empire; but in course of time the titles of the superior ecclesiastics were changed. In the Orient, the patriarch stood at the head of the whole organization, and under him the eparchs in the provinces, and the exarchs in the dioceses. In the Occident, the *episcopus primæ sedis* bore the title of *primas*, which meant the same as metropolitan, or archbishop. The more or less prominent position of a bishop depended generally on the importance of the location, or — as in Pontus, Africa, and Spain — on the date of the ordination. The Bishop of Carthage, however, occupied a peculiar position, somewhat similar to that of an Oriental patriarch. He had the right of supervision over all the African provinces; he convened the general synods of Africa, and presided over them; no bishop could be elected without his knowledge; and, in case of a disputed election, he made the decision, etc. But he had no peculiar title: he was simply styled *primas*, or *senex*. In course of time, however, the title of *primas*, originally given to all metropolitans, was superseded by that of archiepiscopus, and retained only by the vicars of the Pope. Their rights — defined partly by older canons, partly by custom — consisted in confirming the bishops and archbishops elected, convening national synods, and presiding over them, receiving appeals, superintending the districts, and crowning the kings. Gradually, however, their rights were absorbed by the Pope, and their position became in reality only one of honor. The primacy of Spain was Toledo; of France, Bourges and Lyons (for Rheims and Narbonne the primacy was a mere title); of Italy, Pisa; of Hungary, Grau; of Bohemia, Prague; of Poland, Gnesen; of Denmark, Lund; of England, Canterbury; of Scotland, St. Andrews; of Ireland, Armagh; of Germany, the three ecclesiastical electorates, and Magdeburg and Salzburg. In Protestant countries the title has been retained in England, where the Archbishop of Canterbury is Primate of all England, and the Archbishop of York, Primate of England; and in Sweden, where the Archbishop of Lund is still styled Primate of Sweden. See J. F. MAGER: *Diss. de primatibus*, Leipzig, 3d ed., 1741; DAMIANUS MOLITOR: *De primatibus*, Göttingen, 1806. H. F. JACOBSEN.

PRIMICERIUS (from *primus*, "first," and *cera*, "wax"), he who has his name inscribed as the first on the waxed tablet; the head of any body of officials, in contradistinction to the *secundocerius*, *tertiocerius*, etc. At the papal court, organized, to some extent, on the model of the Byzantine court, there were several officers who bore the title of *primicerius*. Most frequently, however, it was applied to the head of the lower clergy, the officer ranking immediately after the archpresbyter and archdeacon, and fulfilling the duties of the *præceptor*, or *scholasticus*, or *præcentor*.

PRIMITIVE METHODIST CONNECTION. See METHODISM.

PRINCE, Thomas, Congregationalist; b. at Sandwich, Mass., May 15, 1687; d. in Boston, Oct. 22, 1758. He was graduated at Harvard College, 1707; visited Barbadoes and Madeira; preached for several years at Combs and other places in England; returned to Boston, July 20, 1717, and on Oct. 1, 1718 was ordained colleague-

pastor of the Rev. Dr. Joseph Sewall, Old South Church, Boston. His memory rests upon his *Chronological history of New England in the form of annals . . . with an Introduction containing a brief epitome . . . of events abroad from the Creation*, Boston, vol. i., 1736; Nos. 1, 2, 3 (66 pp. in all) of vol. ii., 1755. The history proper begins with 1602. He intended to bring it down to 1730: but the strange lack of encouragement by the public probably disheartened him; so that almost twenty years elapsed after the appearance of the first volume, ere he began the second, and, his death coming soon after, he brought the history down no later than Aug. 5, 1633; and as, during the Revolutionary war, many of his manuscripts were destroyed, a large part of his invaluable collection (made during fifty years) of facts respecting the early history of the country has perished. His *History* was republished (ed. by Nathan Hale), Boston, 1826, and again (ed. by S. G. Drake), Boston, 1852, and portions in fifth edition of Morton's *New-England Memorial*, Boston, 1855. Besides this, he wrote *An account of the Earthquakes of New England* (1755), *New England Psalm book revised and improved* (1758), and other works. His library was bequeathed to the Old South Church, and by it deposited in the Public Library, Boston, 1866, of which a catalogue has been published. See SPRAGUE: *Annals of the American Pulpit*, vol. i. 304.

His son **Thomas** (b. 1722; d. 1748) edited the earliest American periodical, *The Christian history, containing accounts of the revival and propagation of religion in Great Britain and America for 1743*, Boston, 1744–45, 2 vols. It was published weekly.

PRINCETON, the Village, its Institutions, Theology, and Literature.

I. THE BOROUGH OF PRINCETON is situated almost midway between Philadelphia and New York, on the old Indian path between the fords of the Raritan and the Delaware, near its intersection with the line dividing the provinces of East and West Jersey, two hundred and twenty-one feet above the sea, on the first foot-hills, which, rising above the sandy plains of the south, roll on northward and westward to the Allegheny Mountains. The first settlements were made in 1694, and generally called, after the neighboring rivulet, "Stony Brook." It was called Princeton in 1724. The battle of Princeton, Jan. 3, 1777, was a turning-point in the Revolution. Two eminent citizens of Princeton, Richard Stockton and John Witherspoon, signed the Declaration of Independence. On the 18th of July, 1776, the first Legislature of New Jersey, under the Constitution, met in Princeton, and organized the new State government; and Princeton continued the capital until the latter part of 1778. During four months, from June 20 to Nov. 4, 1783, the American Congress held its sessions in the library-room of the college; and Washington, for some time in attendance, issued his farewell orders to the Revolutionary armies from the house of Judge Berrien on Rocky Hill. The village itself, numbering three thousand inhabitants, is distinguished only by its fine trees and elevated situation; but in recent times the beautiful and spacious buildings erected by munificent patrons for the uses of the college and the theological seminary are, upon the whole, unrivalled in America. In this respect the village is admitted to approach more nearly than any other the ideal of an English university town. The cemetery has grown to be one of the most celebrated in the land; for here lie a long line of illustrious citizens, presidents, and professors, including the Bayards and Stocktons of New Jersey, Edwards, Davies, and Witherspoon, of the college, and the Alexanders, Miller, and Hodge, etc., of the seminary.

II. ITS INSTITUTIONS. — (1) *Princeton College* (corporate name, College of New Jersey, and from its oldest main building, called Nassau Hall) was founded by members of the synod of New York (New Light), for the purpose of raising a godly ministry for the Presbyterian Church, and for uniting religion and science in the higher education. The most active founders were Messrs. Dickinson, Pierson, Pemberton, and Burr, residing in East Jersey. The Rev. Gilbert Tennent and Samuel Blair, leading members of the presbyteries of New Brunswick and New Castle, and representatives of the Log College, Neshaminy, Penn., cordially co-operated with the originators of the college from the date of the second charter. The first charter was given by acting Governor Hamilton, in 1746; and the second and permanent charter was given by the great civil patron of the college, Governor Belcher, in 1748. Jonathan Dickinson was chosen first president, May, 1747; and the college opened, in the fourth week of May following, in Elizabethtown, where President Dickinson died on the 7th of October. Rev. Aaron Burr was immediately appointed president; and the college moved to Newark, and the first Commencement was held Nov. 9, 1748. In the fall of 1756, Nassau Hall and the president's house being finished, the college was removed to Princeton. It is governed by a board of trustees, of which the governor of the State is *ex officio* president, consisting of twenty-seven persons, including the president of the college, twelve of whom are required by law to be citizens of New Jersey, and one-half of whom are required by uniform custom to be ministers of the gospel. The citizens of Princeton and other friends of the college raised its first funds in small sums. The Rev. Messrs. Tennent and Davies collected money for it in Great Britain. Until recently it has been mainly dependent on tuition-fees. In the last fifteen years its grounds, buildings, museums, library, apparatus, curriculum, and professorships, including a school of science, have been erected, extended, and endowed on a noble scale, by the munificent gifts of such patrons as James Lenox, John C. Green, John I. Blair, William Libbey, Henry G. Marquand, Robert and Alexander Stuart, N. N. Halsted, and others. Following Harvard, Yale, and William and Mary, Princeton College is the fourth in age, and in rank not far behind the first of American colleges. Its presidents have been Jonathan Dickinson, Aaron Burr, Jonathan Edwards, Samuel Davies, Samuel Finley, John Witherspoon, Samuel Stanhope Smith, Ashbel Green, James Carnahan, John Maclean, and James McCosh. From the first, until the founding of the theological seminary, the college always, in its president or another, provided a professor of theology. It has sent out 5,500 graduates, 1,087 ministers of the gospel, 1 President and

2 Vice-Presidents of the United States, 310 high magistrates, 187 presidents and professors of colleges and theological seminaries, of whom 32 have been in the service of their *alma mater*. It possesses one of the most rare and extensive paleontological museums in the country, and its united libraries amount to about 75,000.

(2) *Princeton Theological Seminary.* — After the first settlement of the various Christian denominations in the United States, their candidates for the ministry received their theological education from the more learned pastors. The president, or other theological professor in Princeton College, taught theological classes from the first, until the commencement of the Presbyterian Theological Seminary in the same place. The presidents of Yale College began to hold theological classes in 1754: its theological seminary as a distinct department was added in 1822. The Associate Synod founded the first American Protestant theological school in Beaver County, Penn., in 1794, under the Rev. John Anderson, D.D. The Associate Reformed Seminary, under Dr. John M. Mason, in the city of New York, was commenced in 1804; Andover, in 1808; the Dutch Reformed, in New Brunswick, N.J., by Dr. John H. Livingston, in 1810. Princeton Theological Seminary was founded by the General Assembly of the Presbyterian Church, under Dr. Archibald Alexander, in 1812. He continued in office until his death, in 1851. Its principal founders were Rev. Drs. Green, Woodhull, Romeyn, Miller, Archibald Alexander, James Richards, Amzi Armstrong, etc. Dr. Samuel Miller of New-York City was elected second professor in 1813 (d. 1850). The Rev. Charles Hodge was made professor in 1822 (d. 1878). Rev. Joseph Addison Alexander, D.D., was made instructor in 1833, and professor in 1835 (d. 1860). Rev. John Breckinridge, D.D., became professor in 1836, resigned in 1838. Rev. James Waddel Alexander, D.D., became professor in 1849, and resigned in 1851. The present faculty consists of Rev. W. H. Green, D.D. (became professor in 1851), Rev. A. T. M'Gill, D.D., in 1854, and retired *Emeritus* in 1883, Rev. C. W. Hodge, D.D., in 1860, Rev. James C. Moffatt, D.D., in 1861, Rev. Charles A. Aiken, D.D., in 1871, Rev. A. A. Hodge, D.D., in 1877, Rev. Francis L. Patton, D.D., in 1880, Rev. William M. Paxton, D.D., in 1883. The whole number of students, from the beginning to the spring of 1882, has been 3,464. These have graduated from 150 different colleges: 204 have been foreign missionaries. The chief benefactors of the seminary have been Robert and James Lenox, Robert L. and Alexander Stuart, John C. Green, George Brown, and Levi P. Stone, etc. These have endowed this eldest of Presbyterian seminaries with admirable grounds, dormitories, chapel, library-buildings and library, lecture-rooms, professors' houses, scholarship and other funds. The library contains about 40,000 volumes.

III. Theology. — The philosophy taught in Princeton from the first, by Jonathan Edwards, Witherspoon, James McCosh, and L. H. Atwater, has been that known as the "Scotch School." The representative theologians of Princeton have been Jonathan Edwards, John Witherspoon, Archibald Alexander, and Charles Hodge. These have all been conservative Calvinists of the Old School, of the special type represented by the Westminster Standards. This was true equally of the founders of the seminary, — Ashbel Green, James Richards, and others.

The term "Princeton Theology" originated in New England about 1831 or 1832, and was applied to the general characteristics of that system advocated by the *Biblical Repertory and Princeton Review* in its controversies with the disciples of Drs. Hopkins, Emmons, Finney, and Taylor, the leaders of various phases of the "New-England School." Of this "Princeton Theology" the characteristic was close and persistent adherence to the type of Calvinism taught in the Westminster Standards as these are interpreted in the light of the classical literature of the Swiss and Dutch and English Puritan theologians, who wrote after the date of the synod of Dort, especially Francis Turretin of Geneva, and John Owen of England. The phrases "Princeton Party" and "The Princeton Gentlemen" were applied to the party represented by the *Biblical Repertory* during the controversies which terminated in the disruption of the Presbyterian Church in 1838. This "party" was in perfect doctrinal agreement with the Old-School party in that struggle, but hesitated to follow its leaders in some of their more extreme and debatable methods of reform, such as the "Act and Testimony" of 1834, etc.

IV. Lit. — The sources of information on the subjects embraced in this article are *The History of the College of New Jersey, from its Origin in 1746 to Commencement of 1854*, by John Maclean, *tenth president of the college*, Phila., 1877, 2 vols., J. B. Lippincott & Co.; *The History of Princeton and its Institutions*, by John Hageman, Phila., 1879, 2 vols., J. B. Lippincott & Co.; *Princeton College during the Eighteenth Century*, by Rev. Samuel D. Alexander, D.D., 1872; *The Princeton Book, a Series of Sketches pertaining to the History, etc., of the College and Theological Seminary*, illus. with views and portraits, Boston, 1879, 4to, Houghton, Osgood, & Co.; *A Brief History of the Theological Seminary*, pamphlet, by Dr. Samuel Miller, Princeton, 1838; *The General Catalogue of the College of New Jersey*, by Professor H. C. Cameron, D.D., Princeton, 1882; *The General Catalogue of the Princeton Theological Seminary*, by the Rev. William E. Schenck, D.D., Princeton, 1882, 8vo, 330 pp.; the *Lives* of Drs. Archibald and Joseph Addison Alexander, of Drs. Samuel Miller, Ashbel Green, and Charles Hodge. *The Biblical Repertory and Princeton Review*, from 1825 to 1872, Dr. Charles Hodge editor-in-chief, represents the "Princeton school" by discussions on all topics, biblical, theological, and ecclesiastical. Dr. Samuel Miller contributed between 1830 and 1842 twenty-five articles; Dr. Archibald Alexander, in all, seventy-seven articles; Dr. Joseph Addison Alexander, ninety-three; Dr. James W. Alexander, one hundred; Dr. Lyman H. Atwater, sixty-six; and Dr. Charles Hodge, a hundred and forty-two.

Mr. Hageman, in his *History of Princeton*, etc., has enumerated seventy authors, citizens of Princeton, principally officers of the college and seminary. These have issued about four hundred and thirty distinct volumes, besides a larger number of printed essays, sermons, orations, not yet collected. Not counting the works of the immortal Edwards, the principal permanent works which

have rendered Princeton famous are *The Works of the Rev. John Witherspoon, D.D., LL.D., with Life of the Author, in a Sermon*, by Rev. Dr. JOHN RODGERS of New-York City, Philadelphia, 1800, 3 vols., W. W. Woodman; also the various *Works*, as yet uncollected, and too numerous to mention here, of Professor JOSEPH HENRY, LL.D., of the Smithsonian Institute, Washington, D.C.; Professor ARNOLD GUYOT, Ph.D., LL.D.; President JAMES MCCOSH, D.D., LL.D.; Professor SAMUEL MILLER, D.D., LL.D.; Drs. ARCHIBALD, JAMES W., and JOSEPH ADDISON ALEXANDER; and of Dr. CHARLES HODGE, especially his *Systematic Theology*, New York, 1872, 3 vols. 8vo, Charles Scribner & Co. A. A. HODGE.

PRIOR and **PRIORESS** are, as titles of monastic officials, of comparatively late date, — from the time of Pope Celestine V. towards the end of the thirteenth century. With respect to priors, a distinction must be noticed between a *prior claustralis* and a *prior conventualis*. The former was simply a subordinate officer of the abbot, appointed by him, and in certain cases acting as his substitute; while the latter was himself the head of a monastery, and exercising the same authority as an abbot.

PRISCILLIANISTS, so called from their founder, Priscillian, were a religious sect which flourished in Spain and Gaul from the fourth to the sixth century, but was declared heretical, and finally put down, by the Catholic Church. Among its peculiar tenets the following were the most conspicuous. There is only one God, and the Trinity is only a triple form of revelation; but from God emanate spirits, which, however, gradually deviate more and more from the divine perfection. The world was created by such a spirit, but by no means by a perfect one; and the condition of the world soon became so much the worse as it fell under the influence of the Devil. The Devil is not a fallen angel, not even a creature of God. He developed spontaneously from chaos and darkness, and is the principle and substance of evil. From him come plagues, diseases, sufferings, etc. The human body is his handiwork. The human soul, on the contrary, emanates from God; and, to save it from the Devil, Christ appeared on earth. But Christ was not a real man, and not actually born by Mary. He only assumed human flesh, without also assuming a human soul; and he was altogether exempted from the human process of growth and development. From these doctrinal tenets the Priscillianists derived a very austere asceticism. They abstained altogether from flesh; they took great care not to put any children into the world, etc. Externally they maintained connection with the church, and professed to be good Catholics, only that they fasted on Sundays and on Christmas Day, and avoided swallowing the elements in the Lord's Supper. But secretly they celebrated divine service in their own manner, allowing women to officiate, and opening the doors both for magic and licentiousness. They also kept their doctrines secret, and for that purpose they considered both lying and perjury admissible. They had a literature. Besides Priscillian, their founder, Latronianus, Tiberianus, and Dictinnius are mentioned among them as authors. But that literature has altogether perished.

The sect was first discovered in Spain in 379. Priscillian, a rich and gifted man, of a distinguished family, devoted himself from early youth to philosophical and theological studies, disdaining all vain and frivolous enjoyments. Like many other gifted men of his time, he fell into the hands of the Manichæans. But his ambition did not allow him to become a mere adept of another sect. He aspired to form a sect himself. Mixing up various elements of Gnosticism and Manichæism with Christianity, he developed a system of his own, and succeeded in having it adopted, not only by a number of women, but even by two bishops, Justantius and Salvianus. The miserable condition of Catholic Christianity, and the degeneration, spiritual and moral, of the hierarchy, contributed much to his success, not to speak of the general longing after the hidden truth, which the Manichæan propaganda had awakened far and wide in the congregations. Bishop Hyginus of Cordova was the first to take notice of the spreading heresy. But he was a man of Christian feeling and of discrimination: he wished to convert the heretics. Quite otherwise with Bishop Idacius of Emerida, and Bishop Ithacius of Sosserba: they wanted to suppress the heresy. As the condemnation and excommunication launched against the Priscillianists by the synod of Saragossa (380) proved of no avail, the two bishops appealed to the emperor, Gratianus; and he actually issued an edict threatening the heretics with banishment from the country. Meanwhile, Priscillian, who had become Bishop of Avila, repaired to Italy, and exerted himself to win Ambrose of Milan, and Damasus of Rome, for his cause. In that he failed, but by bribery he succeeded in having the imperial edict cancelled. Shortly after, however, Gratianus was assassinated; and a new appeal was made by the Catholic bishops to his successor, Maximus. In spite of the protest of Bishop Martin of Tours, who declared it a crime for the secular power to interfere in matters purely religious, Maximus condemned Priscillian to death, as a heretic; and he was decapitated at Treves in 385. It was the first time that a Christian was punished with death on account of heresy, and all Christendom felt the shock.

The death of the leader, however, was not the end of the movement. The military force which Maximus sent against the Priscillianists was recalled at the instance of Bishop Martin of Tours; and, in spite of the condemnation of the synod of Toledo (in 400), the sect spread freely. The confusion became still worse when the Arian Visigoths broke into the country. They hated the Catholics, and they were too rude to really understand the heretics. At that period Orosius wrote against the Priscillianists, also Augustine and Leo the Great. But every thing proved in vain until King Theodemir abandoned Arianism, and joined the Catholic Church; then the synod of Braga (563) succeeded in employing really effective measures against the heretics, and the sect soon disappeared. See the pertinent writings of Orosius, Augustine, Jerome, Leo the Great, and Sulpicius Severus, also S. VAN FRIES: *Diss. de Prisc.*, Utrecht, 1745, and LÜBKERT: *De hær. Prisc.*, Copenhagen, 1840. ALBRECHT VOGEL.

PROBABILISM, in morals, denotes a view, according to which it is not necessary that the will shall be determined by a sure conviction of truth: it is sufficient to act upon a probable opinion of truth. Such a view was first developed by the Greek Sophists, and afterwards by the Jewish Talmudists. In the Christian Church the first traces of it are found in the writings of certain Greek Fathers, after Chrysostom, who admitted a certain "economy," or *fraus pia* (see Gass: *Geschichte d. chr. Ethik*, i. 234), and in the mediæval penitentials, which, with the formula *nihil nocet* ("it does not hurt"), opened up a wide field to moral indifference. Well prepared by the casuists and the Dominican theologians of the later middle ages, the view was finally brought into system by the Jesuit moralists. Gabriel Vasquez was the first to adopt it, about 1598: with Escobar, who died 1633, it reached its full bloom. He discussed, for instance, the question whether it is sufficient to love God once in one's life (Vasquez), or thrice (Henriquez), or once every three years (Coninch), or once every year (Hurtado de Mendoza). An *opinio probabilis*, that is, the opinion of some *doctor gravis et probus*, is quoted for each proposition. Personally he adopts the view of Henriquez, but he declares that the confessor is morally bound to give absolution on any of these terms. In 1620 the Sorbonne protested against the doctrine of Probabilism. In 1656 the *Lettres provinciales* of Pascal made the view actually odious to all serious people. In 1665 Alexander VII. felt compelled to disavow a number of the propositions of the Probabilists, and in 1679 Innocent XI. expressed himself still more plainly on the subject. Nevertheless, when, in 1691, the general of the Jesuits, Tyrso Gonzalez, published his Anti-probabilist *Fundamenta theologiæ moralis*, he raised such a storm in the society, that he barely escaped deposition, and the Jesuist moralists continued to teach their old doctrines under various modifications; as Probabilism pure and simple, which asserts that it is by no means necessary to prefer a more to a less probable opinion; or Æquiprobabilism, which declares there can be no choice between two opinions unless they are equally probable; or Probabiliorism, which demands that the more probable opinion shall always be chosen, etc. See Sam. Rachel: *Examen probabilitatis Jesuiticæ*, Helmst., 1664; Cotta: *De probabilitate morali*, Jena, 1728; Concina: *Storia del probabil. e rigorismo*, Lucca, 1748, 2 vols.; Joh. Huber: *Der Jesuitenorden*, Berlin, 1873, pp. 284 sqq. ZÖCKLER.

PROBATION, Future, the doctrine taught by some modern German divines, that the offers of the gospel will be made to men in the next life who never had a probation in the present life. It must be distinguished from purgatory, where souls are supposed to undergo purification through penal suffering; from the doctrine, that, in the intermediate state, the process of sanctification, incomplete at death, is carried on to perfection; and from Universalism in all its forms. How long the period of *post mortem* probation lasts is not asserted; though, if it exist at all, there is no reason why it should terminate before the judgment. The most natural mode of conceiving of it is to suppose that the conditions of the sinner as to motive and will, and of the gospel as to the requirements of faith and repentance, are carried over into the intermediate state, covering the period between death and the resurrection. Some hold that all who die unregenerate will have the opportunity in the next life of repenting, and believing in Christ; others (and this is the more common view) limit future probation to the heathen, to infants dying in infancy, and all other persons to whom the gospel had not been presented in this life. In support of one or the other, or both, of these views, it is urged: —

1. That it is wrong to make a sharp antithesis between the embodied and the disembodied condition of the soul; that, while death is a crisis, we have no right to regard it as the *terminus* of all gracious influence and opportunity. In reply to this, however, it should be said that the contrast between the present and the future life is made expressly, or implied, in the New Testament. "It is appointed unto men once to die, but after death the judgment" (Heb. ix. 27).

2. That the Bible condemns no one to whom the gospel has not been brought home, and that in the case of heathen who have not heard the gospel, and of infants dying in infancy, it is essential to any fair treatment of them, that offers of the gospel be made to them after death. To this it is replied, that the heathen are not condemned because they rejected Christ, but because they sin — "As many as have sinned without law shall also perish without law;" and that it is not held that infants dying in infancy are condemned. It is true that the Bible conditions salvation by belief, and that infants cannot believe; but it is far more rational to suppose that the condition of faith applies only to those who were capable of being outwardly called than to suppose that infants dying in infancy are to receive a probation in the next world, and an opportunity to repent, believe, and embrace the gospel.

3. That Christ went and preached to the spirits in prison (1 Pet. iii. 19). To this argument it is enough to reply that this is a very difficult passage, and that it is not certain whether the spirits were preached to in prison, or whether they were preached to in the days of Noah, and for their disobedience had been in prison ever since; that, supposing that Christ went to Hades with a proclamation to the antediluvians, we are not told what it was — it may or may not have been the gospel; and that although such overtures were made to the antediluvians, and at a particular crisis in the economy of grace, it does not follow that they should be continued ever after.

4. That other passages of Scripture furnish a basis for the belief in future probation. The strongest of these are Matt. xii. 32, and 1 Pet. iv. 6. From the first it is argued, and the high authority of Augustine is quoted in support of the exegesis, that the non-forgiveness of sins against the Holy Ghost in the next world implies the possible forgiveness of all other sins: so Lange, Olshausen, and others. But there is no reason to believe that these words meant more than that blasphemy against the Holy Ghost can never be forgiven, as, indeed, is taught in so many words in Mark iii. 29. In regard to the second passage, there is the difficulty, referred to above, of knowing whether the text means to teach that the gospel was preached to men while they were in the state of the dead, or whether, having been

preached unto, those here spoken of have since then been dead.

It must be evident there is very slight, if there is any, exegetical support for the hypothesis of a probation in the future state. The argument in favor of it rests mainly upon *a priori* and speculative grounds, founded, partly in sentiment, and partly also in wrong conceptions regarding the covenant of grace. For, in reply to those who advocate the theory, it may be urged: —

1. While it may be properly said that no one under moral government can be justly condemned who has not had a fair opportunity, this cannot be urged in supporting a future probation. If the government of God were conducted upon the principle of individualism, something might be said in favor of a future probation for the heathen. But the Bible emphasizes the race-unity of mankind. It teaches the representative responsibility of Adam, and accordingly that the race had its probation in him. Condemnation, therefore, does not follow rejection of the gospel, though that rejection may enhance it. The gospel finds men in a state of condemnation; and, though acceptance of Christ may be necessary to salvation, rejection of him is not the condition of condemnation.

2. There is no adequate explanation of the apostle's Epistle to the Romans, if the heathen can be justly condemned only after they have rejected Christ. Paul's argument is unequivocally to the effect that the light of conscience is sufficient to condemn them.

3. The Scriptures not only distinctly say, "After death, the judgment," but they teach that we are to "stand before the judgment-seat of Christ, that every one may receive the things done in his body." The references to the future life contained in the New Testament imply that this life is in antithesis to the life to come, as to working, and receiving reward, as to sowing and reaping, as to running, and reaching the goal. The sins that bar entrance into heaven are sins that presuppose the present conditions of our earthly life. Sodom and Gomorrah are represented as suffering the vengeance of eternal fire. Christ says, "Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with all his holy angels." These considerations should be enough to show how perilous it is to neglect salvation in this world in the hope of having opportunities of repentance in the world to come, and how mistakenly the Church would be acting if the hope (for which the Bible gives no warrant) that the heathen are to have a probation after death should lead her to relax her effort to evangelize the world.

LIT. — SCHAFF: *Com.* (Lange) *on Matt.* xii. 32; *Die Sünde wider den heil. Geist;* OOSTERZEE: *Christian Dogmatics;* DORNER: *System of Christian Doctrine;* CRAVEN: *Excursus on Hades* (Lange's Com. on Rev.); MARTENSEN: *Christian Dogmatics;* FARRAR: *Eternal Hope.* FRANCIS L. PATTON.

PROCESSION OF THE HOLY GHOST. See FILIOQUE.

PROCESSIONS were frequently used both by the Greeks and the Romans; and a triumphal procession from the *Campus Martius* to the Capitol, in the days of the Roman Republic, was, with its songs, its images, its flowers, and its incense, not so very different from a Palm-Sunday procession of to-day in a Roman-Catholic country. Processions — in the proper sense of the word, for *processio* and *procedere* meant in early days simply "going to church" — are not mentioned, however, in the history of the Christian Church until the fourth century. In Constantinople, where the Arians were not allowed to worship within the walls, they walked morning and evening, in long processions through the streets, out to their meeting-places outside the walls; and as those processions, at which hymns were sung made a great impression on people, and threatened to seduce the Catholics, Chrysostom instituted similar processions, and arranged them with considerable pomp. A notice of Ambrose (*Epist.* 40, *ad Theodosium*) shows that processions were in use in the West at the same time, at least, among the monks. During the middle ages the Roman-Catholic Church developed this feature of ceremonial life with great magnificence; and minutely regulated processions became parts of her celebrations, as, for instance, of the *Corpus Christi* Festival. Since the Reformation, however, processions have lost much of their significance, not only in Protestant countries, but also in countries in which Protestants and Roman Catholics live together. Cf. art. *Processionen*, in WETZER U. WELTE, viii. 803–809.

PROCLUS. See NEO-PLATONISM.

PROCOPIUS OF CÆSAREA, b. at Cæsarea in Palestina; studied law at Berytus, and accompanied Belisarius as legal adviser on his campaign in Persia in 526; visited Africa, 533–536, and Italy, 536–539; and settled in 542 in Constantinople, where he was made prefect in 562. The date of his death is not known. He wrote a work on the wars of Justinian, another on his public buildings, and a third, which was not published until after his death, and forms a kind of supplement to the first. They have considerable interest to the church historian. The best edition of them is that by Dindorf, Bonn, 1833–38, 3 vols.

PROCOPIUS OF GAZA lived in Constantinople during the reign of Justin I. (518–527), and compiled from the works of the Fathers commentaries on the Octateuch (ed. C. Clauser, Zürich, 1555), on Isaiah (ed. J. Curterius, Paris, 1580), and on Kings and Chronicles (ed. I. Meursius, Lyons, 1620), thus opening the long series of catena-writers.

PROCOPIUS (surnamed **The Great,** to distinguish him from contemporaries of the same name) was a Bohemian priest, who on the death of Zizka, in 1424, succeeded him as leader of the Hussite army. Procopius was sprung from the lower nobility, and had been a follower of Hus. As a priest he never bore arms; but he learned warfare under Zizka, and conducted campaigns with consummate skill. He was more of a statesman than Zizka, and his policy was to terrify Europe into peace with Bohemia. He wished for peace, but an honorable and enduring peace. In 1426 he invaded Saxony, and defeated the Germans at Aussig. In 1427 he turned to ignominious flight, at Tachau, a vast host of Crusaders. In 1431 he still more ignominiously routed the forces of Germany at Tauss. These victories of Procopius rendered inevitable the assembling of the Council of Basel, which was the only hope of

Europe for the settlement of the Bohemian question, which could not be settled by the sword. With the council, Procopius was willing to negotiate for an honorable peace. In January, 1433, Procopius and fourteen other Bohemian leaders came to Basel to confer with the council. The disputation which ensued contains the most complete statement of the Hussite views. Procopius respected Cardinal Cesarini, the president of the council; and the conference was conducted with moderation and good feeling on both sides. When the conference was over, envoys were sent by the council to a diet in Prague to gauge the feeling of Bohemia. Bohemia, anxious to present a united front to the council, strove to reduce the town of Pilsen, which still held by Catholicism. The siege did not succeed, and a mutiny against Procopius arose in the army. The proud spirit of Procopius was broken; and he retired from the management of affairs in September, 1433. Soon after this, the Bohemian Diet accepted the *Compacts* as a basis of negotiation with the council. When once the idea of peace prevailed in Bohemia, it spread rapidly; and a party in favor of the restoration of Sigismund as king of Bohemia began to form. The barons of Bohemia and Moravia formed a royalist league, and Procopius roused himself to oppose them. In May, 1434, the barons' army met the Taborites, under Procopius, at Lipan. After a desperate fight, Procopius was defeated and killed. With him fell the power of the Taborites, and the moderate party was thenceforth predominant in the management of Bohemian affairs.

LIT. — The authorities for this period are numerous. The chief may be found in HÖFLER: *Geschichtsschreiber der Hussitischen Bewegung*, Vienna, 1856–66, 3 vols.; PALACKY: *Urkundliche Beiträge zur Geschichte des Hussitenkriegs, von 1419 bis 1436*, Prag, 1872–73, 2 vols. The conferences with the Council of Basel are given by various writers in *Monumenta Conciliorum Generalium Seculi XV.*, vol. i., Vienna, 1857. For a careful history of the period, PALACKY: *Gesch. von Böhmen*, vol. iii., Prag, 1856. MANDELL CREIGHTON.

PRODICIANS, a sect of Antinomian Gnostics, founded by Prodicus in the second century, claimed, as the sons of the most high God, and a royal race, to be bound by no laws. They rejected the sabbath and all external ceremonies as something fit only for those who stood under the sway of the demiurge. As their authorities, they quoted some apocryphal writings of Zoroaster.

PROFESSIO FIDEI TRIDENTINÆ. See TRIDENTINE PROFESSION OF FAITH.

PROLOCUTOR, chairman of a convocation. (See art.)

PRONIER, César Louis, b. at Geneva, Switzerland, Oct. 19, 1831; d. at sea, Nov. 22, 1873. He was in early life in business in the United States, but, returning, studied theology at Geneva and Berlin. In 1863 he was called to the chair of systematic theology in the Free Church theological seminary, Geneva, as successor to Dr. Gaussen (see art.), and held the position at the time of his death. He was a delegate to the Sixth General Conference of the Evangelical Alliance, held in New-York City, October, 1873; was upon the "Ville du Havre" when she collided with the "Loch Earn," and went down with the ship. This disaster created great sympathy in the United States; and a large sum was at once raised for the families of the three delegates to the Alliance Conference, — Pronier, Carrasco, and Cook. See memorial sketch in *Evangelical Alliance*, New York, 1874, pp. 763–765.

PROPAGANDA, The. I. DEFINITION. — The missionary operations of the Roman-Catholic Church were conducted, from the thirteenth century on, by the different religious orders. The Jesuits were specially active in missionary enterprises; and Ignatius Loyola started the idea of establishing colleges for the training of missionaries from the lands where missionary operations were to be carried on. On June 21, 1622, Gregory XV., the first pupil of the Jesuits who reached the papal dignity, founded the *Congregatio de Propaganda Fide* (the Society for the Propagation of the Faith). This society, as well as the training institute in its palace, and the whole missionary system of the Catholic Church, is called the Propaganda. The congregation of the Propaganda includes all the cardinals, and has the entire missionary work of the church under its supervision. When it undertakes a missionary enterprise, it confides the new field to the care of some religious order, and sends out missionaries under the charge of an apostolical prefect (*præfectus apostolicus*). As the work advances, the Pope, by reason of his authority as universal bishop, substitutes for the prefect an *episcopus in partibus* (provisional bishop), who is also called apostolic vicar, and finally, if the success warrants it, establishes a bishopric. On account of the heresy of Protestant lands, they are included, with heathen lands, under the head of missionary territory. Pius IX. even went so far as to establish a congregation of the Propaganda for the Greek Church (*per gli affari di Rite orientale*). Protestants, being in the eyes of the Catholic Church heretics, are to be brought into subjection to its discipline. The bishoprics in Germany, North America, England, and Holland, are missionary bishoprics in the sense that their bishops have oversight over the heretical Protestants. The Bishop of Paderborn, in 1864, did not hesitate to call himself "the lawful overshepherd of the Protestants living in his see." The bishops in these lands are in constant communication with the Propaganda at Rome. The doctrine promulgated by Benedict XIV., and re-affirmed by Pius VI. in 1791, is held in the Catholic Church, that the heathen are not to be forced into obedience to the Church, but that Protestants who have received baptism are so to be forced (*sunt cogendi*). The Church calls to its help the civil power to secure this end, and, if it should ever gain the supremacy in Germany or any other Protestant country, will fully carry out this policy. See MEJER: *D. Propaganda, ihre Provinzen u. ihr Recht, mit besonderer Rücksicht auf Deutschland*, Göttingen, 1852 sq.; *Bullarium Cong. de Propaganda Fide*, Rome, 1839 sqq. MEJER.

II. MISSIONARY OPERATIONS AMONG THE HEATHEN. *Western Africa.* — Roman-Catholic missions in Western Africa run back to the middle ages. The Portuguese discoverers who took these regions in the latter half of the fifteenth century planted the Christian Church through the Dominicans and Franciscans who accompanied them. In the kingdom of Congo the favor of

the king (who became a convert) and the compulsion of the Inquisition secured for the Christian doctrines a pretty wide diffusion. The principal city gave the name to a bishopric in the early part of the sixteenth century, and gloried in a number of churches and convents. The Jesuits entered in 1547, and for a time revived the mission, which had begun to show signs of decay. But the gradual departure of the Portuguese was accompanied with the decline of Christianity; and when, in the eighteenth century, all commerce of Europeans with Congo ceased, the land reverted to its heathen condition. Since the recent expedition of Stanley, the Catholics have again, under the protection of the Portuguese flag, entered the old field. An apostolic prefecture was established in the French possessions of Senegambia in 1765. The work has been prosecuted with some vigor since 1848, when the congregation of the Most Holy Heart of Mary, established for the conversion of the negroes, took up the work. In the first ten years, 42 out of 75 missionaries became victims to the climate. This prefecture has been divided, and the following four apostolic vicariates established: 1. Senegambia, with stations at St. Louis, Gorée, Dacar, near Cape St. Verde, etc., and including, in 1878, 10,000 Catholics; 2. Sierra Leone, with 1,000 Catholics, who were won, not from the heathen population, but from Protestant congregations; 3. Dahomey, including the so-called Benin coast; 4. The two Guineas, with Gaboon for its centre, where the zealous and consecrated Father (later Bishop) Bessieux established several institutions, which are said to be the most flourishing on the western coast of Africa. This mission, which he founded in 1849, had 2,000 adherents at his death, in 1876. There is also an apostolic prefecture of Corisco and an apostolic vicariate of Liberia, which, however, for a number of years, has existed only on paper.

Southern Africa. — This has been unfruitful ground for Catholic missions till lately. The Dutch government and population were very inimical to them. The apostolic vicariate of the Cape Colony was established in 1847, and was divided nine years later. In 1874 the apostolic prefecture of Central Cape Colony was founded, and in 1852 the vicariate of Natal. More effort has been put forth to gather together the Catholics among the European emigrants than to convert the heathen. A seminary has been founded in Grahamstown for the training of native helpers. From Natal, work is pushed among the Basutos; but it does not appear how many of the 700 converts of 1880 had before been rescued from a state of heathenism by the Protestant society of Paris. The diocese of Central Cape Colony numbered, in 1876, 390 adherents. The year previous a station was established in Namaqualand, where the Rhenish missionary society has been laboring for many years. The most advanced mission-field is that of the Jesuits on the Upper Zambesi. They began their labors in 1879.

Eastern Africa. — Through the discoveries of the Portuguese, Christianity was also planted in this region in Mozambique, Inhambane, etc. In the kingdom of Monomotapa it prevailed for half a century. With the departure of the Portuguese these missions likewise declined. Since 1863, stations under the protection of the Sultan of Zanzibar have been maintained on the island and at Bagamoyo, where the congregations of the Holy Spirit and of the Holy Heart of Mary have built up successful educational institutions. Zanzibar constitutes an apostolic prefecture. Catholic missions got a foothold in Abyssinia in the seventeenth century, but were subsequently suppressed. Abyssinia was made an apostolic vicariate in 1853. Of the results of the mission there are no accessible reports.

Central Africa constitutes an apostolic vicariate. The Jesuits attempted to push forward into this region in 1848, and occupied Khartoum and Gondokoro. The missions were abandoned on account of the murderous climate, but resumed in 1861 by the Franciscans. This second effort has also failed; and in 1865 only two missionaries were left at Khartoum, forty (most of them Germans) having succumbed to the climate. The idea of converting Africa by Africans was taken up, and in 1867 an institution was founded near Cairo to train Africans. Another institution, at Verona, trains Europeans for the work. The station at Khartoum was re-enforced in 1872. The Catholics, under the direction of the Archbishop of Algiers, have pressed on to the kingdom of Mtesa on the Victoria Nyanza, where they are seeking to push out the Church Missionary Society, and to Lake Tanganyika.

North Africa.—The Franciscans have attempted to win the Copts in Egypt for the Papal chair. The Jesuits also undertook the work, and by the close of the last century 15,000 had been won. In 1837 the apostolic vicariate of Egypt was established. The archbishopric of Algiers includes the sees of Oran and Constantine-Hippo. There has been some missionary activity; and different societies have been at work among the natives, but with what results we cannot discover.

African Islands. — Madagascar, the most important for Catholic missions, became the scene of Franciscan labors in 1642. In 1674 the Portuguese colony of Fort Dauphin was destroyed. In 1832, stimulated by the achievements of the London Missionary Society, the apostolic prefect of Bourbon made a new attempt. In 1844 the Jesuits undertook the work, and since that time, or, more definitely, since 1868, when French influence began to be felt, have had yearly additions of 1,600 adults and 800 baptized children. These figures seem to be inexact. Tananarivo is the headquarters of the mission. Several societies are laboring in Bourbon, Mauritius, and the Seychelles.

Turning to *Asia*, we pass over the labors of Catholic missionaries in Syria, Asia Minor, and Persia, where the efforts are directed to make converts from the Protestant churches. Of the work among the Mohammedans there is no report.

British India. — Early in the sixteenth century we find Franciscans and Dominicans at work at Goa, which in 1534 gave the name to a bishopric. With Francis Xavier, who, accompanied by two other Jesuits, entered Goa in 1542, began a new period, — a period of earnest and fruitful effort amongst the natives. He displayed a rare devotion, labored also in Tinnevelly, and is said to have baptized 10,000 converts in a single month Zealous as Xavier was, he succeeded only in building up a nominal Christianity. He left after a

few years of effort, and was followed by other Jesuits, who in 1565 counted in the Portuguese possessions in India 300,000 Christians. Goa was elevated to an archbishopric in 1557. In 1606, in the hope of reaching the higher castes, the Jesuit Roberto de' Nobili published a holy Veda, in which he accommodated Christianity to the Brahmans. It secured, so it is said, the conversion of 30,000 natives; but the principle carried out in the book was condemned by the Pope. The Indian missions subsequently declined with the decay of the Portuguese power. In the present century new life has been infused into them. There are a number of apostolical vicariates; and the different dioceses are distributed among the Benedictines, Jesuits, and other orders. Missionaries from the Mill-Hill Seminary, near London, have been carrying on work since 1879 in the vicariate of Afghanistan and Beloochistan. The following table gives the statistics of 1879, according to the vicariates: —

Colombo	108,400	Bombay-Puna	51,000
Jafna	67,500	Haiderabad	9,000
Madura	169,000	Vishagapatam	10,000
Quilon	87,600	Western Bengal	14,100
Verapoly	310,000	Central Bengal	1,200
Maissur	27,000	Eastern Bengal	11,300
Coimbatur	21,000	Patna	9,500
Pondichery	144,000	Agra	14,300
Madras	48,500		
Mangalur	84,000	Total	1,432,400
Goa	245,000		

It is difficult to determine the value of these figures, as all the European Catholics in India, and all the old and nominal Christians, are included in the table. The Catholic schools of India had only 31,436 pupils in 1868, while the Protestant schools a few years later had 115,735.

Farther India. — Malacca was made a bishopric in 1557, after Xavier had labored there for two years. The early missions in Burmah accomplished little. In 1722 it was made an apostolic vicariate. Since 1856 it has been under the control of the Paris Missionary Seminary. It is now divided into three vicariates, with 16,000 Catholics. The Siam mission was in a flourishing condition in the last century. After a period of lapse, it was revived in 1840. Siam now includes two vicariates under the control of the Paris Seminary, with 20,800 Catholics. The missions in Cochin-China and Annam were more numerous in the seventeenth century. Two hundred missionaries suffered martyrdom there, but Christianity persisted. Among the heroic Jesuits, Alexander of Rhodes deserves mention. Napoleon was induced, by the persecutions of the Christians, to declare war in 1858. In 1880 the vicariates were credited with the following number of adherents: —

Cambodia	10,000	Western Tonkin	140,500
Western Cochin-China	38,500	Middle Tonkin	142,600
Eastern Cochin-China	31,500	Eastern Tonkin	67,000
Northern Cochin-China	25,200		
Southern Tonkin	71,500	Total	526,300

Catholic missions followed the Portuguese to the Philippine Islands in the sixteenth century. Manila gave the name to an archbishopric, and several bishoprics were established. 5,502,000 Catholics are reported for these islands. The total population is 7,451,000. The old missions on Java (1596) were abolished by the Dutch. In the present century Batavia (1842) has been made a vicariate, and is credited with 23,600 Catholics.

China. — We pass by the Franciscan missions under the lead of John of Monte Corvino, which perished in 1370, after an existence of eighty years. The Jesuits resumed the work. Francis Xavier died in 1552 on the threshold of it. Among his successors, Matteo Ricci (1582–1610) deserves special mention. He understood how to win the favor of the official classes, and even of the emperor himself (1601). Practising a cunning policy, he allowed the worship of ancestors, and even of Confucius, to be carried on at the side of the worship of Mary, etc. There were persecutions; but an imperial decree tolerated the Christian religion, and, at the close of the seventeenth century, it is said there were 300,000 Christians in China. The Dominicans and Franciscans entered China in 1630, and likewise practised a sharp policy of accommodation. The Pope severely condemned the practice, and sent out two legates to Pekin, who were treated with indignity. In 1724 Christianity was forbidden, but the Jesuits persisted. At present there are 519 priests and 413,000 Catholics in China.

Japan. — Seven years after the first Europeans trod the soil of Japan, Francis Xavier landed there (1549). He left the island after three years of labor, which was almost fruitless. His successors secured the favor of some of the feudal lords; and the number of converts increased to 600,000 after Nobunaga ascended the throne, and instituted a cruel persecution against the Buddhist priests. Augustines, Dominicans, and Franciscans entered the country. The Inquisition was set in motion. The priests lost the favor of the rulers; and in 1614 all of them were expelled from the country, and a relentless persecution instituted against the Christians. In 1859 the Catholics entered Japan once again, and were rejoiced to find the relics of their old congregations. The country is divided between the two apostolic vicariates, — Nagasaki, with 20,000 Catholics in 1881, and Tokio.

Australia. — A missionary station was established in 1846, by the Benedictines, among the aborigines. It is at New Nursia, West Australia. Spanish monks instruct about 300 natives in the art of agriculture and different trades.

New Zealand, etc. — In 1833 Gregory XVI. organized the apostolic vicariate of Eastern Oceanica, and three years later that of Western Oceanica. Bishop Pompallier arrived in New Zealand in 1838, planted stations where Protestant missions had borne most fruit, and succeeded in winning 5,000 Maoris in the first twelve years. War deprived the church of these converts, and in 1870 the Bishop of Auckland complained that there was no mission among the Maoris. The missions in New Caledonia, begun in 1843, included, in 1875, 3,000 baptized persons. The Loyalty Islands, which had been a fruitful field for the London Missionary Society, were forcibly annexed by France in 1864. Catholic missionaries entered the country, preceded by French cannon. The natives have proved remarkably faithful, and in 1876 there were only 2,000 Catholics. The Fiji Islands were entered in 1844, and 7,600 Catholics are ascribed to the islands. How many of these are natives is not stated. The apostolic prefect has his residence on Ovalau.

Central Oceanica constitutes an apostolic vica-

riate. Bataillon started a mission on the Island of Uëa in 1836. The whole population of 4,000 is Catholic. The same is true of the population (15,000 souls) of Futuna. The French flag compelled many of the islands to receive the missionaries. This was the case with the Tonga Islands in 1858. But the natives remained true to the Protestant Church. For example, in the northern group there are 6,000 Protestants and only 200 Catholics. On the Samoa Islands, where a mission was started in 1845, there are "about 5,000 converts." The violent occupation of Tahiti by the Catholics at the time stirred the blood of the Protestant world. In 1836 two priests were expelled from the land; but the French compelled the Protestant queen to re-admit them to her dominions, and to pay a heavy indemnity, and forced her in 1842 to accept a French protectorate. The people rose in revolt against this foreign injustice, and could only be put down after two years of resistance. The Protestant missionaries, robbed of their influence, left. The whole population was forced to contribute to the cathedral of Papeiti; but, notwithstanding these measures, only 500 converts have been made. The return of many to a semi-heathenish life is due to the violent measures of the Catholics, by which the congregations were robbed of their pastors. A small vessel, "The Vatican," plies between Tahiti and the adjoining islands. The Marquesas Islands form a vicariate by themselves. Catholic missionaries in 1838 planted themselves at the very station which had been the scene of the hard struggles of a Protestant mission. Under the protectorate of the French flag (1842) earnest efforts have been made to win the islanders, but with little success.

The Hawaiian Islands. — The Catholics succeeded in getting a foothold on this territory of the American Board in 1840. The entire population had at that time renounced heathenism. The mission has been successful, and in 1874 there were 24,000 Catholics on the islands. The devotion of Father Damian Deveuster, who has given himself up to the work among the lepers, who occupy an island by themselves, deserves mention.

America. — In America we are brought in contact with the missions among the Indians and negroes. For the United States, see arts. INDIANS and ROMAN-CATHOLIC CHURCH IN THE UNITED STATES. In the diocese of Quebec, Canada, the Jesuits have been laboring among the Indians since the beginning of the eighteenth century. Perhaps 18,000 Canadian Indians are connected with the Catholic Church. The centre of missionary operations in the diocese of Toronto is the station of St. Bonifacius on the Red River, established in 1820. The centre in the western diocese of St. Albert is St. Anna, established in 1843. The apostolic vicariate of Athabasca began with a station in 1849.

In Mexico the cross was planted by the bloody hand of Cortez. The first missionaries were Franciscans, and in the first six years 200,000 heathen were converted. There are now 6,000,000 Christian Indians in Mexico; but their Christianity is for the most part a nominal profession. The case is similar in Central America, where there are 1,200,000 Catholic Indians. In the West Indies the natives died out, and the negroes were baptized without much preparation. In South America the Jesuits carried on extensive missionary operations in the seventeenth and eighteenth centuries, and trained the Indians in the arts of civilized life. With the abolition of the order, the Indians were neglected, and returned to a semi-heathen condition.

We regret to be obliged to renounce the plan of giving a statistical table of Catholic missions. The facts and reports forbid it. The defectiveness of the reports seems, in many cases, to be intentional. The successes are frequently exaggerated, and the failures suppressed; while the achievements on the fields cultivated by Protestant societies are magnified and gloried in. Under these circumstances it is not possible to get a fair conception of the success of Catholic missions. It is a fact, however, that their revival in the middle of this century followed the hard and heroic pioneer work of Protestant missionaries. So far as we can judge, the results of Roman-Catholic missions in this period have been, upon the whole, very small, and disproportioned to the amount of labor spent. The number of converts made in this century would be very small if the multitudes converted at an earlier period were not counted in.

LIT. — The most important works on the subject are *Annales de la Propagation de la Foi*, Lyons (since 1822); *D. kathol. Missionen, Illustrirte Zeitschrift*, Freiburg-i.-Breisgau; HAHN: *Geschichte der katholischen Missionen*, Köln, 1857–63, 5 vols.; KALKAR: *Den katholske Missions-Historie*, Copenhagen, 1852; *Dictionnaire des Missions Catholiques*, par DJNNKOVSCOY, Paris, 1864 (to be used with caution). GRUNDEMANN.

PROPHETIC OFFICE IN THE OLD TESTAMENT. The object and signification of the Old Testament prophecy is seen from Deut. xviii. 9–22. Before his death Moses appointed a successor, in the person of Joshua, for the theocracy, and laid down rules for the monarchy, thus indicating, that, with his death, the revelation of the divine will was not to be final, but that, rather, new organs of revelation were to be expected. The theocratical people was not to be left without a guide, thus being led to take refuge in heathenish divination. And, as the people was unable to bear the terrors of the appearance of God, Jehovah intended to communicate his will to the people through *men*, by raising from among the people, from time to time, men like Moses. These messengers and interpreters of Jehovah bear the ordinary name of *nabî*, derived from the verb *naba*, "to bubble forth," which finds its explanation in Exod. iv. 1–17, where God says to Moses, "Aaron shall be thy *nabî*, i.e., speaker." The prophetical office was not, like that of the priests, a prerogative of the tribe or family, but was to be in connection with the people of the covenant. Though the prophet was an immediate organ of Jehovah (cf. Isa. i. 4), yet he was to begin with Moses, and continue the revelation given to him, thus always keeping alive the communication between Jehovah and his people, in whose midst he dwells and moves; whilst the absence of prophecy was a sign that Jehovah had retired from his people (Amos viii. 12; Lam. ii. 9; Ps. lxxiv. 9).

The historic origin of prophecy is connected

with the foundation of the theocracy (cf. Jer. vii. 25). *Moses*, in spite of his high position (Num. xii. 6–8), is really the first in the prophetic office (Deut. xxxiv. 10). He is the prophet, not only in the wider sense in which the name *nabî* was already used by the patriarchs (Gen. xx. 7; Ps. cv. 15), but in the special signification, because he is in possession of that gift of the spirit which makes the prophet (Num. xi. 25). Side by side with Moses, his sister *Miriam* is mentioned as a prophetess (Exod. xv. 20). Joshua is nowhere called *Nabî*. In the period of the Judges the prophetic office appears in Deborah (Judg. iv. 4, 6, 14). The same book also mentions (vi. 8) a prophet; and 1 Sam. ii. 27, a "man of God," a prophet probably, is spoken of, who predicted to Eli the death of his two sons. But under *Samuel* the prophetic office became a more formal institution, and he is therefore to be regarded as the real founder of the Old-Testament prophetic office (cf. Acts iii. 24). Israel, without the ark of the covenant, now experiences that the presence of God is everywhere where he is sought with earnestness, and that the mediatorship between God and the people now rested in the person of the divinely inspired prophets. The many prophets which then existed Samuel brought together, and formed the so-called schools of the prophets, or, rather, prophetical society. That Levites also belonged to this society, we may infer from the fact that not only was Samuel a Levite, but also that sacred music was cultivated in that society, which had its seat at Ramah. We may also assume that sacred literature was cultivated here, as, no doubt, prophetic writing, especially theocratic historiography, commenced with Samuel (cf. 1 Chron. xxix. 29). At that time the foundation may have been laid for that great historic work which is so often mentioned in the books of Kings, and which undoubtedly was known to the chronicle-writer. That the members of the prophetic society did not lead an ascetic life, we see from the public activity which the prophets now exercised. With the institution of the monarchy, Samuel had resigned his judicial and executive function, and the prophets now became *watchmen* of the theocracy: hence they are called *tsophim* or *metsappim* (Mic. vii. 4; Jer. vi. 17; Ezek. iii. 17, xxxiii. 7). The watchmen exercised their functions not only over the people, but also over the monarchy; and the ways of the people and of their leaders were judged in accordance with the divine law. In short, they became the spiritual overseers and theocratic historiographers.

The relation of the prophetic office to the monarchy is shown in the behavior of Samuel towards Saul (cf. 1 Sam. xv. 11, xvi. 1); and Samuel's word (1 Sam. xv. 22) is, so to say, the programme for the position of the prophetic office to the sacrificial cult. After the election of David in the place of Saul, Samuel retired to Ramah for the remainder of his life. With Saul the prophets had no intercourse (1 Sam. xxviii. 6). It seems, however, that they were on good terms with David; and *Gad* the prophet (1 Sam. xxii. 5), who is mentioned beside *Nathan*, probably belonged to the society at Ramah. The chief musicians appointed by David (1 Chron. xxv. 1, 5; 2 Chron. xxix. 30, xxxv. 15), though called prophets and seers, must not be placed in the same line with Gad and Nathan, although the sacred song emanating from the heart moved by the Divine Spirit may be called prophesying. Under Solomon the prophetic office for a time stood in the background, until towards the end of his reign, when his heart was inclined to apostasy, the warning voice of the prophet, perhaps of *Ahijah* the Shilonite, was heard (1 Kings xi. 11–13). The great influence which the prophetic office still exercised among the people may be seen from what we read of the prophet *Shemaiah* (1 Kings xii. 21 sq.; 2 Chron. xi. 2.) In the following centuries the activity of the prophetic office was mainly in the kingdom of the *ten tribes*, the history of which was mainly the conflict between the prophets and the apostatized kings. This religio-political conflict, which had already been inaugurated under Jeroboam, was continued under his successors; and *Jehu*, *Elijah*, *Elisha*, *Jonah*, *Amos*, *Hosea*, *Isaiah*, *Oded*, and *Nahum* are mentioned as the men of God who pleaded the cause of Jehovah. Different, however, was the character of the prophetic office in the kingdom of Judah, where the prophets found a strong support in the theocratic kings. Prophetic societies did not exist there; although it cannot be doubted that prominent prophets had their circles, where their friends and disciples met (cf. Isa. viii. 16), and where, in the midst of the apostasy of the people, the Divine Word was studied, and transmitted to future generations. We therefore only meet with individual prophets in the history of the kingdom of Judah. Thus under Rehoboam we find *Shemaiah* (2 Chron. xii. 5 sq.); under Asa, *Azariah*, the son of Oded (2 Chron. xv. 1), and *Hanani* (xvi. 7). Under Jehoshaphat we find *Jehu*, the son of Hanani (xix. 2), and *Eliezer* (xx. 37). During Jehoshaphat's reign the work of the priests seems to have been of more influence than that of the prophets, as may be seen from 2 Chron. xvii. 7 sq., where, among those who were sent about to teach the people, no prophets are mentioned. That both prophets and priests acted harmoniously, we see from *Joel*, who belonged to the earlier period of the reign of Joash. When a plague visited the country, he brought it about that both priests and people held a fast-day. In the latter part of Joash's reign lived *Zechariah*, the son of Jehoiada, the first martyr of the prophets of Judah (2 Chron. xxiv. 19 sq.). Under Joash's successor, *Amaziah*, two prophets (2 Chron. xxv.) are mentioned. Taken all in all, the work of the prophets in Judah, with the exception of Isaiah, was of less effect than that of the prophets in the kingdom of the ten tribes.

With *Joel*, or perhaps with *Obadiah*, i.e., in the first decades of the ninth century B.C., the beginning was already made with the writings of prophetical books. The older prophets also had uttered prophecies, which were written down in the prophetic books of history. The basis of the prophetic eschatology is already contained in the older testimonies of revelation; but, whilst the former prophets had more regard for the present of the kingdom of God, the prophetic word now views the future. Despised and misjudged by the contemporaries, the prophetic word in its historic fulfilment was to legitimate to future generations God's power, justice, and faithfulness, and was intended as a guide to the pious. For

this reason, the word of the prophets had to be transmitted faithfully, which could only be done in writing. This writing-down is therefore often referred to by the prophets as effected at divine command (Isa. viii. 1; Hab. ii. 2 sq.; Jer. xxxvi. 2), and, by expressly emphasizing the object of the writing, to show to coming generations the truth of the prophecy (Isa. xxx. 8; Jer. xxx. 2, 3; cf. Isa. xxxiv. 16). In some cases the writing follows the oral utterance in order to confirm the latter, and where sometimes (Isa. viii. 1 sq.; perhaps Isa. xxx. 8 belongs here also) it was sufficient to note down before witnesses the more salient points. In general, however, the literary activity is independent from the oral preaching; and prophets (like *Amos*, *Hosea*, *Micah*) probably did not write down their prophetic utterances till towards the close of their life, thus transmitting to the world in a formulated order a totality of their prophetic office. That some literary productions have been lost, we may infer from the reference often made to older sources, as Isa. ii. 2-4; Mic. iv. 1-4; Isa. xv. sq. But, on the other hand, we perceive herein an important peculiarity of prophetic literature; viz., the connection which exists between the prophetic books, in so far as the younger prophets in a great many instances looked up the utterances of the older prophets, made them their own, enlarged and developed the same. Thus, e.g., *Amos* i. 2 follows Joel iii. 16; the younger *Micah* takes up the close of the discourse of the older (1 Kings xxii. 28). Almost throughout all prophets, especially in *Zephaniah* and *Jeremiah*, we find allusions and references to former prophetical works; but herein we perceive the unity of the spirit in which the prophets stand, who, in spite of the changes of times, followed up this one unity of the word of God which they proclaimed; thus also proving the lasting validity of the not yet fulfilled prophecies.

As has already been indicated, the work of Isaiah was of the greatest effect in the kingdom of Judah. At the beginning of his ministry, Judah was in the zenith of her power, brought about under the powerful reigns of Uzziah and Jotham. And although these kings in general preserved the theocratic order, yet the moral and religious condition of the people was less pleasing; since corruption, idolatry, and other vices had taken a hold upon the people, especially upon the higher classes. In connection with this we find a degenerated priesthood (Mic. iii. 11; Isa. xxviii. 7), which, together with a number of false prophets and flattering demagogues, strengthened the people in their sins (Isa. ix. 14 sq., xxviii. 7; Mic. ii. 11, iii. 5). After Isaiah had already announced under Jotham the coming of the great day of Jehovah (Isa. ii.-vi.), his public activity, as far as we can see from his own book (vii.), commences under Ahaz, in that critical moment when the Syro-Ephraimitic war became imminent for Judah, and it reaches its height under Hezekiah. For while the prophet continues the word of the former prophets, yet in him prophecy for the first time takes a universal stand-point, from which all destinies of the kingdoms of the world, and of the heathenish nations at large, become a part of the divine ways of judgment, the end of which is the eternal kingdom of God triumphing over all power and greatness of heathendom. Contemporary with Isaiah was *Micah* the prophet, "full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (Mic. iii. 8), coinciding with Isaiah especially in the development of the Messianic idea. His influence is especially mentioned by Jeremiah (xxvi. 18 sq.). With *Nahum*, probably a junior contemporary of Isaiah, the series of those prophets who are mentioned by name as living during the Assyrian period closes. Very valuable, as illustrating the history of prophecy, is the Book of Jeremiah. His calling took place, according to i. 2, xxv. 3, in the thirteenth year of Josiah; and thus his work, like that of *Zephaniah*, commences with the beginning of those reforms which were inaugurated by the king, and who was supported by the prophets. It is true that *Huldah* the prophetess, after the law had been found, exhorted the king to carry out the work of reformation more energetically; but the solemn renovation of the covenant itself, which Josiah undertook, took place with the help of the prophets (2 Kings xxiii. 2). As may be seen from Jer. xi. 1–8, the prophets especially undertook, by earnest preaching at Jerusalem and in the cities of Judah, to impress upon the people the solemn obligation they had taken upon themselves. But, after all, this reformation was not effective. The conversion was not with the whole heart, but feignedly (Jer. iii. 10). Instead of true religion, mere ceremonies were regarded as the main worship of God; and as, in times past (Ps. xv., xxiv., l.; Isa. i. 11, xxix. 13; Mic. vi. 6), hypocrisy and mere external forms were stigmatized by the prophets, so now a part of the prophetic preaching was directed against these practices.

Under Joiakim and his successors, Jeremiah had to suffer very much; whilst *Uriah* the prophet, who had tried to evade the vengeance of the king by his flight to Egypt, was brought back, and murdered. The last decades of the kingdom of Judah are marked by a struggle between true and false prophets, which mainly concerned the political questions of the day. Whilst Jeremiah, who in prophetic spirit recognized the divine mission of the Chaldæan power, exhorted to a faithful adherence to the oath sworn to the heathenish power, the false prophets exhorted to break the Chaldæan yoke (Jer. xxvii., xxviii.) by making a union with Nebuchadnezzar. The false prophet who thus opposed Jeremiah was *Hananiah*. In the captivity, also, the Jews were led astray by *Ahab*, *Zedekiah*, and *Shemaiah*, against whom Jeremiah also lifted up his voice in warning the people (cf. Jer. xxix. and Ezek. xiii. 9). It is remarkable, that, according to Ezek. xiii. 17–23, the false prophets were mainly women; for, though the female seer was not altogether excluded from the prophetic gift, yet prophetesses were exceptional cases in the Old Testament. In the struggle which Jeremiah, amidst many sufferings, carried on till the dissolution of the kingdom, he stood alone as prophet in Jerusalem, assisted only by his companion and pupil, *Baruch*, in the writing-down and proclaiming of his prophecies. But outside of Jerusalem, in the captivity, the priest *Ezekiel* was his contemporary fellow-laborer, who, in the fifth year of his captivity, was called to the prophetic office. Ezekiel's position among the

exiles is to be compared with that of the prophets among the ten tribes. Without a temple and sacrifice, he is to the people the nucleus for preaching the Divine Word, and giving them prophetic advice (Ezek. viii. 1, xi. 25, xiv. 1, xx. 1, xxiv. 19). Side by side with the prophetic word, which continually had Israel's future mission in view, those laws, especially the sabbath, were observed, which could be kept even in heathen lands. These observances were, so to say, a fence for the people, scattered among the nations, against heathenish customs. This must be especially held in view in order to understand *Ezekiel* and his junior contemporary *Daniel*. It is true, that the former often speaks of usages and customs (cf. iv. 14, xx. 13); but he does not regard the sanctification of the people in such formalities, as may be seen from the manner in which he exercises his prophetical office, and from his prophecies, according to which the restitution of Israel was mainly conditioned through the outpouring of that spirit which creates a new heart (xi. 19, xxxvi. 26), and which was to follow, by a new outward form of the theocracy, as the effect of the new life. Ezekiel may have nourished, to some degree, that Levitical spirit which was prominent among the Jews in captivity; but its degeneration was not his fault. As for *Daniel*, in whose book many thought to have found a support for a righteousness through works, it must not be overlooked, that, in all these instances (as in i. 8 sq., iv. 24, vi. 11), Daniel's adherence to the faith of the laws of his fathers is expressed; and that he did not intend to teach the religion of ceremonies may be seen from his penitential prayer (ix. 4 sq.).

The prophetic office in the exile was not only for the Jews in the diaspora; but it had also, as may be seen from Daniel, a special mission for the Gentiles. It was of the greatest importance, that by transplanting the prophetic office upon heathenish soil, especially upon the main seat of heathenish divination, the Gentiles themselves had the light of the Divine Word given unto them; and their magicians and astrologers had an opportunity to bring their arts face to face with the revelation of the living God. The battle which Jehovah had to fight at the redemption of Israel from Egyptian bondage with Egypt's gods was now repeated, but on a larger scale. Heathendom was to learn where a knowledge of divine counsel, ruling the ways of nations and prophecy of future kings, was to be found, in order to measure the reality of its gods. To carry on this battle, besides Daniel, that great unknown was especially called, whose prophetical book is contained in Isa. xl.–lxvi. A fruit of victory of this battle is the liberation of the people through Cyrus, who permitted the people to rebuild the temple, which included also the rebuilding of Jerusalem in a certain degree. Cyrus' interest was mainly religious, and to this he was probably led by Daniel and an acquaintance with the prophetic word referring to him.

As to the activity of Israel's watchmen (cf. Isa. lii. 8, etc.) after the return of the people to the Holy Land, we know nothing. Our knowledge of the post-exile activity of the prophets commences with the time of hard trials, which began with the interruption of the building of the temple. When despondency took hold on the people, and the better ones doubted whether Israel could still hope for forgiveness of sins, and fulfilment of the divine promises, *Haggai* and *Zechariah* were called in the second year of Darius Hystaspes (Ez. v. 1, vi. 14), to take up again the testimony of the ancient prophets (Zech. i. 4, vii. 12), and to encourage the people. The day of small things must not be despised (iv. 10), since every thing depends, not on might of men, but on Jehovah's spirit (iv. 1–6; Hag. ii. 5); and as, in spite of all difficulties, the building of the temple will be completed (Zech. iv. 7–9), so also the completion of the salvation is assured. True, the Gentiles enjoy peace, and Judah is bowed down (i. 8–13); but soon the powers of the world will devour each other (Hag. ii. 6, 21; cf. Zech. i. 18–21), and the kingdom of God will triumph, and receive the best of the Gentiles and their treasures (Hag. ii. 7 sq.; Zech. viii. 20–23), while the people themselves shall be sifted anew (Zech. v.). From this time on, till *Nehemiah*, prophets are no more mentioned; and the first notice which we have only shows how degenerated the prophetic office was by becoming a tool for political intrigues. Nehemiah is accused by Sanballat, that he had appointed prophets for the sake of being proclaimed king by them. Nehemiah, on the other hand, accuses Sanballat of having bribed the prophet Shemaiah in order to intimidate him. In connection with this, other prophets also, and a prophetess, *Noadiah*, are mentioned as opponents of Nehemiah (Neh. vi. 6–14). To Nehemiah's time, probably, belongs the prophet *Malachi*, who closes the canonic prophecy. The tendency which completed itself afterwards in Pharisaism has now taken a deep root in the people. Malachi opposes the religion of dead works (i. 6–ii. 9, iii. 7–12). With the announcement of the divine messenger (iii. 1) prophecy ceases, till, four hundred years later, prophecy once more is revived in that same messenger, who, pointing to the sun of salvation which had already appeared, closes the time of the old covenant by proclaiming, "He must increase; but I must decrease" (John iii. 30). During that long intervening time, it is Israel's calling to preserve in itself the root of the future congregation of salvation, whilst the root itself was to preserve the oracles of God (Rom. iii. 2). To do the latter was the main object of the scribes, who took the place of inspired prophets. As during all this time the people are left without the ark of the covenant and the Urim and Thummim, so also without the prophetic spirit. Not even the Maccabean period can produce a prophet (1 Macc. iv. 49, ix. 27, xiv. 41). As soon, however, as the time of the messianic salvation appears, the power of the prophetic spirit is again felt (Luke ii. 25, 26). It is also remarkable, that as before the destruction of Jerusalem by the Chaldæans, false prophets were in their height, thus leading the people to destruction, so, likewise, before the destruction of Jerusalem by the Romans, a number of pseudo-prophets became the leaders of the people (Joseph.: *Jewish War*, VI. 5, 2 sq.), while the words of the true prophets were not heeded (VI. 6, 3).

Lit. — Witsius: *De prophetis et prophetia*, in *Miscellan. Sacr.*, tom. i.; J. Smith: *De prophetia et prophetis*, in J. Clericus, *Vet. Test. prophet.*,

Amstel., 1731, pp. i–xxix; CHR. A. CRUSIUS: *Hypomnemata ad theologiam propheticam*, pt. i., (Lips., 1764–78); HENGSTENBERG: *Christologie des A.T.*, 1829–32, 2d ed., 1854–57, iii. 2 p. 158 sq.; A. KNOBEL: *Der Prophetismus der Hebräer*, 1837; F. M. KÖSTER: *Die Propheten des A. und N.T.*, 1838; REDSLOB: *Der Begriff der Nabi*, 1839; J. CHR. K. HOFMANN: *Weissagung und Erfüllung*, 1841–44; FR. DELITZSCH: *Die bibl. proph. Theologie, ihre Fortbildung durch A. Crusius*, Li., 1845; A. THOLUCK: *Die Propheten und ihre Weissagungen*, 2d ed., 1860; G. F. OEHLER: *Ueber das Verhältniss der alttest. Prophetie zur heidnischen Mantik*, 1861; H. EWALD: *Die Propheten des Alten Bundes*, 2d ed., 1867; KÜPER: *Das Prophetenthum des A. Bundes*, 1870; OEHLER: *Theologie des Alten Testaments*, 1873, 2d ed., 1882; B. DUHM: *Die Theologie der Propheten*, 1875; KUENEN: *De Profeten en de Prophetie onder Israel*, 1875 (Eng. trans., *The Prophets and the Prophecy in Israel*, 1877); REUSS: *Les Prophètes*, 1876; H. SCHULTZ: *Alttestamenst. Theologie*, 2d ed., 1878; F. HITZIG: *Bibl. Theologie des A.T.*, ed. by Kneucker, 1880; KLEINERT, in RIEHM'S *Handwörterbuch*, s.v.; BREDENKAMP: *Gesetz und Propheten*, 1881; C. BRUSTON: *Histoire critique de la littérature prophétique des Hebreux depuis les origines jusqu'à la mort d'Isaie*, Paris, 1881; W. ROBERTSON SMITH: *The Prophets of Israel*, Edinb. and New York, 1882; R. A. REDFORD: *Prophecy, its Nature and Evidence*, London, 1882; F. E. KÖNIG: *Der Offenbarungsbegriff des Alten Testamentes*, Leipzig, 1882, 2 vols.; ORELLI: *Die alttestamentliche Weissagung von der Vollendung des Gottesreiches*, Wien, 1882; [GREEN: *Moses and the Prophets*, N.Y., 1883]. OEHLER. (VON ORELLI.)

PROPHETS IN THE NEW TESTAMENT. From Matt. xxiii. 34 (cf. Luke xi. 49) we learn, that, after the ascension of Christ, prophets were to come who would proclaim, especially to the Jewish people, the truth of the salvation as it is in Christ, and thus bring about the decision either for or against. The testimony of the first Christian church is entirely of a prophetic character. The first effect of the Pentecostal spirit is the prophesying of the believers who were so suddenly and miraculously filled with his power (Acts ii. 4): their word is followed by signs and wonders (iii. 6, iv. 30, v. 12, 15, 16, ix. 34, 40). The judicial power of their prophecy reveals itself in the history of Ananias and Sapphira (v. 1–11). The Church as such, in her appearance and condition, as well as in her activity, stands like a prophet of God in the midst of the people; and in the consciousness of this her office she abandons every worldly avocation. She has a charge committed to her by the Lord; through her, God will give "repentance to Israel, and forgiveness of sins" (v. 31); she is the Zion that bringeth good tidings, and which says unto the cities of Judah, "Behold your God!" (Isa. xl. 9.)

From this church proceed the different prophets, such as Stephen, who experienced what the Lord prophesied (Matt. xxiii. 34). At his death the Pentecostal Church for the first time comes in conflict with the carnal-minded Israel: her testimony is resisted with blood, but she does not cease. Those who were scattered abroad (Acts viii. 4) founded the diaspora, to which St. James addresses his Epistle: they are the prophets (Jas. v. 10) who went about in Judæa, Samaria, Galilee, and preached the word of God to the Jews.

In transferring the office of the Church to her members, we thus get the wide range in which the idea of the New-Testament prophecy is to be taken. It corresponds entirely with Deut. xviii. 18 sq.; and thus a prophet is such a one, who is called by the spirit of God, here by the spirit of Jesus Christ, to become the organ of communicating the truth in such a manner that his testimony, with convincing power of the truth, proves itself to the hearers as the word of God (2 Cor. ii. 14–17). The prophetic illumination comprises the contents and form of the speech (Matt. x. 19, 20). It does not exclude the subjective activity of the prophets, but includes it (1 Cor. xiv. 32), and lifts it up beyond the natural degree of knowledge and faculty, and renders it serviceable to the higher purposes of the Holy Spirit. The object of prophecy is the edification of the congregation (1 Cor. xiv. 4), and this also must be taken in the widest sense.

In the Acts of the Apostles, mention is made of the following, as men of prophetic calling: *Agabus* (xi. 28), *Barnabas*, *Simeon Niger*, *Lucius* of Cyrene, *Manaen*, and *Saul* (xiii. 1), from among whom Barnabas and Saul were separated for the work whereunto the Holy Ghost had called them. *Judas* and *Silas*, who were sent with Barnabas and Paul to Antioch (xv. 23–29), were also prophets; and prophetical faculties were also given to the four virgin daughters of Philip (xxi. 9).

The charisma of prophecy was not limited to these individuals. It was found in the congregations of the apostolic times everywhere. Wherever Paul speaks of the gifts, offices, faculties, of the Church (Rom. xii. 6–8; 1 Cor. xii.–xiv.; Ephes. iv. 11; 1 Thess. v. 20), he also mentions the prophets immediately after the apostles (1 Cor. xii. 28; Ephes. iv. 11). He distinguishes between prophets and evangelists, pastors, teachers. As to their activity in the congregations, cf. 1 Cor. xiv. 1, 3, 5, 19, 29–33. Excluded from public speaking, as well as from prophesying, were women (1 Cor. xiv. 34, 35).

As to the contents of the prophetical speech, we have no particulars; but, in order to find out the pureness and divine origin of such communications, the Church had the gift of discerning of spirits (1 Cor. xii. 10) which accompanied prophecy (xiv. 29), and for which a canon was laid down (1 John iv. 1–3). Although the apostolic rule of discerning of spirits already shows that the warning words of Jesus (Matt. vii. 15, 22, xxiv. 4 sq., 23 sq.) were already fulfilled at a very early time (Acts xx. 30; Rev. ii. 20), the Apocalypse of St. John was certainly intended to be the keystone of New-Testament prophecy; since, after the death of the apostles, prophecy makes room for the use of the writings of the New Testament, which ever since have become the rule of faith for the believers. To the believer the more sure word of prophecy (2 Pet. i. 19) must be sufficient, which shineth as a light in this dark place, until the day dawn, and the daystar arise. K. BURGER.

PROPITIATION. A sacrifice offered to God to render him propitious. Such an effectual sacrifice was Jesus Christ: he is therefore our propitiation. For the doctrinal statements, see ATONEMENT.

PROSELYTES OF THE JEWS. At all times there were non-Israelites, who, by conversion to the God of Israel, were incorporated into the people of Israel. They must be distinguished from the so-called strangers, who, either for a time or permanently, resided among Israel, and the number of whom amounted, in the time of David and Solomon, to 153,600 (2 Chron. ii. 17). Many of these strangers became adorers of Jehovah, and by circumcision became members of the household of Israel. Slaves who were circumcised, and partook of the Paschal lamb (Exod. xii. 44), may also be called proselytes. The children of a heathenish slave born in the house were circumcised; but, according to rabbinic interpretation, they were not yet like a free-born. According to *Jebamoth* (fol. 46, col. i.), the master, in case he intended to retain a heathenish slave bought of a heathen, was to make it known in the act of baptism by putting around him a chain. The baptism did not mean liberty, but servitude: it coupled Judaizing with permanent slavery. It then mainly depended upon the master, whether and when he was to set him free. If such was the intention of the master, the slave had to be re-baptized before three witnesses. Heathenish slaves who refused to undergo circumcision and baptism had to be sold again to heathen, after twelve months (*Jebamoth*, fol. 48, col. 2). Resident strangers, when circumcised, became as the born Israelites, excepting Edomites and Egyptians, whose children can only enter into the congregation in their third generation (Deut. xxiii. 8), while an Ammonite or Moabite was forever excluded (Deut. xxiii. 3). A circumcised proselyte could marry a Jewish woman, but a priest could not marry the daughter of a proselyte (Lev. xxi. 14). A proselyte could hold no public office, nor become a member of the Sanhedrin, unless he was the son of a Jewess; but he could not become king, or general, or president of the council, even if his mother were a Jewess (MAIMONIDES: *Hilchoth Sanhedrin*, 2, 9; *Melachim*, 1). Yet strangers, though they were not circumcised, who abstained from certain heathenish abominations (Lev. xvii. 10 sq., xx. 2, xxiv. 16), enjoyed protection and favors in the land, and could even receive appointments at the court (cf. 2 Sam. xi. 6, xv. 18 sq., xxiv. 16). A class of proselytes were the *Nethinim* (q.v.). Besides these, Nehemiah mentions such as had "separated themselves from the people of the lands unto the law of God" (Neh. x. 28).

In the time of the Seleucidæ, a Jewish propaganda developed itself as a re-action against the Hellenistic, which was forcibly introduced. John Hyrcanus forced circumcision on the Idumæans about 129 B.C. The Ituræans were converted in the same way by Aristobulus. From this time we may date the zeal of the Pharisees for making proselytes, who travelled by "land and sea" to make many converts without converting the heart. Such Jewish proselytes were more fanatic than the Pharisees themselves (Matt. xxiii. 15), and became the fiercest persecutors of the Christians (JUSTIN: *Dial. c. Tryph.*, p. 350, ed. Sylburg). The Roman diaspora was especially zealous in making proselytes. At last such proselytes became contemptible to the Jews themselves. In the Talmud they are spoken of as dangerous to Israel as leprosy, preventing the coming of the Messiah. The proselytes, says the Talmud, were the cause that the Jews made the golden calf, and inaugurated the rebellion (Num. xi.). Absalom's behavior was caused by his mother, Maacha, whom David made a proselyte. But there were not wanting those who praised the proselytes. That there were many Jewish converts from among the Greeks and Romans, who exercised a Jewish influence, we see from CICERO, *Pro Flacco*, c. 28; HORACE, *Sat.* i. 9, 69 sq., 4, 142; JUVENAL, 14, 96 sq.; TACITUS, *Ann.*, 2, 85, *Hist.*, 5, 5; SENECA, *De superst.*; DIO CASSIUS, 37, 17. A catalogue of proselytes mentioned by ancient writers is given by Causse in *Museum Haganum*, i. 549 sq. The rabbis distinguish *proselytes of righteousness* and *proselytes of the gate*. The proselytes of righteousness receive circumcision, and with it (Gal. v. 3) the whole Mosaic ceremonial law: they thereby become "sons of Israel," and "Israelites in every respect," and are called also "complete Israelites." When a proselyte asked for admission, he was first catechised as to his motives. If these were satisfactory, he was first instructed as to the divine protection of the Jewish people, and then circumcised — only when he was a male — in the presence of three teachers. In the case of a convert already circumcised, it was still necessary to draw a few drops of "the blood of the covenant." A special prayer accompanied the act of circumcision. The proselyte then takes a new name, opening the Hebrew Bible, and accepting the first that came. But the convert was still a "stranger;" and, unless he had been baptized, his children are counted as bastards, i.e., aliens. To complete his admission, baptism was required. When the wound caused by circumcision was healed, he was stripped of all his clothes in the presence of the three witnesses who had acted as his teachers, and who now acted as his sponsors, the "fathers" of the proselyte, and led into the pool or tank. As he stood there, up to his neck in water, they repeated the great commandments of the law. These he promised and vowed to keep; and then, with an accompanying benediction, he plunged under the water. A female proselyte was conducted to the tank by three women, while the three teachers stood outside at the door, reading to her aloud the law. A new name was given to her after baptism. By baptism the proselyte became a new creature. All natural relationships were cancelled. As long as the temple stood, baptism was followed by the offering of a sacrifice consisting of two turtle-doves or pigeons. After the destruction, a vow to offer it as soon as the temple should be rebuilt was substituted.

As to the *proselytes of the gate*, also known as the "sojourners" (Lev. xxv. 47), they were not bound by circumcision and the other special laws of the Mosaic code, but obliged themselves to observe the so-called seven precepts of Noah; viz., (1) against idolatry, (2) against blaspheming, (3) against bloodshed, (4) against uncleanness, (5) against theft, (6) of obedience, with (7) the prohibition of flesh with the blood thereof. Whoever wished to become a proselyte of the gate had to declare it solemnly before three witnesses.

As to the antiquity of the baptism of proselytes, and its relation to the baptism of John, cf. SCHNECKENBURGER: *Ueber das Alter der jüdischen*

Proselyten-Taufe, Berlin, 1828. The Talmudic treatise concerning proselytes (*Massecheth Gerim*) has been published by R. Kirchheim, in *Septem libri Talmudici parvi Hierosolymitani*, Frankfort-on-the-Main, 1851. LEYRER. (DELITZSCH.)

PROSPER OF AQUITANIA, the ardent literary champion of Augustine. Of his personal life very little is known. He was born in Aquitania, and probably in the last decade of the fourth century. He died in Rome, but the date of his death is not known. He received the ordinary rhetorical education. As a theologian he became a pupil of Augustine; and, though he never made the personal acquaintance of his master, he clung to him with unwearied perseverance. From 428 to 434 he lived in Southern Gaul, in intimate converse with the monastic settlements of Provençe, more especially of Marseilles. There he became acquainted with a set of views very different from those he had adopted from Augustine; and he opened the Semi-Pelagian controversy (429) by his letter to Augustine, giving an account of those views, and asking him to interfere. He himself wrote, before the death of Augustine, his epistle to Rufinus, and his poem, *Adversus ingratos*. After the death of Augustine, he wrote in his defence, *Pro Augustino responsiones*, and was generally considered as the leading representative of the Augustinian views. Two Genoese priests addressed a number of questions to him concerning difficult passages in the works of Augustine, and he answered them by his *Responsiones ad excerpta Gennensium*. A work of similar character is his *Responsiones ad capitula objectionum Vincentianarum;* the author, probably, being Vicentius of Lerius, who was a Semi-Pelagian. But, in spite of his zeal and industry, Prosper did not succeed in converting the Massiliotes to the Augustinian views. In 432 he visited Rome, to induce Pope Celestine I. to interfere; in the next year he published his last instalment in the controversy, *De gratia Dei et libero arbitrio;* and in 434 he moved to Rome. There he finished his Chronicle, one of his principal works. The first part (to 378) is only an extract from Eusebius, Jerome, and Augustine: the second part (to 455) is original, and written, as the book itself shows, partly in Gaul, and partly in Rome. He also wrote a book of epigrams, and a *Liber Sententiarum*, or "Collection of Gems," from Augustine. The best edition of his works is that by Le Brun and Mangeant, Paris, 1711. HAUCK.

PROTESTANTEN-VEREIN (*Protestant Union*), a voluntary organization of rationalistic ministers and professors in Germany. It was formed in 1863, and fairly started June 7 and 8, 1865, at Eisenach. Since 1867 it has had yearly meetings. But it has come into such strong opposition to the orthodox and conservative tendencies of the German Church authorities, that it has had to fight for its life. See HOLTZMANN U. ZÖPFFEL: *Lexikon für Theologie u. Kirchenwesen*, Leipzig, 1882, s.v.

PROTESTANTISM. See REFORMATION.

PROTEVANGELIUM. See APOCRYPHA.

PROTONOTARIUS APOSTOLICUS. According to later accounts, Bishop Clement of Rome first appointed a notary (*notarius regionarius*) in each of the seven wards of the city, for the purpose of drawing up an official record of the deeds and sufferings of the martyrs. These notaries belonged to the clergy of the city. They were appointed by the Pope; and, when it proved necessary to increase their number, the seven original notaries were distinguished by the title *Protonotarii Apostolici*. In course of time they obtained other distinctions and great revenues. They even claimed to take precedence of the bishops, which, however, Pius II. denied them by the breve of June 1, 1459. They formed a college of their own, and their number was by Sixtus V. increased to twelve. In the papal chapel they sit on the second tier; but in the consistories, where four of them must be present, they sit beside the Pope; and their signature is necessary to the validity of any document which concerns the whole Roman-Catholic Church. See BANGEN: *Die romische Curie*, Münster, 1854. H. F. JACOBSON.

PROTO-PRESBYTER, or **PROTO-POPE,** corresponds, in the Græco-Russian Church, to the arch-presbyter of the Church of Rome, denoting an intermediate officer between the bishop and the priests. There is a proto-presbyter or proto-pope at each cathedral; and, so far as he exercises a kind of superintendence over the neighboring parishes, his position resembles that of the dean. He is not bound to remain unmarried.

PROUDFOOT, William, S. T. P., b. in the parish of Manor, Peeblesshire, Scotland, May 22, 1788; d. in London, C. W., Jan. 16, 1851. He was the son of pious, godly parents, and from a child knew the Scriptures. He was educated at the University of Edinburgh, where he was distinguished alike for his rare natural endowments and for the extent and variety of his attainments. After leaving the university, he attended a full course of five sessions at the theological hall of the Secession Church, at that time under the charge of the venerated and venerable Dr. Lawson, many of whose students lived to do him honor, and none more than the gifted and learned Mr. Proudfoot. About the age of twenty-five he was ordained as pastor of the congregation of Pitrodie, in Perthshire, where for nearly twenty years he labored as an earnest and able minister. He took a deep and lively interest in all questions connected with the government and extension of the church. His lofty intellectual powers, his rich mental culture, and vast and varied acquirements, fitted him for a prominent place among his fellow-laborers in any sphere. When, in 1832, the United Secession Church resolved to establish a mission in Canada, Mr. Proudfoot was one of three chosen to go out as pioneers. On his arrival, he went west as far as London, then only a city of the future. The entire region was only being opened up for settlement. For many years he visited different sections of the country; the roads often almost impassable, and accommodations of any kind of the most primitive style. From his mature age, personal dignity, high character, and great force of will, he was recognized as a leader, a patriarch, an apostle, and was cheerfully acknowledged by his brethren to be *primus inter pares*. He was chosen clerk of the synod, and, except when acting as moderator, filled that office with great judiciousness and tact. He was wise in counsel, as well as efficient in action; and his opinions had great weight in any deliberative assembly. In 1844 he was unanimously chosen

the first professor of theology in that branch of the church; and most ably and satisfactorily did he discharge the duties of that office till his decease. On the occurrence of that sad event, the church felt deeply the sore bereavement; and the synod passed resolutions expressing the high estimate they entertained of his eminent talents, his varied erudition, and manifold services. Mr. Proudfoot was a man of commanding presence, of great personal power, and force of character. In debate his spirit was candid, his argument cogent, his language incisive, his invective sometimes sarcastic and scathing. As a theologian, he was scholarly and profound; as a scholar, erudite and accurate; as a preacher, instructive and impressive; as a teacher, clear, logical, and inspiring. It is a matter of painful regret that the treasures which he left in neatly written manuscripts have never been published; but it is not yet too late to hope that his memoir, and some of his discourses and sermons, may enrich the theological literature of the Dominion. WILLIAM ORMISTON.

PROVERBS OF SOLOMON. I. *The External Plan of the Book of Proverbs, and its own Testimony as to its Origin.* — The internal superscription of the book, which recommends it, after the manner of later Oriental books, on account of its importance, and the general utility of its contents, extends from verse 1 to 6; with verse 7 the book itself begins. The book is described as "the proverbs of Solomon;" and then there is annexed the statement of its object, which, as summarily set forth in verse 2, is practical, and that in a twofold way, — partly moral (3–5), and partly intellectual (6). The former presents moral edification, moral sentiments for acceptance, not merely to help the unwise to attain to wisdom, but also to assist the wise. The latter seeks by its contents to strengthen and discipline the mind to the understanding of thoughtful discourses generally: in other words, it seeks to gain the moral ends which proverbial poetry aims at, and at the same time to make it familiar; so that the reader, in these proverbs of Solomon, or by means of them as of a key, learns to understand such like apothegms in general. Thus understood, the title of the book does not say that the book contains proverbs of other wise men besides those of Solomon: if it did, it would contradict itself. It is possible that the book contains also non-Solomonic proverbs, possible that the author of the title of the book added such to it himself; but the title presents to view only the proverbs of Solomon. If i. 7 begins the book, then, after reading the title, we cannot think otherwise than that here begin the Solomonic proverbs. If we read farther, the contents and the form of the discourses which follow do not contradict this opinion; for both are worthy of Solomon. So much the more are we astonished when we meet at x. 1 with a new superscription, which is followed to xxii. 16 by a long succession of proverbs of quite a different tone and form, — short maxims (*mashals* proper); while in the preceding section of the book we find fewer proverbs than monitory discourses. What, now, must be our opinion when we look back from this second superscription to the part (i. 7–ix.) which immediately follows the title of the book? Are i. 7–ix., in the sense of the book, not the proverbs of Solomon? From the title of the book, which declares them to be so, we must judge that they are. Or are they proverbs of Solomon? In this case the new superscription (x. 1) appears altogether incomprehensible. And yet only one of the two is possible. On the one side, therefore, there must be a false appearance of contradiction, which on a closer investigation disappears. But on which side is it? If it is supposed that the tenor of the title (i. 1–6) does not accord with that of section x. 1–xxii. 16, but that it accords well with that of i. 7–ix., then Ewald's view is probable, that i.–ix. was originally one whole, intended to serve as an introduction to the larger Solomonic Book of Proverbs, beginning at x. 1. But it is also possible that the author of the title has adopted the style of section i. 7–ix. The introductory section (i. 7–ix.) and the larger section (x.–xxii. 16) are followed by a third section (xxii. 17–xxiv. 22), which again is followed by a short fourth section (xxiv. 23–34), a kind of an appendix to the third, bearing the superscription, "These things also belong to the wise." The proverbs of Solomon begin again at xxv. 1, extending to xxix. This fifth portion of the book has a superscription similar to that of the preceding appendix, commencing, "Also [גַּם] these are proverbs of Solomon, which the men of Hezekiah, king of Judah, collected." The Hebrew word translated "collected" denotes "to remove from their place," and means that the men of Hezekiah removed from the place where they found them the following proverbs, and put them together in a separate collection. The words have thus been understood by the Greek translator. The Hezekiah gleanings of Solomonic proverbs are followed by two appendices, the authors of which are given: the first (xxx.) is by "Agur the son of Jakeh;" the second (xxxi. 1–9), by a "King Lemuel." In so far the superscriptions are clear. The names of the authors, elsewhere unknown, point to a foreign country; and to this corresponds the peculiar complexion of these series of proverbs. As a third appendix to the Hezekiah collection (xxxi. 10 sq.), follows a complete alphabetical proverbial poem in praise of a virtuous woman.

By reviewing the whole argument, we see that the Book of Proverbs divides itself into the following parts: 1. The title of the book (i. 1–6), by which the question is raised, how far the book extends to which it originally belongs; 2. The hortatory discourses (i. 7–ix.), in which it is a question whether the Solomonic proverbs begin with these, or whether they are only the introduction thereto, composed by a different author, perhaps the author of the title of the book; 3. The first great collection of Solomonic proverbs (x.–xxii. 16); 4. The first appendix to this first collection, "the words of the wise" (xxii. 17–xxiv. 22); 5. The second appendix, supplement of the words of some wise men (xxiv. 23 sq.); 6. The second great collection of Solomonic proverbs, which the "men of Hezekiah" collected (xxv.–xxix.); 7. The first appendix to this second collection, the words of Agur (xxx.); 8. The second appendix, the words of King Lemuel (xxxi. 1–9); 9. Third appendix, the acrostic ode (xxxi. 10 sq.). These nine parts may be comprehended under three groups: the introductory hortatory discourses with the general title at their head, and the two great collections of Solomonic proverbs, with their two appendices.

In prosecuting our farther investigations, we shall consider the several parts of the book, first from the point of view of the manifold forms of their proverbs, then of their style, and, thirdly, of their type of doctrine.

II. *The Several Parts of the Book of Proverbs with Respect to the Manifold Forms of the Proverbs.* — That the Book of Proverbs is not a collection of popular sayings, we see from the fact that it does not contain proverbs of one line each. It is, indeed, probable that popular proverbs are partly wrought into these proverbs, and many of their forms of expression are moulded after the popular proverbs; but, as they thus lie before us, they are, as a whole, the production of the technical mashal poetry. The simplest form is, according to the fundamental peculiarity of the Hebrew verse, the distich. The relation of the two lines to each other is very manifold. The second line may repeat the thought of the first, only in a somewhat altered form, in order to express this thought as clearly and exhaustively as possible. Such proverbs we call *synonymous* distichs; as, e.g., xi. 25: —

"A soul of blessing is made fat;
And he that watereth others is himself watered."

Or the second line contains the other side of the contrast to the statement of the first: the truth spoken in the first is explained in the second by means of the presentation of its contrary. Such proverbs we call *antithetic* distichs; as, e.g., x. 1: —

"A wise son maketh his father glad,
And a foolish son is his mother's grief."

Sometimes it is two different truths that are expressed in the two lines; and the authorization of their union lies only in a certain relationship, and the ground of this union, in the circumstance that two lines are the minimum of the technical proverb — *synthetic* distichs; e.g., x. 18: —

"A cloak of hatred are lying lips;
And he that spreadeth slander is a fool."

Sometimes one line does not suffice to bring out the thought intended, the begun expression of which is only completed in the second. These we call *integral* (*eingedankige*) distichs; as, e.g., xi. 31 (cf. 1 Pet. iv. 18): —

"The righteous shall be recompensed on the earth:
How much more the ungodly and the sinner!"

But there is also a fifth form, which corresponds most to the original character of the mashal; the proverb explaining its ethical object by a resemblance from the region of the natural and everyday life, the *parabolé* proper. The form of this *parabolic* proverb is very manifold, according as the poet himself expressly compares the two subjects, or only places them near each other in order that the hearer or reader may complete the comparison. The proverb is least poetic when the similarity of the two subjects is expressed by a verb; as xxvii. 15 (to which, however, verse 16 belongs): —

"A continual dropping in a rainy day,
And a contentious woman, are alike."

The usual form of expression, neither unpoetic nor properly poetic, is the introduction of the comparison by *kĕ* ("as"), and of the similitude in the second clause by *kén* ("so"), as x. 26: —

"As vinegar to the teeth, and as smoke to the eyes,
So is the sluggard to them who give him a commission."

This complete verbal state of the relation of similarity may also be abbreviated by the omission of the *kén*, as xxv. 13, xxvi. 11: —

"As a dog returning to his vomit,
A fool returning to his folly."

We call the parabolic proverbs of these three forms *comparisons*. The last, the abbreviated form of the comparative proverb, forms the transition to another kind of parabolic proverb, which we call, in contradistinction to the comparative, the *emblematic*, in which the contrast and its emblem are loosely placed together, without any nearer expression of the similitude. This takes place either by means of the copulative *vav*, as xxv. 25: —

"Cold water to a thirsty soul,
And good news from a far country,"

or without the *vav;* in which case the second line is as the subscription under the figure or double figure painted in the first; e.g., xi. 22: —

"A gold ring in a swine's snout,
A fair woman, and without understanding."

These ground forms of two lines can, however, expand into forms of several lines. Since the distich is the peculiar and most appropriate form of the technical proverb, so, when two lines are not sufficient for expressing the thought intended, the multiplication to four, six, or eight lines, is most natural. In the *tetrastich*, the relation of the last two to the first two is as manifold as is the relation of the second line to the first in the distich. There is, however, no suitable example of four-lined stanzas in antithetic relation: but we meet with *synonymous* tetrastichs, e.g., xxiii. 15 sq., xxiv. 3 sq., 28 sq.; *synthetic*, xxx. 5 sq.; *integral*, xxx. 17 sq.; *comparative*, xxvi. 18 sq.; and *emblematical*, xxv. 4 sq. Proportionally the most frequently occurring are tetrastichs, the second half of which forms a proof clause commencing with *kĕ* or *kén*. Among the less frequent are the *six-lined*, presenting (xxiii. 1–3, xxiv. 11 sq.) one and the same thought in manifold aspects, with proofs interspersed. Among all the rest which are found in the collection (xxiii. 12–14, 19–21, 26–28, xxx. 15 sq., xxx. 29–31), the first two lines form a prologue introductory to the substance of the proverbs; as, e.g., xxiii. 12–14: —

"Oh, let instruction enter into thine heart,
And apply thine ears to the words of knowledge.
Withhold not correction from the child;
For, if thou beatest him with the rod, he dies not.
Thou shalt beat him with the rod,
And deliver his soul from hell."

Similarly formed, but more expanded, is the *eight-lined* stanza (xxiii. 22–28), the only one which is found from the tenth chapter on.

Here the mashal proverb already inclines to the mashal ode; for this octastich may be regarded as a short mashal song, like the alphabetical mashal psalm (Ps. xxxvii.), which consists of almost pure tetrastichs. We have now seen how the distich form multiplies itself into forms consisting of four, six, and eight lines; but it also unfolds itself into forms of three, five, and seven

lines. *Tristichs* arise when the thought of the first line is repeated (xxvii. 22) in the second, according to the synonymous scheme; or when the thought of the second line is expressed by contrast in the third (xxii. 29, xxviii. 10), according to the antithetic scheme; or when, to the thought expressed in one or two lines (xxv. 8, xxvii. 10), there is added its proof. The parabolic scheme is here represented when the object described is unfolded in two lines, as in the comparison xxv. 13, or when its nature is portrayed by two figures in two lines, as in the emblematic proverb xxv. 20:—

"To take off clothing in cold weather,
Vinegar upon nitre,
And he that singeth songs to a heavy heart."

In the few instances of *pentastichs* which are found, the last three lines usually unfold the reason of the thought of the first two (xxiii. 4 sq., xxv. 6 sq., xxx. 32 sq.): to this, xxiv. 13 forms an exception, where the *kén* before the last three lines introduces the expansion of the figure in the first two. As an instance we quote xxv. 6 sq.:—

"Seek not to display thyself in the presence of the king,
And stand not in the place of the great;
For better that it be said unto thee, Come up hither
Than that they humble thee in the presence of the prince,
While thine eyes have raised themselves."

Of *heptastichs* there is only one example in the collection; viz., xxiii. 6–8:—

"Eat not the bread of the jealous,
And lust not after his dainties;
For he is like one who calculates with himself:
Eat and drink, saith he to thee,
And his heart is not with thee.
Thy morsel which thou hast eaten must thou vomit up,
And thou hast wasted thy pleasant words."

From this heptastich, which one will scarcely take for a brief mashal ode, according to the compound strophe scheme, we see that the proverb of two lines can expand itself to the dimensions of seven and eight lines. Beyond these limits the whole proverb ceases to be a mashal in the proper sense, and becomes a mashal ode after the manner of Ps. xxv., xxxiv., and especially xxxvii. To these mashal odes belong, beside the prologue (xxii. 17–21), that of the drunkard (xxiii. 29–35), that of the slothful man (xxiv. 30–34), the exhortation to industry (xxvii. 23–27), the prayer for a moderate portion between poverty and riches (xxx. 7–9), the mirror for princes (xxxi. 2–9), and the praise of the virtuous wife (xxxi. 10 sq.). In the whole of the first part (i. 7–ix.), the prevailing form is that of the extended flow of the mashal song; but one in vain seeks for strophes. There is not here so firm a grouping of the lines: the rhetorical form here outweighs the purely poetical. This first part of the Proverbs consists of the following fifteen mashal strains: (1) i. 7–19, (2) 20 sq., (3) ii., (4) iii. 1–18, (5) 19–26, (6) 27 sq., (7) iv. 1–v. 6, (8) 7 sq., (9) vi. 1–5, (10) 6–11, (11) 12–19, (12) 20 sq., (13) vii., (14) viii., (15) ix. In iii. and ix. there are found a few mashal odes of two lines and of four lines, which may be regarded as independent mashals, and may adapt themselves to the schemes employed. The octastich (vi. 16–19) makes the proportionally greatest impression of an independent inwoven mashal. It is the only proverb in which symbolical numbers are used, which occurs in the collection from i. to xxix.:—

"There are six kings which Jahve hateth,
And seven are an abhorrence to his soul
Haughty eyes . . . brethren."

Such numerical proverbs, to which the name *middah* has been given by later Jewish writers, are found in xxx. We may also mention the *mashal chain;* i.e., the ranging together, in a series, proverbs of a similar character, such as the chain of proverbs regarding the fool (xxvi. 1–12), the sluggard (xxvi. 13–16), the talebearer (xxvi. 20–22), the malicious (xxvi. 23–28): but this form belongs more to the technics of the mashal collection than to that of the mashal poetry.

On examining the separate parts of the book, we find, that, in the introductory pedagogic part (i. 7–ix.), there is exceedingly little of the technical form of the mashal, as well as generally of technical form at all. It consists, not of proper mashals, but of fifteen mashal odes, or rather, perhaps, mashal discourses, didactic poems of the mashal kind. The second part (x.–xxii. 16), containing three hundred and seventy-five proverbs, consists, for the most part, of distichs. An apparent distinction seems to be the tristich xix. 7; but this, too, is a distich with the disfigured remains of a distich that has been lost. The Septuagint has here two distichs which are wanting in our text: the second is that which is found in our text, but only in a mutilated form:—

"He that does much harm perfects mischief,
And he that uses provoking words shall not escape,"

probably the false rendering of,—

"The friend of every one is rewarded with evil:
He who pursues after rumors does not escape."

These distichs are, for the most part, *antithetic;* although we also find the synonymous (xi. 7, 25, 30, xii. 14, 28, xiv. 19, etc.), the integral (xiv. 7, xv. 3 sq.), especially in proverbs with the comparative *min* (xii. 9, xv. 16, 17, xvi. 8, 19, xvii. 10, xxi. 19, xxii. 1) and with the ascending *aph kĕ*, "much more" (xi. 31, xv. 11, xvii. 7, xix. 7, 10, xxi. 27), the synthetic (x. 18, xi. 29, xiv. 17, xix. 13), and the parabolic, only in a very few instances (x. 26, xi. 22).

To this long course of distichs, which professes to be the proverbs of Solomon, there follows (xxii. 17–xxiv. 22) a course of "the words of the wise," prefaced by xxii. 17–21, which comprehends all the forms of the mashal, from those of two lines in xxii. 28, xxiii. 9, xxiv. 7, 8, 9, 10, to the mashal song, xxiii. 29–35. Between these limits are the tetrastichs, which are the most popular form (xxii. 22 sq., 24 sq., 26 sq., xxiii. 10 sq., 15 sq., 17 sq., xxiv. 1 sq., 3 sq., 5 sq., 15 sq., 17 sq., 19 sq., 21 sq.), pentastichs (xxiii. 4 sq., xxiv. 13 sq.), and hexastichs (xxiii. 1–3, 12–14, 19–21, 26–28, xxiv. 11 sq.): of tristichs, heptastichs, and octastichs, at least one specimen is found (xxii. 29, xxiii. 6–8, 22–25).

To the first appendix to the Proverbs of Solomon, there follows a second (xxiv. 23 sq.), with the heading, "These things also to the wise,"

which contains a hexastich (xxiv. 23ᵇ–25), a distich (26), a tristich (27), a tetrastich (28 sq.), and a mashal ode (30 sq.) on the sluggard; the last in the form of an experience of the poet, like Ps. xxxvii. 35 sq. The moral which he has drawn from this recorded observation is expressed in two verses such as we have already found at vi. 10 sq. These two appendices are, as is evident from their commencement as well as from their conclusion, in closest relation to the introduction (i. 7–ix.).

There now follows, in xxv.–xxix., the second great collection of "proverbs of Solomon," "arranged," as the heading says, by the direction of King Hezekiah. It divides itself into two parts; for as xxiv. 30 sq., a mashal hymn, stands at the end of the two appendices, so the mashal hymn xxvii. 23 sq. must be regarded as forming the division between the two halves of this collection. It is very sharply distinguished from the collection beginning with chap. x. In the first collection the proverbs are exclusively in the form of distichs: here we have also some tristichs (xxv. 8, 13, 20, xxvii. 10, 22, xxviii. 10), tetrastichs (xxv. 4 sq., 9 sq., 21 sq., xxvi. 18 sq., 24 sq., xxvii. 15 sq.), and pentastichs (xxv. 6 sq.), besides the mashal hymn already referred to. The kind of arrangement is not essentially different from that in the first collection: it is equally devoid of plan, yet there are here some chains or strings of related proverbs (xxvi. 1–12, 13–16, 20–22). A second essential distinction between the two collections is this, that while, in the first, the *antithetic* proverb forms the prevailing element, here it is the *parabolic*, and especially the *emblematic:* in xxv.–xxvii. the proverbs are almost without exception of this character.

The second collection of Solomon's proverbs has also several appendices, the first of which (xxx.), according to the inscription, is by an otherwise unknown author, Agur the son of Jakeh, and presents in a thoughtful way the unsearchableness of God. This is followed by certain peculiar pieces, such as a tetrastich regarding the purity of God's word (xxx. 5 sq.), a prayer for a moderate position between riches and poverty (7–9), a distich against slander (10), a priamel without the conclusion (11–14), the insatiable four, a *middah* (15 sq.), a tetrastich regarding the disobedient son (17), the incomprehensible four (18–20), the intolerable four (21–23), the diminutive but prudent four (24–28), the excellent four (29–31), a pentastich recommending prudent silence (32 sq.). Two other supplements form the conclusion of the whole book, — the counsel of Lemuel's mother to her royal son (xxxi. 2–9), and the praise of the virtuous woman, in the form of an alphabetical acrostic (xxxi. 10 sq.).

The result of our investigation is, that two different authors must be ascribed to our book: the one who edited the proverbs of Solomon (x. i–xxii. 16) prefixed i. 7–ix. as an introduction to them, and appended to them the "words of the wise" (xxii. 17–xxiv. 22): the second collector then appended to this book a supplement of the "words of the wise" (xxiv. 23 sq.), and then the Hezekiah collection of Solomonic proverbs (xxv.–xxix.), and perhaps, also, the poem in chap. xxx. We do not, however, maintain that the book has this origin, but only this, that, on the supposition of the non-Solomonic origin of i. 7–ix., it cannot well have any other origin.

III. *The Repetitions in the Book of Proverbs.* — Before examining more closely the style and the teaching of the book and the conclusions thence arising, we must pay attention to the repetitions with which we meet so often in this book, and which, perhaps, throw light on the way in which the several collections originated. Not only in the different parts of the collection, but also within the limits of one and the same part, we find proverbs, which, wholly or in part, are repeated in the same or in similar words. We begin with "the proverbs of Solomon" (x.–xxii. 16); for this collection is, in relation to xxv.–xxix., certainly the earlier. In this earlier collection we find, (1) whole proverbs repeated in exactly the same words, — xiv. 12=xvi. 25; (2) proverbs slightly changed in their form of expression, — x. 1=xv. 20, xvi. 2=xxi. 2, xix. 5=xix. 9, xxi. 9=xxi. 19; (3) proverbs almost identical in form, but somewhat different in sense, — x. 2=xi. 4, xiii. 14=xiv. 27; (4) proverbs the first lines of which are the same, — x. 15=xviii. 11; (5) proverbs with their second lines the same, — x. 6=x. 11, x. 8=x. 10, xv. 33=xviii. 12; (6) proverbs with one line almost the same, — xi. 13=xx. 19, xi. 21=xvi. 5, xii. 14=xiii. 2, xiv. 31=xvii. 5, xix. 12=xx. 2. Compare also xvi. 28 with xvii. 9. Comparing the second collection (xxv.–xxix), we find, (1) whole proverbs perfectly identical, — xxv. 24=xxi. 9, xxvi. 22=xviii. 8, xxvii. 12=xxii. 3, xxvii. 13=xx. 16; (2) proverbs identical in meaning with somewhat changed expression, — xxvi. 13=xxii. 13, xxvi. 15=xix. 24, xxviii. 6=xix. 1, xxviii. 19=xii. 11, xxix. 13=xxii. 2; (3) proverbs with one line the same and one line different, — xxvii. 21=xvii. 3, xxix. 22=xv. 18. Compare also xxvii. 15 with xix. 13.

From the numerous repetitions of proverbs, and portions of proverbs, of the first collection of the "proverbs of Solomon" in the Hezekiah collection, we conclude that the two collections were by different authors: in other words, that they had not both "the men of Hezekiah" for their authors. As to the time when the first collection originated, it suits best for the time of Jehoshaphat. The older Book of Proverbs, which appeared between Solomon and Hezekiah, contained i.–xxiv. 22 of our canonical work: the "proverbs of Solomon" (x. 1–xxii. 16), which formed the principal part, the very kernel of it, were enclosed on the one side, at their commencement, by the lengthened introduction (i. 7–ix.), in which the collector announces himself as a highly gifted teacher and as the instrument of the spirit of revelation, and on the other side are shut in at their close by "the words of the wise" (xxii. 17–xxiv. 34). The author, indeed, does not announce (i. 6) such a supplement of "the words of the wise;" but, after these words in the title of the book, he leads us to expect it. The introduction to the supplement (xxii. 17–21) sounds like an echo of the larger introduction, and corresponds to the smaller compass of the supplement. The work bears, on the whole, the stamp of a unity; for, even in the last proverb with which it closes (xxiv. 21 sq.), there still sounds the same keynote which the author had struck at the commencement. A later collector, belonging to the time subsequent to Heze-

kiah, enlarged the work by the addition of the Hezekiah portion, and by a short supplement of "the words of the wise," which he introduces, according to the law of analogy, after xxii. 17–xxiv. 22. The harmony of the superscriptions (xxiv. 23, xxv. 1) favors at least the supposition that these supplements are the work of one hand. The circumstance that "the words of the wise" (xxii. 17–xxiv. 22) in two of their maxims refer to the older collection of Solomonic proverbs, while, on the contrary, "the words of the wise" (xxiv. 23 sq.) refer in xxiv. 23 to the Hezekiah collection, and in xxiv. 33 sq. to the introduction (i. 7–ix.), strengthens the supposition, that, with xxiv. 23, a second half of the book, added by another hand, begins. There is no reason for not attributing the appendix (xxx.–xxxi.) to this second collector: perhaps he seeks to render, by means of it, the conclusion of the extended Book of Proverbs uniform with that of the older book. Like the older collection of "proverbs of Solomon," so, also, now the Hezekiah collection has "proverbs of the wise" on the right and on the left, and the king of proverbial poetry stands in the midst of a worthy retinue. The second collector distinguishes himself from the first by this, that he never professes himself to be a proverbial poet. It is possible that the proverbial poem of the virtuous woman (xxxi. 10 sq.) may be his work; but there is nothing to substantiate this opinion.

IV *The Book of the Proverbs on the Side of its Manifoldness of Style and Form of Instruction.*— Beginning our inquiry with the relation in which x.–xxii. 16 and xxv.–xxix. stand to each other with reference to their forms of language, we come to the conclusion that there exists a linguistic unity between the two collections. And as to the linguistic unity of i. 1–ix. with both of these, maintained by Keil, our conclusion is, that, notwithstanding the numerous points of resemblance, i. 1–ix. demands an altogether different author from Solomon, and one who is more recent. If we hold by this view, then these points of resemblance between the sections find the most satisfactory explanation. The gifted author of the introduction (i. 1–ix.) has formed his style, without being an altogether slavish imitator, on the Solomonic proverbs. And why, then, are his parallels confined almost exclusively to the section x. 1–xxii. 16, without extending to xxv.–xxix.? Because he edited the former and not the latter, and took pleasure particularly in the proverbs which he placed together (x. 1–xxii. 16). Having thus abundantly proved that the two groups of proverbs bearing the inscription "proverbs of Solomon" are, as to their primary stock, truly old-Solomonic, though not without an admixture of imitations; that, on the contrary, the introduction (i. 7–ix.), and "the words of the wise" (xxii. 17–xxiv. and xxx. sq.), are not at all old-Solomonic, but belong to the editor of the older Book of Proverbs, which reaches down to xxiv. 22, so that thus the present book of the poetry of Solomon contains, united with it, the poems of the older editor, and, besides, of other poets, partly unknown Israelites, and partly two foreigners, particularly named, Agur and Lemuel, — we now turn our attention to the doctrinal contents of the work, and ask whether a manifoldness in the type of instruction is noticeable in it, and whether there is perceptible in this manifoldness a progressive development. It may be possible, that as the "proverbs of Solomon," the "words of the wise," and the proverbial poetry of the editor, they represent three eras, so, also, they represent three different stages in the development of proverbial poetry. However, "the words of the wise" (xxii. 17–xxiv.) are so internally related to the "proverbs of Solomon," that even the sharpest eye will discover in them not more than the evening twilight of the vanishing Solomonic *mashal*. There thus remain, on the one side, only the "proverbs of Solomon," with their echo in "the words of the wise," on the other, the proverbial poems of the editor; and these present themselves as monuments of two sharply defined epochs in the progressive development of the *mashal*.

The common fundamental character of the book in all its parts is rightly defined when we call it a "book of wisdom." Indeed, among the Church Fathers our book bears this title. We need not hesitate to call the Book of Proverbs a "philosophical" treatise, without, therefore, denying, with Theodore of Mopsuestia, its divine inspiration; although the effect of the Spirit upon the "wise" is different from that upon the "prophet:" we deny it just as little as did Christian Bened. Michaelis, who, passing from the exposition of the Psalms to that of the Proverbs, says, "From David's closet, consecrated to prayer, we now pass into Solomon's school of wisdom, to admire the greatest of philosophers in the son of the greatest of theologians."

What was the character of this *chokma* (or wisdom)? to what was it directed? To denote its condition and aim in one word, it was universalistic or humanistic. Emanating from the fear or the religion of Jahve (x. 29), but seeking to comprehend the spirit in the letter, the essence in the form of the national life, its effort was directed towards the general truth affecting mankind as such. While prophecy, which is recognized by the *chokma* as a spiritual power indispensable to a healthful development of a people (xxix. 18), is of service to the historical process into which divine truth enters to work out its results in Israel, and from thence outward among mankind, the *chokma* seeks to look into the very essence of this truth through the robe of its historical and national manifestation, and then to comprehend those general ideas in which could already be discovered the fitness of the religion of Jahve for becoming the world-religion. From this aim towards the ideal in the historical, towards the everlasting name amid changes, the human (I intentionally use this word) in the Israelitish, the universal religion in the Jahve religion (*Jahvetum*), and the universal morality in the law, all the peculiarities of the Book of Proverbs are explained, as well as of the long, broad stream of the literature of the *chokma*, beginning with Solomon, which, when the Palestinian Judaism assumed the rugged, exclusive, proud national character of Pharisaism, developed itself in Alexandrinism.

When James (iii. 17) says that the "wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypoc-

risy," his words most excellently designate the nature and the contents of the discourse of wisdom in the Solomonic proverbs; and one is almost inclined to think that the apostolic brother of the Lord, when he delineates wisdom, had before his eyes the Book of the Proverbs, which raises to purity by the most impressive admonitions. Next to its admonitions to purity, are those especially to peacefulness, to gentle resignation (xiv. 29), quietness of mind (xiv. 32), and humility (xi. 2, xv. 33, xvi. 5, 18), to mercy, even toward beasts (xii. 10), to firmness and sincerity of conviction, to the furtherance of one's neighbor by means of wise discourse and kind help.

Bruch, in his *Weisheitslehre der Hebräer*, 1851, was the first to call special attention to the *chokma*, or humanism, as a peculiar intellectual tendency in Israel; but he is mistaken in placing it in an indifferent and even hostile relation to the national law and the national cultus, which he compares to the relation of Christian philosophy to orthodox theology. Of highest interest for the history of the Book of Proverbs is the relation of the Septuagint to the Hebrew text. One half of the proverbs of Agur (xxx. of the Hebrew text) are placed in it after xxiv. 22, and the other half after xxiv. 34; and the proverbs of King Lemuel (xxxi. 1–9 of the Hebrew text) are placed after the proverbs of Agur; while the acrostic proverbial poem of the virtuous woman is in its place at the end of the book. Besides, there are many proverbs in the Septuagint which are wanting in the Hebrew, but which are translations from the Hebrew, and may easily be re-translated into the Hebrew (comp. iv. 27, ix. 12, xii. 13). On this subject, compare BERTHEAU'S *Introduction* to his *Commentary*, 1847; HITZIG, to his, 1858; EWALD: *Jahrbuch*, 1861; [J. G. JAEGER: *Observationes in Proverbiorum Salomonis Versionem Alexandrinam*, 1788; DE LAGARDE'S *Anmerkungen zur griechischen Uebersetzung der Proverbien*, 1863; HEIDENHEIM: *Zur Textkritik der Proverbien*, in *Vierteljahrsschrift für deutsche und englische Theologie*, No. viii., 1865, ix., xi., 1866; compare also the *Græcus Venetus* in the edition of Gebhardt, Leipzig, 1875, and a description of this version by PICK, in MCCLINTOCK and STRONG'S *Cyclopedia*, s.v., *Veneta Versio*]. Commentaries. — The literature is given by KEIL, in his *Einleitung in das A. T.*, 1859, p. 346 [*Manual of Historico-critical Introduction to the Old Testament*, vol. i. p. 468 sq.], to which must be added ELSTER'S *Commentary*, 1858, and that of LÖWENSTEIN, Frankfurt-am-Main, 1838; [ZÖCKLER, in LANGE'S *Bibelwerk*, vol. x. of the Anglo-American edition; UMBREIT: *Commentar*, Heidelberg, 1826; ROSENMÜLLER: *Scholia*, Lips., 1829; BRIDGES: *Exposition*, London, 1830, 4th ed., 1859; TRENCH and SKINNER: *Notes*, London, 1831; NEWMAN: *Version*, London, 1839; NICHOLS: *Explanation*, London, 1842; NOYES: *Translation*, Boston, 1846, 1867; BINNEY: *Lectures*, London, 1857; STUART: *Commentary*, New York, 1852; GAUSSEN: *Reflections*, Toulouse, 1857; SCHULZE: *Biblische Sprüchwörter*, Göttingen, 1860; BROOKS: *Arrangement*, London, 1860; WARDLAW: *Lectures*, London, 1861, 3 vols.; ARNOT: *Laws from Heaven, for Life on Earth*; *Illustrations of the Book of Proverbs*, London, 1869; CONANT: *Translation*, New York, 1872; PLUMPTRE, in the *Speaker's Commentary*, vol. iv. (O. T.); MALBIM'S *Commentary on Mishle*, Warsaw, 1857 (Hebrew); DELITZSCH: *Das Salomonische Spruchbuch*, Leipzig, 1873, Eng. trans. by Easton, Edinburgh, 1874, 2 vols.; REUSS: *Philosophie religieuse et morale des Hebreux* (Job, les Proverbes, etc.), part vi. of his *La Bible Traduction nouvelle avec introductions et commentaires*, Paris, 1875 sq.; CHEYNE, DRIVER, CLARKE, and GOODWIN: *The Holy Bible, edited with various renderings and readings from the best authorities*, London, 1876; S. R. DRIVER: *A Commentary on the Book of Proverbs attributed to Abraham Ibn Ezra*, Oxford, 1880; W. HUNTER: *Proverbs*, in WHEDON'S *Commentary*, New York, 1881; E. BERTHEAU: *Die Sprüche Salomo's erklärt*, 2d ed., by W. Nowack, Leipzig, 1883]. DELITZSCH. (B. PICK.)

PROVIDENCE. The doctrine of providence, representing God not only as the sustainer, but also as the ruler, of the world, forms, on the one side, the complement to the doctrine of creation, while on the other it includes the doctrine of predestination as a special subdivision. Belief in providence forms one of the principal roots of all living religion, and is inseparable from belief in a personal God. Lactantius was quite right when he denounced the denial of providence as atheism (*Instit.*, i. 2), and Clement of Alexandria uses similar language. Even in its lowest form, as Fetichism, religion is based on faith in providence; and when that faith disappears, as in the most extreme forms of Epicureanism and Stoicism, religion itself disappears. As the revelation of the living, personal God, Scripture is, in a special sense of the words, the book of providence, unfolding its nature and working in the relation between human and divine counsels (Prov. xvi. 1–9), in the restriction and destruction of evil (Ps. lxv. 8, and Isa. viii. 10) and its turning into good (Gen. l. 20), in the complete change of all anti-Christian schemes in favor of the kingdom of God (Acts iv. 27, 28), in the ruling of the whole world (Acts xvii. 26), and in the guidance and preservation of the faithful (Ps. xxxvii. 5; Rom. viii. 28; Matt. x. 29–31). The Book of Job is throughout a book on providence; and the same may be said, in a still higher sense of the words, about the Gospels. The word *providentia* (πρόνοια) we owe to the apocryphic stage of the Old-Testament theology (Wisdom xiv. 3, xvii. 2).

On account of this its central position in the sphere of religion, the doctrine of providence is, like that of God, characterized by a certain stability which excludes all sudden and striking changes. It has, nevertheless, been treated by all great theologians, from Lactantius to Thomas Aquinas, and again from the Reformation down to our days, sometimes in connection with the doctrine of God and his attributes, sometimes in connection with the doctrines of the creation, the fall and the scheme of salvation, and sometimes, especially of late, in connection with the doctrines of predestination and evil. But it is evident, from its very character as a general article of faith, that it has its place in the Catechism rather than in the symbols. In the Small Catechism of Luther it is treated in the explanation of the first article of the Apostles' Creed, but only cursorily, and it has received no more elaborate treatment in the Large Catechism, or in the *Loci* of Melanchthon; but in the Heidelberg Catechism (Qu. 27, 28) it forms one of the most elaborate

points of the whole development, and in the *Confessio Helvetica* it is also defined with great care. The *Catechismus Romanus* too (p. i. c. ii. qu. 15–20) treats it at length. In the later Protestant theology, from Chemnitz to Nitzsch, the subject has received its complete systematical development: though at first the christological principle was not given due prominence; that is, the doctrines of God and of man were kept too abstractly monotheistic, without being brought into sufficiently close connection with the doctrine of Christ, which, of course, had its influence on the doctrine of providence; while the dissolution of the idea of providence into the elements of maintenance and government, and the division into *providentia generalis*, *specialis*, and *specialissima*, were very early adopted. See Hase: *Hutterus redivivus*, Leipzig, 1827.

As a full and living faith in the providence of God depends upon a sound and true conception of his nature, all the various aberrations of the latter idea have given rise to similar aberrations of the former. From infidelity and scepticism sprung materialism, mechanism, sensualism, and casualism; from superstition and credulity, fatalism, determinism, particularism, and occasionalism. When the *causæ secundæ* in external nature are recognized as the sole ruling power, infidelity will produce materialism or mechanism, according as it emphasizes matter or form: in human life a similar manner of proceeding will produce sensualism or casualism, though, indeed, casualism, when consistently developed, is neither more nor less than a complete denial of all casuality. In paganism, superstition gives its idol, the inexorable destiny, either a transcendental form (fatalism) or an immanent form (determinism); while particularism and occasionalism are superstitious forms developed within monotheism. Generally speaking, the relation between providence and the *causæ secundæ* of external nature and human life forms one of the principal problems of the whole subject, and admits of a double solution besides the orthodox one, according to which the *causæ secundæ*, though acting in strict conformity with their own nature, act only on the basis of the *causa prima:* — namely, one deistic, — God maintains not the world, but only the laws and powers active in the world; and one pantheistic, — God works all in all, but without passing beyond the limits of natural law. Closely connected with this problem, though of much less importance, are those of the relation between providence and chance (casualism dissolving all life into a mass of blind chances), and between providence and small things; the popular consciousness being very apt to doubt the existence of a particular providence. Of the greatest significance are the problems of the relation between providence and human freedom, or between providence and evil; but they are more properly treated under the doctrine of predestination.

Lit. — The older literature from Zwingli may be found in Walch: *Bibl. Theol.* i. pp. 81, 173, 248. Of modern treatments of the subject, see Bormann: *Die Christliche Lehre von der Vorsehung*, Berlin, 1820; and Paulus: *Vorsehung*, Stuttgart, 1840. LANGE.

PROVINCIAL (*Provincialis Superior*). Those monasteries of the same order which were situated in a certain district formed a unity under the head of a *custos;* and all the *custodia* of a country formed a still higher unity under the name of a province. At the head of the province stood the provincial.

PROVOST (*Præpositus*) was the name of a monastic official immediately subordinate to the abbot, and co-ordinate to the *diaconus*, according to the rules of St. Benedict. When Chrodegang organized the cathedral chapters on the monastic model, he retained the office of the *præpositus*, which, however, in some cases, was united with that of the *archi-diaconus*. The principal duties of the provost were, distribution of the common income, superintendence of discipline, etc.

PRUDENTIUS, Aurelius Clemens, the most original and the most fertile of the elder Christian poets of the West; was born in Spain, 348, and belonged to a distinguished family. He entered upon a political career, held offices of importance, and seems to have led a gay life, until a spiritual change took place, and he became a poet, as much from devotion as from æsthetic enthusiasm. When he was fifty-seven years old, he collected his poems. The year of his death is not known. His principal works are: *Liber Cathemerinon*, twelve hymns (of which the first six are adapted for the regular hours of prayer), written on the model of Ambrose, though with greater prominence given to the allegorical and descriptive elements, and in a variety of metres, so that they have been used in the church service only in parts; *Peristephanon*, fourteen hymns on martyrs, very much in the character of ballads, and more original than the *Liber;* three polemical poems in hexameters, — *Apotheosis*, a defence of the divinity of Christ against the Patripassians, Sabellius, and others; the *Hamartigenia*, against the Gnostic dualism of Marcion; and *Contra Symmachum* (2 books), against the heathen state religion. Of less interest are his *Psychomachia* (the first instance in the West of a purely allegorical poem) and *Dittochæon*, explanations of Bible pictures. The best editions of his works are those by Arevalo, Rome, 1788, and Dressel, Leipzig, 1860. See Clemens Brockhaus: *Prudentius*, Leipzig, 1872. EBERT.

PRUDENTIUS OF TROYES, a native of Spain, whose true name was Galindo; came early to France, and was in 847 appointed bishop of Troyes. He died April 6, 861, and was reverenced as a saint by his diocese. In the predestination controversy he sided with Gottschalk, and wrote an epistle, *Ad Hinkmarum* and *De præd. contra Jo. Scotum.* He also continued the *Annales Bertiniani* from 835 to 861.

PRUSSIA contains, according to the census of 1880, a population of 27,279,111, of which 17,613,530 belong to the Evangelical State Church, 9,205,136 to the Roman-Catholic Church, 96,655 (14,961 Old Lutherans and Separate Lutherans, 13,072 Mennonites, etc.), to minor Christian denominations, and 363,970 are Jews. The Evangelicals are chiefly settled in the provinces of Brandenburg, Pommerania, Saxony, Hanover, and Schleswick-Holstein; the Roman-Catholics, in the provinces of East Prussia, Silesia, Westphalia, and Rhenish Prussia.

The relation between the State and the Roman-Catholic Church has for the last ten years been

the subject of very energetic and comprehensive legislation; but the unflinching resistance of the clergy, steadily inflamed by the Pope and the curia, and to a certain extent, also, supported by their flocks, has made it impossible for the government to carry through its principle; and matters are still left in an unfinished state. By a law of July 8, 1871, the Roman-Catholic division of the Prussian ministry of Cultus, Public Education, and Sanitary Affairs, was abolished. By a law of March 11, 1872, the superintendence of all instruction and education, private or public, was exclusively reserved for the State. By the so-called Falk Laws (which art. see), or May Laws of May 11, 12, 13, and 14, 1873, all non-Germans, that is, persons not educated at the German universities or in the German seminaries, were excluded from holding office in the Roman-Catholic Church in Prussia; the power of the bishop over the lower clergy, and the clergy over the laity, was limited, so that no punishment touching a person's body or property, his social position or civil honor, could be administered by an ecclesiastical court; a civil court of ecclesiastical affairs, which enabled the government to deal with refractory bishops, was established; and the clergy was summoned to take an oath of obedience to the laws of the State. Other laws followed, dissolving the monasteries, and expelling the monastic orders (July 4, 1872, and May 31, 1875), and re-organizing the administration of the property of the Church (May 20, 1874, and April 22, 1875): but it became more and more difficult to enforce those laws; and, after the death of Pius IX., negotiations began between the Prussian Government and the Roman curia, which have led to various modifications by the laws of July 14, 1880, and May 31, 1882. The Roman-Catholic Church has theological faculties at the universities of Breslau and Bonn, and at the academy of Münster and the *Lyceum Hosianum* at Braunsberg. Formerly the Roman-Catholic priests were principally educated in the seminaries maintained at the episcopal residence, but since the issue of the May Laws those institutions are no longer recognized by the State.

The relation between the State and the Evangelical Church was finally fixed by the laws of Sept. 10, 1873, and Jan. 20, 1876. At the head of the whole organization stands the Supreme Ecclesiastical Council (*Oberkirchenrath*) in Berlin, consisting of twelve regular members, an ecclesiastical vice-president, and a lay president. Under this council, act eight provincial consistories, — Königsberg, Berlin, Stettin, Breslau, Posen, Magdeburg, Münster, and Coblentz, and under them the superintendents, numbering four hundred and fifteen. In the Evangelical State Church the two types of Protestantism, the Lutheran and the Reformed, are united. Though the precise meaning and correct application of the principle of the "Union" are much disputed, no distinction is made between the two types, either in the theological faculties (Berlin, Breslau, Halle, Königsberg, Greifswald, Bonn, Göttingen, Kiel, and Marburg) or in the seminaries. Luther's translation of the Bible is in common use, and the various collections of hymns have no marked denominational character. The general result of the "Union" seems to be, for the eastern provinces, a gradual absorption of the Reformed type by the Lutheran, and, for the western provinces, a gradual amalgamation of the two types. A peculiar difficulty arises from the circumstance, that, at so many points, the church-members do not speak the German language, but Polish, Wendish, or some other Slavic tongue in the north-eastern parts of the kingdom, and Danish, Frisian, or Dutch, in the north-western parts.

VON DER GOLTZ.

PRYNNE, William, Puritan; b. at Swanswick, Somersetshire, 1600; d. in London, Oct. 24, 1669. He was graduated at Oxford University, 1620; studied law; acquired great notoriety by his learned but dull work *Histriomastix* (1006 pp in quarto), against plays, masks, dancing, etc. For the alleged seditious writing in it he was tried in the Star Chamber (Feb. 7, 1633), and condemned to the loss of his ears, perpetual imprisonment, and to pay a fine of five thousand pounds. The instigation to this infamous sentence came from Archbishop Laud, whose animosity he had won by writing against Arminianism and the jurisdiction of the bishops. The same implacable prelate condemned him (June 30, 1637) to branding, and imprisonment in remoter prisons, for a fresh seditious and libellous work (*News from Ipswich*). He was released by the Long Parliament, and with Burton, another victim of Laud's cruelty, received in London (Nov. 28, 1640) with a perfect ovation. Shortly afterwards Prynne was elected at Newport to a seat in Parliament (1641), and by a strange turn of affairs was the solicitor in the trial of Laud (1644), and arranged the whole proceedings. On Monday, Dec. 4, 1648, he advocated in Parliament the cause of Charles. He was expelled in 1650 from the House of Commons for his vehement opposition to Cromwell, but re-admitted 1659. He promoted the Restoration, and was rewarded with the appointment of keeper of the records in the Tower (1660); and his collection of records is considered a model work. His learning was very great.

PSALMANAZAR, George (b. 1679; d. in London, May 3, 1763), the assumed name of a pretended Formosan, who was really a native of the south of France. He came from Flanders to London as an ostensible convert to Christianity. He was kindly received, and had astonishing success in imposing upon the learned; for he not only compiled and invented a description of the Island of Formosa (London, 1704, 2d ed., 1705), but actually a language for the country, into which he translated the Church Catechism, by request of Bishop Compton, whose *protégé* he was. His fraud was, however, discovered at Oxford, and for the rest of his life he supported himself by writing for booksellers. As the pretended Formosan, he played the part of a heathen; but from his thirty-second year he was in all his actions a genuine Christian, and won the highest respect of his contemporaries. See his *Memoirs*, London, 1764.

PSALMODY IN THE EARLY CHRISTIAN CHURCH. As psalm-singing was the practice of the synagogue, there is no doubt that it was an integral part of Christian worship from the beginning. Justin Martyr speaks of the Christians singing "hymns;" but by these he probably meant sacred lyrics in general, including the Psalms. The first Council of Braga (353 A.D.) expressly

forbade the use of any human composition in public worship: "Except the psalms and hymns of the Old and New Testaments, nothing of a poetical nature is to be sung in the church" (Can. 12). Some think the restriction was aimed against the use of such pseudo-canonical compositions as the Psalms of Solomon, and not against hymns. Similar orders were given by various councils, which shows how inveterate the habit was. On the rise of monasticism, psalm-singing took on a new phase: it was the occupation of the monks. A curious point of resemblance between the Jewish synagogue and early Christian church is, that in both, the titles of the psalms were recited as integral parts of the compositions. As to the way in which the psalms were used, four methods have been distinguished: "(1) The psalm was executed by a single voice, whilst all the rest of the congregation listened; (2) Sometimes it was done by the whole congregation singing together; (3) The congregation was divided into two parts or choirs, which sang alternate verses; (4) One voice sang the first part of a verse, and the rest of the congregation all together sang the close of it." Usually the singers and the congregation stood during the singing. Of course it would frequently happen, in that period of few books, that copies of the Psalter could not be had in sufficient quantity to supply the wants even of the clergy. It was therefore to be expected that the custom of memorizing, at least some of the psalms, would be well-nigh universal. The clergy would naturally show some zeal in the matter; and, as a matter of fact, learning the Psalter was a part of the training of priests, monks, and nuns; and laymen also made it their business. According to Can. 2 of the second Council of Nicæa (787 A.D.), no one should be made a bishop until he knew the entire Psalter by heart. Two instances are recorded of Gregory the Great's refusal to promote worthy candidates on this ground. Many psalms were recited at one time. Benedict ruled that his monks should go through the Psalter every week, but called his rule light, "because the Holy Fathers did as much in a day:" indeed, it is related of his pupil Maurus, that he sometimes would repeat the "entire Psalter before the night office." Cf. the elaborate art. by Rev. H. J. Hotham on "Psalmody," in Smith and Cheetham's *Dict. Christ. Antiq.*, vol. ii. pp. 1742–1753.

PSALMS. 1. *Their Position in the Old-Testament Canon.* — The Psalter always forms a part of the so-called Kethubim, or Hagiographa; but its position among these varies. That it opened the Kethubim in the earliest period of the Christian era is evident from Luke xxiv. 44. The order of the books in the Hebrew manuscripts of the German class, which is followed by our manual editions, is actually this: Psalms, Proverbs, Job, and the five Megilloth. But the Massora and the Spanish manuscripts have the following order: Chronicles, Psalms, Job, Proverbs, Megilloth (awkwardly separating the Chronicles from Ezra), Nehemiah, in order to let Chronicles follow after the historical Book of the Kings. According to the Talmud (*Baba Bathra* 14^b), the correct order is as follows: Ruth, Psalms, Job, Proverbs; Ruth preceding the Psalter as its prologue, since Ruth is the ancestor of him to whom the sacred lyric owes its richest and most flourishing era (*Berachoth* 7^b). It is undoubtedly the most natural order that the Psalter should open the division of the Kethubim, and for this reason, that, according to the stock which forms the basis of it, it represents the time of David; and then afterwards, in like manner, the Proverbs and Job, the Chokma-literature in the age of Solomon. But it is at once evident that it could have no other place but among the Kethubim. The codex of the giving of the law, which is the foundation of the old covenant and of the nationality of Israel, as also of all its subsequent literature, occupies the first place in the canon. Attached to these five books is a series of historical writings of a prophetic character, which has the collective title of *nebiim* (prophets). All the remaining books could manifestly only be classed under the third division of the canon, which, as could hardly have been otherwise in connection with Thora and Nebiim, has been entitled, in the most general way, Kethubim, which corresponds to the *τὰ ἄλλα πάτρια βιβλία*, or *τὰ λοιπὰ τῶν βιβλίων* of the grandson of Ben-Sira.

2. *Name.* — At the close of the seventy-second Psalm (ver. 20) we find the subscription, "the prayers of David, the son of Jesse, are ended." The whole of the preceding psalms are here comprehended under the name of *Tephilloth* (prayers), which is striking, since, with the exception of Ps. xvii. (and, farther on, Ps. lxxxvi., xc., cii., cxlii.), they are all inscribed otherwise, and because, in part, as, e.g., Ps. i. and ii., they contain no supplicatory address to God, and have, therefore, not the form of prayers. Still, the collective name of Tephilloth is suitable to all psalms. The essence of prayer is a direct and undiverted looking towards God and the absorption of the mind in the thought of him. All psalms share in this, even the didactic and hymnic, without any supplicatory address, as Hannah's song of praise (1 Sam. ii. 1). The title inscribed on the Psalter is (*Sepher*) *Thehillim*, for which *Thillim* and *Thilli* are also used. This name, as well as *Thehilloth*, occurring in later Jewish writings, is strange, since the Psalms, for the most part, are hardly hymns in the proper sense: most of them are elegiac or didactic, and only one (Ps. cxlv.) is directly inscribed *Thehillah*. But even the name Thehillim is admissible; for all psalms partake of the nature of the hymn, and all speak of the *magnalia Dei*. In the Koran, the Psalter is called *zabūr:* in the Hellenistic Greek, the corresponding word *psalmoi* is the more common. The Psalm collection is called *biblos psalmon* (Luke xx. 42; Acts i. 20), or psaltērion.

3. *Historical Suppositions of the Psalm Composition.* — The lyric is the earliest kind of poetry, and Hebrew poetry is therefore essentially lyric; neither the epic nor the drama, but only the mashal, has branched off from it, and attained an independent form. The first book of the Thora speaks of the origin of all things, also of the origin of poetry. In the joyous exultation of Adam over the creation of the wife, we yet see the undivided beginning to which poetry and prose go back. Before the fall there was no poetry, because there was no art; and no prose, because there existed no every-day mood. After the fall, we first meet with music and poetry in the house of Lamech. The art of poetry and the art of music are con-

ceived and born in sin, without being sinful in themselves, and therefore capable of sanctification. The blessing of Melchisedec, and that with which Rebecca is sent forth from the house of Bethuel, represent the poetry of the heathen world upon which grace did shine: the blessings of Isaac and Jacob represent the poetry of the birthplace of Israel sanctified by grace. Here poetry speaks words of a strong faith of the prophetic spirit, from which proceeded, not only Israel's future poetry, but also Israel's future. The spirit of the world has produced poetry, and the spirit of faith and prophecy has sanctified it. The Mosaic time was the period of Israel's birth as a nation, and also of its national lyric. From Egypt, the Israelites brought instruments, which accompanied their first song (Exod. xv.), the oldest hymn which re-echoes in the oldest psalms (Ps. xxiv. 8, lxxviii. 13, 54, lxxxix. 7 sq.). If we add to these Moses' testamentary song (Deut. xxxii. and Ps. xc.), which is ascribed to Moses, and may be his, we then have in these three documents, dating from the Mosaic period, the prototypes of all psalms,—the hymnic, elegiac, and prophetico-didactic. All three are still wanting in the strophic symmetry which characterizes the later art. It has been thought strange that the very beginnings of Israel's poetry are so perfect; but Israel's history, also that of her literature, comes under a different law from that of a constant development from a lower to a higher grade. In David the sacred lyric attained its highest development. Many things combined to make the time of David its golden age. Samuel had laid the foundation of this, both by his energetic reforms in general, and by founding the schools of the prophets in particular, in which, under his guidance (1 Sam. xix. 19 sq.), in conjunction with the awakening and fostering of the prophetic gift, song and music were cultivated. In these schools, David's poetic talent was cultivated. He was a musician and poet by birth. Even as a Bethlehemite shepherd he played upon the harp, and with his natural gift he combined a heart deeply imbued with religious feeling. But the Psalter contains as few traces of David's Psalms before his anointing as the New Testament does of the writings of the apostles before the Pentecost. It was only from the time when the spirit of Jehovah came upon him at his anointing as Israel's king, and raised him to the dignity of his calling in connection with the covenant of redemption, that he sang psalms which have become an integral part of the canon. They are the fruit, not only of his high gifts and the inspiration of the spirit of God (2 Sam. xxiii. 2), but also of his own experience and of the experience of his people interwoven with his own. David's way, from his anointing onwards, led through affliction to glory. Song, however, as a Hindu proverb says, is the offspring of suffering: the *sloka* springs from the *soka*. His life was marked by vicissitudes which at one time prompted him to elegiac strains; at another, to praise and thanksgiving. At the same time he was the founder of the kingship of promise, a prophecy of the future Christ; and his life, thus typically moulded, could not express itself otherwise than in typical, and even consciously prophetic language. Raised to the throne, he did not forget the harp, his companion and solace, but rewarded it with all honor. He appointed the Levites as singers and musicians at the service, and placed over them the precentors Asaph, Heman, and Ethan-Jeduthun (1 Chron. xxiv.; cf. xv. 17 sq.). Thus others also were encouraged to consecrate their gifts to the God of Israel. Besides the seventy-three psalms inscribed *le-David*, the collection contains the following, which are named after contemporary singers appointed by David: twelve to Asaph (l., liii.–lxxxiii.), and twelve by the Levite family of the sons of Korah (xlii.–xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii., including xliii.). Both the psalms of the Ezrahites (xlxxviii., by Heman, and lxxxix., by Ethan) belong to the time of Solomon, whose name, with the exception of Ps. lxxii., is borne only by Ps. cxxvii. Under Solomon, psalm-poesy began to decline; and only twice, and this for a short period too (under *Jehoshaphat* and *Hezekiah*), it rose to any height. With the exception of these two periods of revival, the latter part of the regal period produced scarcely any psalm-writers, but is all the more rich in prophets, who now raised their trumpet voice in order to revive the religious life of the nation, which had previously expressed itself in psalms. It is true that in the writings of the prophets, as in Jonah (ii.), Isaiah (xii.), Habakkuk (iii.), we also find psalms; but these are more imitations of the ancient congregational hymns than original compositions. It was not until after the *exile* that a time of new productions set in. As the Reformation gave birth to German hymnology, and the Thirty-Years' War revived it again, so the Davidic age gave birth to psalm-poesy, and the exile revived what had almost become dead. The divine chastisement did not fail to have its effect; and it is certain beyond the shadow of a doubt that the Psalter contains psalms belonging to the exile period, as, e.g., Ps. cii. After the return, many more new psalms were composed. The harps which in Babylon hung upon the willows were tuned afresh, and a rich new flood of song was the fruit of this reawakened first love. But this did not continue long. Pharisaism, traditionalism, and the service of the letter, now prevailed. Nevertheless, in the era of the Seleucidæ, the national feeling revived under the Maccabees in its old life and vigor. Prophecy had then long been silent, as may be seen from many passages in the First Book of the Maccabees. That psalm-poesy flourished again at that time cannot be maintained. Hitzig has endeavored to prove, that, from Ps. lxxiii., every thing belongs to the Maccabean period (*Commentary* of 1835–36). He also maintains this position in his *Commentary* of 1863–65, and even assigns to Ps. xlii., xliii., xliv., lx., a Maccabean origin. Lengerke and Olshausen, it is true, have reduced the number; but they still hold a Maccabean origin of many psalms. On the other hand, both the existence and possibility of Maccabean psalms have been denied by Hengstenberg, Hävernick, Keil, Gesenius, Hassler, Ewald, Thenius, Dillmann, and more recently by Ehrt; but the reasons are not cogent, and Maccabean psalms are therefore not an absolute impossibility. And, if Maccabean psalms are supposed to exist in the Psalter, they can at any rate only be few; because the redaction of the Psalter is the work, not of the Seleucidic, but of the Persian period.

4. *Origin of the Collection.* — The Psalter, as we now have it, consists of five books; and in this it is a copy of the Thora, which it also resembles in this particular, — that as, in the Thora, Elohistic and Jehovistic sections alternate, so here a group of Elohistic psalms (xlii.–lxxxviii.) is surrounded on both sides by groups of Jehovistic (i.–xli., lxxxv.–cl.). The five books are as follows: i.–xli., xlii.–lxxii., lxxiii.–lxxxix., xc.–cvi., cvii.–cl. Each of the first four books closes with a doxology, which is part of the preceding psalm (xli. 14, lxxii. 18 sq., lxxxix. 53, cvi. 48): the place of the fifth doxology is occupied by Ps. cl. as a full-toned finale to the whole. These doxologies very much resemble the language of the liturgical beracha of the second temple. The אָמֵן וְאָמֵן, coupled with ו, is exclusively peculiar to them in Old-Testament writings. Even in the time of the chronicle-writer, the Psalter was a whole, divided into five parts, which were indicated by these landmarks, as we infer from 1 Chron. xvi. 36. The chronicler in a free manner, which characterizes ancient historiography, there reproduces David's festal hymn that resounded in Israel after the bringing home of the ark; and he does it in such a way, that, after he has once fallen into the track of Ps. cvi., he also puts into the mouth of David the beracha (benediction) which follows that psalm. From this we see that the Psalter was then already divided into books: the closing doxologies had already become part of the psalms. The chronicler, however, wrote towards the end of the Persian supremacy, although a considerable time yet before the beginning of the Grecian.

Next to this application of the beracha of the fourth book by the chronicler (Ps. lxxii. 20) is a significant mark for determining the history of the origin of the Psalter. The closing words are, without doubt, the subscription to the oldest psalm collection, which preceded the present psalm-pentateuch. The redactor certainly has removed this subscription from its original place close after lxxii. 17, by the interpolation of the beracha (lxxii. 18 sq.), but left it at the same time untouched. But unfortunately that subscription, which has been so faithfully preserved, furnishes us less help than we could wish. We only gather from it that the present collection was preceded by a primary collection of very much more limited compass, which formed its basis, and that this closed with the Solomonic psalm lxxiii.; for the redactor would certainly not have placed the subscription, referring only to the prayers of David, after this psalm, if he had not found it there already. And it leads to the supposition that Solomon himself, prompted, perhaps, by the liturgical requirements of the new temple, compiled this primary collection, and, by the addition of Ps. lxxii., may have caused it to be understood that he was the originator of the collection. But to the question whether the primary collection also contained only Davidic songs, properly so called, or whether the subscribed designation, "prayers of David," is only intended *a fortiori*, the answer is entirely wanting. By adopting the latter, we cannot see why only Ps. l. of the Psalms of Asaph was inserted in it; for this psalm is really one of the old Asaphic psalms, and might therefore have been an integral part of the primary collection. On the other hand, not all of the Korahitic psalms (xlii.–xlix.) could have belonged to it; since some of them, and most undoubtedly xlvii., xlviii., belong to the time of Jehoshaphat, the most remarkable event of which, as the chronicler narrated, was foretold by an Asaphite, and celebrated by Korahitic singers. For this reason alone, apart from other psalms (as lxvi., lxvii., lxix. 35 sq., lxxi.), it is absolutely impossible that the primary collection should have consisted of Ps. ii.–lxxii., or rather (since Ps. ii. must be assigned to the time of Isaiah) of Ps. iii.–lxxii.; and, if we leave the later insertions out of consideration, there is no arrangement left for the psalms of David and his contemporaries, which should in any way bear the impress of the Davido-Solomonic mind. On the other hand, it cannot be denied that the groundwork of the collection that formed the basis of the present Psalter must lie within the limits of Ps. iii.–lxxii.; for nowhere else do old Davidic psalms stand so closely together as here. The third book (Ps. lxxiii.–lxxxix.) exhibits a marked difference in this respect. We may therefore suppose that the chief bulk of the oldest hymn-book of Israel is contained in Ps. iii.–lxxii., but that its contents have been dispersed, and newly arranged in later redactions, and more especially in the last of all, preserving, however, the subscription lxxii. 20 with the Psalm of Solomon. The two groups, iii.–lxxii., lxxiii.–lxxxix., at least represent the first two stages of the origin of the Psalter. The primary collection may be Solomonic. The after-portion of the second group was, at the earliest, added in the time of Jehoshaphat, at which time, probably, the Book of the Proverbs of Solomon was also compiled. But, with a greater probability, we assign it to the time of Hezekiah, not merely because some of the psalms among them seem as though they ought to be referred to the overthrow of Assyria under Hezekiah, rather than to the overthrow of the allied neighboring nations under Jehoshaphat, but chiefly because "the men of Hezekiah" made an appendix to the older Solomonic Book of Proverbs (Prov. xxv. 1), and because Hezekiah is said to have brought the Psalms of David and of Asaph (the bulk of which are contained in the third book of the Psalms) into use again (2 Chron. xxix. 30). In the time of Ezra and Nehemiah the collection was enlarged by songs composed during the exile, and still more after the exile; but a supplement of old songs has also been preserved for this time. A psalm of Moses was placed first in order to make the beginning of the new Psalters more conspicuous by this going back into the oldest time; and to the fifty-six Davidic psalms of the first three books there are seventeen more added here in the last two, being the result of the writer throwing himself into David's temper of mind and circumstances. One chief store of such older psalms were, perhaps, the historical works of an annalistic or even prophetic character, rescued from the age before the exile. It is from such sources that the historical notes prefixed to the Davidic hymns (and also to one in the fifth book, Ps. cxlii.) come.

5. *Arrangement of the Collection of Psalms.* — This bears the impress of one ordering mind; for (*a*) its opening is formed by a didactic pro-

phetic couplet of psalms (i., ii.), introductory to the whole Psalter, and therefore, in the earliest times, regarded as one psalm, which opens and closes with אשרי (ashrey); and its close is formed by four psalms (cxlvi.–cxlix.), which begin and end with הללו־יה (Hallelujah). We do not include Ps. cl., for this psalm takes the place of the beracha of the fifth book. The opening of the Psalter celebrates the blessedness of those who walk according to the will of God in redemption, which has been revealed in the law and in history. The close of the Psalter calls upon all creatures to praise this God of redemption, as it were on the ground of the completion of this great work. (*b*) There are in the Psalter seventy-three psalms bearing the inscription לדוד (le-David); viz., thirty-seven in book i., eighteen in book ii., one in book iii., two in book iv., fifteen in book v. The redaction has designed the pleasing effect of closing the collection with an imposing group of Davidic psalms, just as it begins with the bulk of the Davidic psalms. The hallelujahs, commencing with Ps. cxlvi. (after the fifteen Davidic psalms), are already preludes of the closing doxology. (*c*) The twelve Korahitic (xlii., xliii., xliv.–xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.) and twelve Asaphic (l., lxxiii.–lxxxiii.) psalms are found exclusively in the second and third books. Korahitic psalms, followed by an Asaphic, open the second book: Asaphic psalms, followed by four Korahitic, open the third book. (*d*) The manner in which Davidic psalms are interspersed clearly sets before us the principle by which the arrangement according to the matter, which the collector has chosen, is governed. It is the principle of homogeneousness. The Asaphic psalm (l.) is followed by the Davidic psalm (li.), because both similarly disparage the material animal sacrifice, as compared with that which is personal and spiritual. So also lxxxv. and lxxxvii., with lxxxvi. between, lv. and lvi., xxxiv. and xxxv., ix. and x., go together. (*e*) Closely connected with this principle is the circumstance that the Elohimic psalms — i.e., those which exlusively call God אלהים, and besides this make use of such compound names of God as יהוה אלהים צבאות, יהוה צבאות (Jehovah Zebaoth, Jehovah Elohim Zebaoth) — are placed together without any intermixture of Jehovistic psalms. In Ps. i.–xli. the divine name יהוה predominates: it occurs two hundred and seventy-two times, and אלהים only fifteen times, and only there where יהוה was not admissible. With Ps. xlii. the Elohimic style begins: the last psalm of this class is the Korahitic psalm lxxxiv., which for this very reason is placed after the Elohimic psalm of Asaph. In Ps. lxxxv.–cl. יהוה again becomes so exclusively prominent, that, in the psalms of the fourth and fifth books, it occurs three hundred and thirty-nine times, and אלהים only once (cxliv. 9) where it denotes the true God. Among the Psalms of David, eighteen are Elohimic; among the Korahitic, nine; and the Asaphic are all Elohimic. Including one psalm of Solomon and four anonymous psalms, there are forty-four in all (taking Ps. xlii. and xliii. as two). They form the middle portion of the Psalter, having on their right forty-one, and on their left sixty-five Jehovah psalms. (*f*) Community in species of composition also belongs to the manifold grounds on which the order according to the subject-matter is determined. Thus the משכיל (xlii., xliii., xliv., xlv., lii.–lv.) and מכתם (lvi.–lx.) stand together among the Elohim psalms. In like manner we have in the last two books the שיר המעלות (cxx.–cxxxiv.), and, divided into groups, those beginning with הודו (cv.–cvii.) and those beginning and ending with הללויה (cxi.–cxvii., cxlvi.–cl.).

6. *Inscriptions of the Psalms.* — These are older than the final redaction of the Psalter, and are of three kinds: (*a*) giving the name of the author, sometimes, especially to Davidic psalms, adding also the historical occasion, thus, vii., lix., lvi., xxxiv., lii., lvii., cxlii., liv., iii., lxiii., xxx., li., lx; (*b*) giving the poetico-musical character of the Psalms, xc., cii., cxlii., cxlv., iii.–vi., viii., ix., etc.; (*c*) pointing out the liturgical use of the Psalms. If we understood the inscriptions of the Psalms better, we would have more to say about —

7. *The Poetical and Musical Character of the Psalms.* — The early Hebrew poetry has neither rhyme nor metre, both of which (first rhyme, then metre) were first adopted by Jewish poesy in the seventh century after Christ. True, attempts at rhyme are not wanting in the poetry and prophecy of the Old Testament, especially in the *tephilla* style (Ps. cvi. 4–7; cf. Jer. iii. 21–25), where the earnestness of the prayer naturally causes the heaping up of similar flexional endings; but this assonance, in the transition state towards rhyme proper, had not taken an established form. Yet it is not mere fancy, when Philo, Josephus, Eusebius, Jerome, have detected in the Old-Testament songs, especially in the Psalms, something resembling the Greek and Latin metres. Old Hebrew poetry, indeed, had a certain syllabic measure, since, apart from the audible *Shewâ* and *Chateph*, both of which represent the primitive shortenings, all syllables with a full vowel are intermediate, and in ascending become long, in descending, short. Hence the most manifold rhythms arise, e.g., the anapestic, *wĕnāshlichăh mimmĕnnū ăbŏthemō* (ii. 3), or the dactylic, *aż jĕdăbbēr ēlĕmō bĕappō* (ii. 5), and thus obtains the appearance of a lively mixture of the Greek and Latin metres. But this is the very beauty of this kind of poesy, that the rhythms always vary according to the thoughts and feelings; as, e.g., the evening song (Ps. iv.), towards the end, rises to the anapestic measure, *kī-āttāh Jāhăwĕh lĕbādād*, in order then quietly to subside in the iambic, *lābĕtăch tōshibenī*. With this alternation of rise and fall, long and short syllables, harmonizing in lively passages with the subject, there is combined, in Hebrew poetry, an expressiveness of accent which is hardly to be found anywhere else to such an extent.

Under the point of view of rhythm, the so-called *parallelismus membrorum* has also been rightly placed since the time of Lowth. The relation of the two parallel members is like the two halves on either side of the principal cæsura of the hexameter and pentameter, and this is particularly manifest in the double long line of the cæsural schema; e.g. (Ps. xlviii. 5, 6), "They beheld,

straightway they marvelled, | bewildered they took to flight. Trembling took hold upon them there, | anguish, as a woman in travail." Here the one thought is expanded in the same verse in two parallel members. But from the fact of the rhythmical organization being carried out without reference to the logical requirements of the sentence, as in the same psalm, vers. 3, 7 ("Elohim in her palaces | was known as a refuge. With an east wind thou breakest | the ships of Tarshish"), we see that the rhythm is not called into existence as a necessity of such expansion of the thought, but, *vice versa*, this mode of expanding the thought results from the requirements of the rhythm. Here is no logical parallelism, but merely that which De Wette calls rhythmical, the rhythmical rise and fall, the diastole and systole. The ascending and descending rhythm does not usually exist within the compass of one line; but it is distributed over two lines, which bear the relation to one another of rhythmical antecedent and consequent, and form a distich. This distich is the simplest ground-form of the strophe, which is visible in the earliest song handed down to us (Gen. iv. 23 sq.). The whole Ps. cxix. is composed in such distichs, which is the usual form of the apothegm: the acrostic letter stands there at the head of each distich, just as at the head of each line in the likewise distichic pair Ps. cxi., cxii. The tristich is an outgrowth from the distich; the ascending rhythm being prolonged through two lines, and the fall commencing only in the third, e.g., xxv. 7 (the ח of this alphabetical psalm): —

"Have not the sins of my youth and my transgressions in remembrance:
According to thy mercy remember thou me,
For thy goodness' sake, O Jahve!"

If we now further inquire whether Hebrew poesy goes beyond these simplest beginnings of the strophe formation, and even extends the network of the rhythmical period, by combining the two and three line strophe with ascending and descending rhythm into greater strophic wholes, rounded off into themselves, the alphabetical psalm (xxxvii.) furnishes us with a safe answer to the question, for this is almost entirely tetrastichic; e.g.: —

"About evil-doers fret not thyself;
About the workers of iniquity be thou not envious:
For as grass they shall soon be cut down,
And as the green herb they shall wither."

But it admits of the compass of the strophe, increasing even to the pentastich (vers. 25, 26); since the unmistakable landmarks of the order, the letters, allow a freer movement: —

"Now I, who once was young, am become old;
Yet have I not seen the righteous forsaken,
And his seed begging bread.
He ever giveth and lendeth,
And his seed is blessed."

From this point the sure guidance of the alphabetical psalms fails us in investigating the Hebrew strophe system. Whether and how a psalm is laid out in strophes is shown by seeing, first of all, what its pauses are, where the flow of thoughts and feelings falls in order to rise anew, and then by trying whether these pauses have a like or symmetrically correspondent number of stichs (e.g., 6, 6, 6, 6, or 6, 7, 6, 7), or, if their compass is too great for them to be at once regarded as one strophe, whether they cannot be divided into smaller wholes of an equal or symmetrical number of stichs. For the peculiarity of the Hebrew strophe does not consist in a run of definite metres closely united to form one harmonious whole (for instance, like the Sapphic strophe, with which Isa. xvi. 9, 10, with their short closing lines, correspond), but in a closed train of thought which is unrolled after the distichic and tristichic ground-form of the rhythmical period.

Respecting the use of music and song in divine worship, the Thora contains nothing except the injunction concerning the ritualistic use of silver trumpets to be blown by the priests (Num. x.). David is really the creator of liturgical music; and to his arrangements, as we see from the Chronicles, every thing was afterwards referred, and, in times when it had fallen into disuse, restored. The instrument by means of which the three choir-masters (Heman, Asaph, and Ethan-Jeduthun) directed the choir was the cymbals (מצלתים): the harps (נבלים) represented the soprano; and the bass (the male voice in opposition to the female) was represented by the citherns, an octave lower (1 Chron. xv. 17–21). In a psalm where Selah (סלה) is appended, the stringed instruments and the instruments generally are to join in in such a way as to give intensity to that which is being sung. To these instruments, besides those mentioned in Ps. cl., 2 Sam. vi. 5, belonged also the flute and the trumpets. In the second temple it was otherwise. The sounding of the trumpets by the priests, and the Levitical song with its accompanying music, alternated: they were not simultaneous. The congregation did not sing with the choir, but only uttered their Amen.

In the time of the second temple, the singing of the psalm appointed for each day commenced, at a sign given with the cymbal, at the time when the ministering priest offered the drink-offering. The Levites standing upon the platform, who were both players and singers, were at least twelve in number. Of what kind this song and music were, we can hardly now have an idea; and it is nothing but a mere fiction of Anton and L. Haupt to assert that the present accentuation of the psalms represents the fixed song of the temple. We have no tradition as to the value of the notes of the so-called metrical accentuation; and what we know at present is derived from but fragmentary notices contained in older works concerning the intonation of some metrical accents.

Since Gerbert (*De musica sacra*) and Martini (*Storia della musica*), the view has become very general, that in the eight Gregorian tones, together with the extra tone (*tonus peregrinus*), used only for Ps. cxiv., we have a remnant of the ancient temple song, and this in itself is by no means impossible in connection with the Jewish nationality of the primitive church, and its gradual severance from the temple and synagogue; but the Jewish tradition, if the eight tones are to be traced back to it, has been developed under Greek influence. The "eight" tones are also mentioned elsewhere (cf. Steinschneider: *Jewish Literature*, pp. 154, 337), and recall the eight church-tones, in the same manner as the two modes of using the accents in chanting, which are attested in the ancient

service-books, recall the distinction between the festival and the simpler ferial manner in the Gregorian style of church-music.

The history of Psalmody, especially of the practical use of the Psalter, is a glorious history of blessing and victory. No other book of the Old Testament has gone so much from the heart and mouth of Israel into the heart and mouth of the church as this Old-Testament hymn-book. But, with all this praise, neither the real value of this hymn-book of Israel, nor the wonderful effect which it exercised upon the church, is sufficiently acknowledged. To do this we consider —

8. *The Soteriological Signification of the Psalter.* — When men had corrupted themselves by sin, God did not leave them to that doom of wrath which they had chosen for themselves, but visited them on the evening of that most decisive of all days, in order to make that doom the disciplinary medium of his love. This visitation of Jehovah-Elohim was the first step, in the history of redemption, towards the goal of the incarnation; and the so-called protevangelium was the first laying of the foundation towards this goal of incarnation and the recovery of man. The way of this salvation, making its way in history and in the consciousness of men, runs all through Israel; and the Psalms show us how this seed-corn of words and deeds of divine love has expanded with a vital energy in the believing hearts of Israel. They bear the impress of the period during which the preparation of the way of salvation was centred in Israel, and the hope of redemption was a national hope. At that period the promise of the future Mediator was in its third stage. The hope of overcoming the tendency in mankind to be led astray into evil was attached to the seed of the woman, and the hope of a blessing for all nations, to the seed of Abraham; but at this period, when David became the creator of psalm-poesy for the sanctuary service, the promise had assumed a messianic character, and pointed the hope of the believing ones towards the king of Israel, and, in fact, to David and his seed. When Solomon ascended the throne, the messianic desires and hopes of Israel were directed towards him, as Ps. lxxii. shows: they belonged only to the one final Christ of God, but they clung for a time inquiringly, on the ground of 2 Sam. viii., to the son of David. But it was soon found out that neither in Solomon, nor in that son of David referred to in Ps. xlv., the full reality of the messianic idea had yet appeared; and when, in the later time of the kings, the Davidic line became more and more inconsistent with its theocratic calling, the messianic hope broke entirely with the present, which became merely the dark background from which the image of the Messiah, as purely future, stood forth in relief. The son of David, in whom the prophecy of the later time of the kings centres, and whom also Ps. ii. sets forth before the kings of the earth, that they may render homage to him, is an eschatological character. But why is it, that, in the post-exile hymns, Messiah is no more the object of prophecy and hope? Because, with the Chaldæan catastrophe, the messianic hope had suffered a heavy shock, which made it unpopular. This we also find in prophecy; for in Isa. xl.–lxvi., where the Messiah appears as the servant of Jehovah, the image is no more as it was before, i.e., a clear, national image of the king, but it is enriched by many points, as the expiatory sufferings and the two states, whereby it has become more universal, spiritual, and divine. Thus we find it more or less in Zechariah, Malachi, and in Daniel's Apocalypse. And although we find nowhere in the Psalms an echo of this advanced messianic prediction, yet there are not a few psalms, as lxxxv., xci., cii., especially xcvi.–xcviii., which have been written under the influence of Isa. xl.–lxvi. We call these psalms, in distinction from the strictly messianic ones, theocratic, i.e., such as do not speak of the kingdom of Jehovah's Anointed, but of the theocracy as such, which is complete inwardly and outwardly in its own representation of itself, — not of the advent of a human king, but of Jehovah himself, with the kingdom of God manifest in its glory. For the announcement of salvation in the Old Testament runs on in two parallel lines: the one has as its termination the Anointed of Jehovah, who rules all nations out of Zion; the other, Jehovah, sitting above the cherubim, to whom all the earth does homage. These two lines do not meet in the Old Testament: it is only the fulfilment that makes it plain that the advent of the Anointed and that of Jehovah is one and the same. And of these two lines the divine preponderates in the Psalter: the hope is directed, after the cessation of the kingdom in Israel, beyond the human mediation, directly towards Jehovah, the author of salvation. The Messiah is not yet recognized as the God-man. Jesus is in Jehovah. Jehovah is the Saviour. The Saviour, when he shall appear, is nothing but the visible manifestation of the ישועה (salvation) of Jehovah (Isa. xlix. 6).

As to the relation of the Psalms to sacrifices, it is true we find passages in which the legal sacrifice is acknowledged as an act of worship on the part of the individual and of the congregation (Ps. lxvi. 15, li. 19); but there are many more passages in which it appears as something not at all desired by God (xl. 7 sq., l., li. 18 sq.); but in this respect the Psalms show the progress of the history of salvation. It is a continuation of the words of Samuel (1 Sam. xv. 22 sq.): we feel already something of the spirit of the New Testament. In place of sacrifices is required contrition of heart, prayer, thanksgiving, yielding one's self to God in the doing of his will, as Prov. xxi. 3, to do right, Hos. vi. 6, kindness, Mic. vi. 6–8, acting justly, love, and humility, Jer. vii. 21–23, obedience. This is what surprises one. The disparaged sacrifice is regarded only as a symbol, not as a type: it is only considered in its ethical character, not in its relation to the history of redemption. Its nature is unfolded only so far as it is a gift to God (קרבן), not so far as the offering is appointed for atonement (כפרה): in one word, the mystery of the blood remains undisclosed. And why? Because the bloody sacrifice, as such, in the Old Testament, remains a question, to which only Isa. lii. 13 sq. gives the only distinct answer. The prophetic representation of the passion and sacrifice of Christ is only given in direct prophetic language thus late on; and it is only the evangelical history of the fulfilment that shows how exactly the spirit which spoke by David has moulded that which he says concerning himself, the type,

into correspondence with the antitype. The confidence of faith under the Old Testament, as it is found in the Psalms, rested upon Jehovah, as concerning the atonement, so concerning the redemption. Jehovah is not only Saviour, but also the Atoner (מכפר), from whom expiation is earnestly sought and hoped for (Ps. lxxix. 9, lxv. 4, lxxviii. 38, lxxxv. 2, etc.). Jehovah, at the end of his course of the redemptive history, is the God-man; and the blood given by him as the medium of atonement (Lev. xvii. 11) is, in the antitype, his own blood.

As to the moral self-confidence bordering on self-righteousness, and the imprecations found so often in the Psalms, which makes it difficult to amalgamate the prayers of the Psalms with the Christian consciousness, it must be observed that the self-righteousness here is a mere appearance, since the righteousness to which the psalmists appeal is not a sum of good works which are reckoned up before God as claiming a reward, but a godly direction of the will, and a godly form of life, which has its root in the surrender of one's whole self to God, and regards itself as the operation and work of justifying, sanctifying, preserving, and ruling grace (lxxiii. 25 sq., xxv. 5–7, xix. 14, and other passages). There is not wanting an acknowledgment of the innate sinfulness of our nature (li. 7), of the condemnation of man before God apart from his grace (cxliii. 2), of the many, and, for the most part, unperceived sins, even of the converted (xix. 13), of the forgiveness of sins as a fundamental condition of salvation (xxxii. 1 sq.), of the necessity of regeneration (li. 12), in short, of the way of salvation, which consists of penitential contrition, pardon, and newness of life. As for the so-called imprecatory psalms, the Christian and the Church wish the conversion of the enemies of Christ; but, suppose that they reject all means (vii. 13, ix. 21), the transition from a feeling of love to that of wrath is also warranted in the New Testament (e.g., Gal. v. 12), and, assuming their absolute satanic hardness of heart, the Christian also may pray for their final overthrow. Where, however, as in Ps. lxix. and cix., the imprecations go into particulars, and extend to the descendants of the unfortunate, and even on to eternity, they have emanated from a prophetic spirit; and, for the Christian, they admit of no other acceptation, except as, reiterating them, he gives the glory to the justice of God, and commends himself the more earnestly to his favor.

As for the relation of the Psalms to the last things, the hope of eternal life after death is nowhere definitely expressed, but there are, nevertheless, passages in which the hope of not falling a prey to death is expressed so broadly, that the thought of a final destiny of all men being inevitable is completely swallowed up by the living one's confidence of living in the strength of God (Ps. lvi. 13, and especially xvi. 9–11); passages in which the covenant relation with Jehovah is contrasted with this present life and its possession, in such a manner that the opposite of a life extending beyond the present time is implied (xvii. 14 sq., lxiii. 4); passages in which the end of the ungodly is compared with the end of the righteous, as death and life, defeat and triumph (xlix. 15), so that the inference forces itself upon one, that the former die, although they seem to live forever, and the latter live forever, though they die; passages in which the Psalmist, though only by way of allusion, looks forward to a being borne away to God, like Enoch and Elijah (xlix. 14, lxxiii. 24). Nowhere, however, is there any general creed to be found; but we see how the belief in a future life struggles to be free, at first only as an individual conclusion of the believing mind from premises which experience has established; and, far from the grave being penetrated by a glimpse of heaven, it has, on the contrary, to the ecstasy of the life derived from God, as it were, altogether vanished; for life in opposition to death only appears as the lengthening of the line of the present *ad infinitum*. On the other hand, death and life in the mind of the psalmists are such deep-rooted notions (i.e., taken hold of at the very roots, which are grounded in the principles of divine wrath and divine love), that it is easy for the New-Testament faith, to which they have become clear, even to their background of hell and heaven, to adjust and deepen the meaning of all utterances in the Psalms that refer to them. It is by no means contrary to the meaning of the Psalmist, when, as in passages like vi. 5, Gehenna is substituted for Hades to adapt it to the New-Testament saint; because, since the descent of Jesus Christ into Hades, there is no longer any *limbus patrum*. The way of all who die in the Lord is not earthwards, but upwards: Hades exists only as the vestibule of hell. Nor is it contrary to the idea of the poets to think of the future vision of God's face in all its glory, in Ps. xvii. 15, and of the resurrection morn, in Ps. xlix. 14; for the hopes expressed there, though to the Old-Testament consciousness they referred to this side the grave, are future according to their New-Testament fulfilment, which is the only truly satisfying one. The innermost essence of both Testaments is one. The Old-Testament barrier contains already the germinating New-Testament life, which at a future time shall burst it. The eschatology of the Old Testament leaves a dark background, which, as is designed, is divided by the New-Testament revelation into light and darkness, and is to be illumined into a wide perspective, extending into the eternity beyond time. Everywhere, where it begins to dawn in this eschatological darkness of the Old Testament, it is the first morning rays of the New-Testament sunrise which is already announcing itself. The Church, as well as the Christian, here cannot refrain from leaping the barrier of the psalmists, and understanding the Psalms according to the mind of the Spirit, whose purpose, in the midst of the development of salvation and of the perception of it, is directed towards its goal and consummation. But the scientific exposition must carefully distinguish between the times of the history of salvation, and the degrees in the perception of that salvation.

How late this object of scientific exposition has been perceived will be seen by reviewing, —

9. *The History of the Exposition of the Psalms.* We begin (*a*) with *The Apostolic Exposition.* The Old Testament is, according to its essence, Christocentric: therefore the innermost truth of the Old Testament has become known with the revelation of Jesus Christ, but not at once. His passion, resurrection, ascension, are but three steps of this progressive opening of the Old Testament,

especially of the Psalms. Before and after his resurrection he unfolded the meaning of the Psalms from his own life and vicissitudes; he showed how what was written in the law of Moses, and in the Prophets and in the Psalms, was fulfilled in him; he revealed to his disciples the meaning of *τοῦ συνιέναι τὰς γραφάς* (Luke xxiv. 44 sq.). Jesus Christ's exposition of the Psalms is the beginning and goal of Christian psalm-interpretation. It began, as that of the Church, and first of all as the apostolic, with the Pentecost; and how strongly the disciples were drawn to the Psalms, we see from the fact, that, with the exception of the Book of Isaiah, no other book of the Old Testament has been cited so often as the Book of Psalms. It is quoted about seventy times in the New Testament. (*b*) *The Post-Apostolic, Patristic Exposition.* With the exception of Origen and Jerome, the interpreters of the early Church had no knowledge of the Hebrew, and even these two not sufficient to free themselves from a dependence upon the LXX. Of Origen's Commentary and Homilies on the Psalms, we have fragments in the translation of Rufinus. From Jerome, we have an excellent translation of the Psalter (*Psalterium juxta Hebræos*, published in the Hebrew-Latin Psalterium, edited by Tischendorf, Baer, Delitzsch, Leipzig, 1874, and by De Lagarde, after his own recension, Leipzig, 1874). This Psalterium is the most important work of the patristic period. Athanasius wrote on the contents of the Psalms in his epistle *πρὸς Μαρκελλῖνον εἰς τὴν ἑρμηνείαν τῶν ψαλμῶν*, translated into Latin by Reuchlin, and from the Latin into German by Jörg Spalatin (1516). About the time of Athanasius, Hilarius Pictaviensis wrote his *Tractatus super Psalmos*, with an extensive prologue. We still have his exposition of Ps. i., ii., ix., xiii., xiv., li., lii., liii.–lxix., xci., cxviii.–cl. (according to the numbering of the Septuagint), which is more useful for the dogmatic theologian than for the exegete. Of somewhat later date are Ambrose's *Enarrationes* in Ps. i., xxxv.–xl., xliii., xlv., xlvii., xlviii., lxi., cxviii. (tome ii. of the Benedictine edition). The most comprehensive work of the early Church on the Psalms was that of Chrysostom, of which only the third part is still extant. It is composed in the form of homilies: the style is brilliant, the contents more ethical than dogmatic. The only representative of the school of Antioch is Theodoret; but his work is a mere beginning, and therefore defective throughout. The Western counterpart to Chrysostom's Commentary are Augustine's *Enarrationes in Psalmos* (in tome iv. of the Benedictine edition), the chief mine of all later exposition in the Western Church. Cassiodorus, in his *Expositiones in omnes Psalmos* (tome ii. of the Benedictine edition), draws largely from Augustine, though not devoid of independence. What the Greek Church has done for the exposition of the Psalms has been garnered up many times since Photius, in the so-called *Catenæ:* one, extending to Ps. l., was published at Venice, 1569; another, more complete, was edited, in 3 vols., by the Jesuit Corderius, Antwerp, 1643. From the Catena of Nicetas Heracleota, Folckmann published extracts in 1601. But, in spite of all defects which we find in these works, it must be said that the Church has never found such rapturous delight in the Psalms, which it was never weary of singing day and night, never used them with richer results, even to martyrdom, than at that period. Instead of profane popular songs, as one passed through the country one might hear psalms resounding over the fields and vineyards. And how many martyrs have endured every form of martyrdom with psalms upon their lips! That which the Church in those days failed to furnish in writing towards the exposition of the Psalms, it more than compensated for by preserving the vitality of the Psalms with its blood. (*c*) *The Mediæval Church Exposition* did not make any essential advance upon the patristic. (*d*) *The Mediæval Synagogue Exposition* is wanting in the recognition of Christ, and consequently in the fundamental condition required for a spiritual understanding of the Psalms. The midrash on the Psalms, entitled שוחר טוב, and the midrashic Catenæ entitled ילקוט, of which at present only ילקוט שמעוני (by Simeon Kara ha-Darshan), and not the ילקוט מכירי (by Machir ben abba Mari), is known, are of little use. With the study and cultivation of the grammar, about the year 900 A.D., exposition and exegesis also commenced among the Jews. At the head of this period of Jewish exegesis we find Saadia Gaon (d. 941, 942), author of an Arabic translation of and exposition on the Psalms. The next great expositor who wrote on the whole of the Old Testament (with the exception of Chronicles) and on almost the whole of the Talmud is Rashi (d. 1105). Nicolaus de Lyra (d. 1340), author of *Postillæ perpetuæ*, made use of the works by Jewish expositors. Lyra and Paul de Santa Maria, Archbishop of Burgos (d. 1435), the author of the *Addiciones ad Lyram*, were both Jewish Christians. Less dependent upon tradition are Aben-Ezra (d. 1167) and David Kimchi (d. about 1250); the Karaite Jephet, from whose Commentary on the Psalms De Bargès published some fragments (1846), was Aben-Ezra's teacher. Compared with other books, the Psalms were less commented upon by the Jews. In later commentaries, as in that of Moses Alshech (Venice, 1601) and Joel Shoëb (Salonichi, 1569), the simplicity and elegance of the older expositors degenerate into a repulsive scholasticism. The simple though mystical commentary of Obadiah Sforno (d. at Bologna, 1550), the teacher of Reuchlin, makes an exception. (*e*) *The Reformation Exposition.* With the Reformation the rose-garden of the Psalter began to breathe forth its perfumes as with renewed freshness of a May day; for, converted into imperishable hymns (by Luther, Albinus, Franck, Gerhard, Jonas, Musculus, Ringwaldt, and others), it was transferred into the psalmody of the German Lutheran Church. In the French Reformed Church, Clement Marot translated into verse fifty psalms; two were added by Calvin, and the rest by Beza; while Goudimel, the martyr of St. Bartholomew's night, and teacher of Palestrina, composed the melodies and chorals. The English Church adopted the Psalms as part of its Liturgy: the Congregational followed the example of the Continental sister-churches. And how diligently was the Psalter moulded into Latin verse! But the exegetical functions of psalm-exposition have been more clearly apprehended and more happily discharged than ever before. Luther's interpretation of the Psalms, in spite of its deficiencies,

excels every thing hitherto produced, and is still a perpetual mine of wealth. M. Butzer's Commentary (1520) is distinguished by sagacity and delicacy of judgment. Calvin's exposition has many excellencies; but his deficiency consists in denying the messianic relation, even in those psalms which the modern rationalistic exegesis must even acknowledge. Calvin's strict historical method of interpretation becomes a caricature in Esrom Rüdinger, the Moravian. (*f*) *The Post-Reformation Exposition* is best represented by Martin Geier, more dogmatist, however, than exegete. In the Reformed Church we find Coccejus (d. 1669). Johann Heinrich Michaelis represents, in his *Adnotationes uberiores in Hagiographa*, the exposition of the Psalms from 1600 to 1750: every thing is accumulated here; the glossarial annotations groan beneath the burden of numberless unsifted examples and parallel passages. After 1750 Burk published his *Gnomon* to the Psalms (1740), and Christian A. Crusius, his *Hypomnemata* (1764): both follow Bengel's principles. To have freed the psalm-exposition from want of taste is the merit of Herder; and the merit of Hengstenberg consists in having brought it back, out of this want of spirituality, to the believing consciousness of the Church. (*g*) *Modern Exposition* is marked by De Wette's Commentary, which was first published in 1811 (ed. by G. Baur, 1856), and forms an epoch in exegesis. The negative criticism of De Wette was supplemented by the positive results of Hitzig (1835, 1836), who was followed by Lengerke (1847) and J. Olshausen (1853), but with this difference, that, while Lengerke surpasses Hitzig by asserting that not a single psalm can be ascribed with certainty to David, Olshausen finds Maccabean influences wherever the opposition of the just and unjust is mentioned. But, though excellent in linguistic respect, yet Olshausen's Commentary is surpassed by that of Hupfeld (1855, 1858 sq.). Beside all these works, Ewald's Commentary (1839, 1840) has a special charm. The merit of having perceived fully the object of the expositor, and having explained the Psalms in the spirit of the Church, and thus in truly spiritual *rapport* with the spirit of the psalmists, belongs to the much abused name of Hengstenberg (1842–47, 2d ed., 1849–52). The kindred spirited works of Umbreit (*Christliche Erbauung aus dem Psalter*, 1835) and Stier (*Siebenzig Psalmen*, 1834, 1836) comprise only a part of the Psalms. The Commentary of Tholuck (1843) is adapted to gain friends for the Psalms from among the educated classes. The same may be said also of Vaihinger's Commentary (1845). A second edition of Hupfeld's Commentary was published by Riehm in 1867–71: a third is to be prepared by Eb. Nestle. For Lange's *Bibelwork*, Moll wrote the theologico-homiletical exposition of the Psalter, 1869–71 [Eng. trans. New York, 1872]. The German predecessors to Moll have been made use of in the excellent Commentary on the Psalms by J. J. Stewart Perowne (1864, 1868). In Holland, the General Synod of the Reformed Church adopted in 1855 the resolution of preparing a commentary on the Old Testament. The Psalms were given to John Dyserinck, and his work was published in 1877. In 1878 he also published *Kritische Scholien bij de Vertaling van het boek der Psalmen*, containing emendations on 250 passages. Degenerated beyond measure is the critico-conjectural tendency in Graetz's (the Jewish historian) critical Commentary on the Psalms (1882, 1883, 2 vols.). To exegesis and textual criticism this scholar has evidently no call. A more pleasing and intelligent work is the fifth part of the Biblical Commentary by the veteran Ed. Reuss, who treats of the Psalms and Lamentations under the main title of *Poésie Lyrique* (2d ed., 1879). He refuses to assign any date to almost all the Psalms (*Geschichte des Alten Testaments*, 1881, § 157), and doubts that "we have Davidic psalms at all." Stade also (*Zeitschrift*, 1882, p. 166) declares the Psalter to be the product of post-exile Judaism, and asserts that each and every psalm must be regarded as post-exilic, unless the contrary is proved. The critical stand-point of an Ewald and Hitzig, who, like Herm. Schultz in his *O. T. Theol.* (2d ed., 1878, pp. 84 sq.), acknowledge a group of real psalms of David, is thus surpassed; and freer scope is now left to the modern reconstruction of the religious history of Israel according to the Darwinistic pattern. FRANZ DELITZSCH. (B. PICK.)

The English literature on the Psalms embraces translations of the Commentaries by HENGSTENBERG (Edinb., 1845–48, 3 vols.), THOLUCK (by J. I. Mombert, Lond., 1856, N.Y., 1858), DELITZSCH (Edinb., 1871, 3 vols.), MOLL (in Lange Series, N.Y. and Edinb., 1872); original works by HORNE (Lond., 1776, 2 vols., many eds., e.g., N.Y., 1865), HORSLEY (Lond., 1815, 2 vols., 4th ed., 1845), J. A. ALEXANDER (N.Y., 1850, 3 vols.), PEROWNE (Lond., 1864–68, 2 vols., 4th ed., 1878–79), PLUMER (N.Y., 1867), BARNES (N.Y., 1869, 3 vols.), SPURGEON (*Treasury of David*, homiletical, Lond., and N.Y., 1870–84, 7 vols.), W. KAY (Lond., 1871), J. G. MURPHY (Edinb., 1875), FAUSSET (Lond., 1877), D. THOMAS (Lond., 1882 sqq.). Works upon Individual Psalms or Groups of Psalms. — SIR RICHARD BAKER: *Meditations and Disquisitions on the First and Seven Penitential Psalms*, Lond., 1640, rep. 1882; JOHN BROWN: *The Sufferings and Glories of the Messiah* (Ps. xviii.), Edinb., 1853; JAMES MORGAN: *The Penitent* (Ps. li.), Belfast and Lond., 1855; CHARLES BRIDGES; *Exposition of the 119th Psalm*, Lond., 22d ed., 1857, N.Y., 1867; SAMUEL COX: *The Pilgrim Psalms, an Exposition of the Songs of Degrees*, Lond. and N.Y., 1874. Works upon the Psalms as a whole. — T. W. CHAMBERS: *The Psalter a Witness to the Divine Origin of the Bible*, N.Y., 1876; WILLIAM ALEXANDER: *The Witness of the Psalms to Christ and Christianity*, Lond., 1877, 2d ed., 1878; T. C. MURRAY: *Origin and Growth of the Psalms*, N.Y., 1880; trans. by CHEYNE, 1884, DEWITT, 1885.

PSALMS, Use of the, in Worship. There are professing Christians, not a few, who believe, that, in the exercise of praising God directly or formally, the inspired Psalter, that is, the canonical Book of Psalms, only, should be used, or at least should be used to the exclusion of all uninspired songs.

At present this position is held by the United Presbyterian Church of North America, the Associate Presbyterian Church of North America, the Associate Reformed Synod of the South (U. S.), the Reformed Presbyterians (commonly called Covenanters) of Scotland, Ireland, and America, the United Original Secession Church of Scotland,

and, we believe, the General Synod of the Christian Reformed Church of Holland. In the Presbyterian Church in Ireland, the only authorized manual of praise is the Book of Psalms; although, in many congregations of that church, "paraphrases" of other parts of Scripture, and a few uninspired hymns which have never received the sanction of the Church, are also used. In the Waldensian Church, so far as the original congregations in the Piedmontese valleys are concerned, the Psalms only are used in praising God, or at least were till very recently; but, in the mission congregations of that church in other parts of Italy, uninspired hymns have been introduced. In all the Presbyterian churches of Scotland, Canada, the United States, and Australia, there is a considerable number of persons who favor the view that only the Psalms should be used in the service of praise.

Among those who advocate the exclusive use of inspired songs in praising God, some (a small minority, it is believed) hold, that, besides the Psalter, other parts of Scripture may warrantably be employed in that exercise. It is, moreover, to be observed that the advocates of Scripture Psalmody do not object absolutely to the use of uninspired hymns as a means of exciting and expressing pious feeling; their objection being to the use of such compositions in the direct and proper worship of God.

Some of the considerations urged in favor of restriction to the Psalms are here subjoined.

1. To worship God otherwise than he has appointed is "will-worship," more or less gross. The law regulative of worship is not that we may use both what is commanded and what is not expressly forbidden, but that we must be limited to the use of what is either expressly or implicitly appointed by God (Deut. xii. 32; Matt. xv. 9, xxviii. 20).

2. To the Old-Testament Church God gave inspired songs, and prescribed the use of them in worship.

3. There is no evidence that God ever authorized his ancient people to employ in the stated service of song any other hymns than those finally collected into one book, that of Psalms.

4. This book continues to be the only divinely authorized hymn-book of the church. It is more suited to the present dispensation than it was even to the past. It is full of Christ, as the early Christian writers asserted vigorously. From the most devout Christians of the last eighteen centuries the highest eulogies of the Psalms have proceeded. Of the right and obligation to use the Psalms in praise, there has been no repeal. No substitute, no supplement, has been furnished or authorized by God. At the institution of the Supper, Christ and his disciples "hymned." It is generally admitted that the hymns used on the occasion were the Psalms, extending from Ps. cxiii. to Ps. cxviii. inclusive. Our Lord thus wedded together the Supper and the Psalms, and authoritatively transferred the Psalms to the worship of the New-Testament Church.

By apostolic authority the use of the Psalms in praising God is clearly enjoined in Eph. v. 19 and Col. iii. 16. It is urged, indeed, that, in these texts, the use of "hymns" and "spiritual songs" is also enjoined, and therefore that uninspired odes may warrantably be employed in formal praise.

The reply made to this is, that it assumes without proof that the "hymns" and "songs" meant are uninspired compositions; that the argument, if valid, would prove that it is sinful not to use uninspired hymns; that the direction given is not to prepare hymns, but only to sing them; that the epithet "spiritual," applied to the songs, marks them as emphatically the product of the Spirit, that is, as inspired, and not merely devotional (1 Cor. ii. 13, xiv. 1); that it is difficult to believe that the apostle placed inspired and uninspired compositions on the same level; that, if psalms differ materially from hymns and songs, these latter must differ from each other, whereas, no distinction is made between them practically by hymn-singers; that the advocates of an uninspired hymnology seem to admit that psalms may fitly be called hymns, for psalms may be found in many popular collections styled *Hymnals* or *Hymn-books;* and that in the Septuagint version of the Old Testament, the version used by the Christians of Ephesus and Colosse, the three terms which the apostle uses are employed to designate the Psalms, while, moreover, Josephus, a contemporary of Paul, frequently styles the Psalms "hymns," and expressly says that David wrote "ᾠδὰς εἰς θεὸν καὶ ὕμνους," that is, "songs and hymns to God" (Ant., 7, 12, 3).

5. If other hymns than those of the Psalter were used in the Apostolic Church, some of them would surely have survived. But not even one has certainly come down from the first two centuries. The earliest Christian hymn extant is believed to be that to the *Logos*, attributed to Clemens Alexandrinus, who died about 220 A.D.; but there is no evidence that it was ever used in the express worship of God. It needs to be noted that the mere existence of a hymn, or the fact that it was sung devotionally, is no proof that it was used in formal worship. During, at least, the first four centuries, the Psalms were pre-eminently used in worship; and the earliest departures from them, so far as the Orthodox were concerned, consisted in the chanting of fragments culled from other parts of Scripture, as if, in the heart of the church, the feeling existed, that, in praising God, inspired compositions only should be employed.

6. The fact that God gave to the church a psalm-book, but not a prayer-book, seems to teach that between prayer and praise there is such a difference, that the right to make our own prayers does not warrant the conclusion that we have the right to worship God with hymns uninspired.

7. The aid of the Spirit is promised in reference to prayer, but no such aid in reference to hymn-making, a much more difficult operation.

8. The inspired Psalter is the true *Union Hymn-book*. Prepared, as it was, by the Spirit, it meets the wants of all Christians, while, moreover, it forms a golden link between the church of the past dispensation and that of the present.

LIT.—WILLIAM ANNAN: *Letters on Psalmody*, Pittsburgh, Penn.; *Vindication of Letters on Psalmody*, Pittsburgh, 1866; JOHN MUIRHEAD: *The Divine Institution of singing the Psalms of David*, Montrose, 1790; JOHN ANDERSON: *Vindiciæ Cantus Dominici*, 1800; GILBERT MCMASTER: *Apology for the Book of Psalms*, Philadelphia, 1852; *The*

True Psalmody, Philadelphia, 1860; WILLIAM BINNIE: *The Psalms, their History, Teachings, and Use*, London, 1870; Bishop ALEXANDER: *Witness of the Psalms to Christ*, 1877. JAMES HARPER.

Instrumental Music in Worship. Those churches which reject uninspired hymns, though not they only, have hitherto been noted for a repugnance to the use of instrumental music in worship: hence a brief statement of the anti-instrumental line of argument may not unfitly be appended to the sketch given of the arguments against uninspired hymns.

Anti-instrumentalists commonly reason thus:—

1. In the matter of worship, our great inquiry should be, "What has God appointed?" Any form of worship not appointed is forbidden.

2. That only which is necessary to the suitable observance of a prescribed form of worship can be regarded as a circumstance needing no explicit appointment. If so, instrumental music is not a circumstance of worship.

3. Though divinely prescribed in the Old Dispensation, instrumental music was not intended to form an element of New-Testament worship; for

(1) It is in keeping with the sensuousness which distinguished the Old Dispensation from the New.

(2) It pertained to the transient ceremonial system of the Israelites. The temple was the seat, and Levites the performers, of the instrumental service. Even if practised elsewhere and by others, it could still be deemed ceremonial; for the rites of the ceremonial system were not limited to the precincts of the tabernacle, or the temple.

The Psalms, indeed, which by divine authority are still sung, enjoin the use of instruments, but so do they the use of sacrifices; while, besides, an injunction is more than a permission, which is all for which most instrumentalists contend.

(3) The New Testament is unfavorable to the view that instrumental music is among the appointments of New-Testament worship.

At the institution of the Supper, Christ and his disciples "hymned," but used no instruments. If, in the most sacred of our observances, instrumental music may be wisely dispensed with, why not in all?

Sanction of instrumental music in worship is supposed by many to be found in Eph. v. 19 and Col. iii. 16, where occurs the word *ψάλλω*, which, it is alleged, means to sing with the accompaniment of a harp. But this argument would prove that it is as much a duty to play as to sing in worship. It is questionable whether, as used in the New Testament, *ψάλλω* means more than to sing. But, even admitting that it retains an instrumental allusion, we may hold, with Meyer and others, that it does so only figuratively; the heart being the seat or the instrument of the action indicated. The absence of instrumental music from the worship of the church for some centuries after the apostles, and the sentiment regarding it which pervades the writings of the Fathers, are unaccountable, if in the apostolic church such music was used.

LIT.—In Favor of Instrumental Music. ALEXANDER FLEMING: *Letters and Answers*, 1808; ANONYMOUS: *Organs and Presbyterians*, Edinburgh, 1829; D. F. BONNER: *Instrumental Music divinely authorized in the Worship of God*, Rochester, N.Y., 1881. Against Instrumental Music. JOHN CALVIN: *Commentary on Psalm cl.*; GISBERTUS VOETIUS: *Politicæ Eccl.*, vol. i. lib. 2, tract. 2, cap. 2, Amsterdam, 1663; JAMES BEGG: *The Use of Organs in Christian Worship Indefensible*, Glasgow, 1866; JAMES GLASGOW: *Heart and Voice*, Belfast, 1874 (?); D. W. COLLINS: *Musical Instruments in Divine Worship condemned by the Word of God*, Pittsburgh, Penn., 1881; JAMES HARPER: *A Counterblast to the Organ*, New York, 1881.

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PSALTER, technically the Book of Psalms arranged for use in worship. So in the Roman-Catholic Church the Psalter presents the Psalms distributed to fit different services. In the Prayer-Book, the Psalms are divided into sections for reading in daily morning or evening service. The translation is that of the Great Bible (Cranmer's, 1539).

PSELLUS, b. in Constantinople about 1020; studied in Athens; held for many years the first chair in philosophy in his native city, and was appointed tutor to the imperial princes, but lost the favor of the court after the death of Michael Ducas, and retired in 1078 to a monastery, where he died after 1105. He was a very prolific writer, and wrote on metaphysics, logic, mathematics, physics, jurisprudence, medicine, etc. His principal works are, *De omnifaria doctrina*, a metaphysical exposition of the fundamental ideas of all science; *De dæmonum operatione*, a dialogue edited by Boissonade (Paris, 1838); and, of special interest for the study of the sect of the Euchites, a comparison between the ancient Christian and Pagan orators, etc. Many of his works are found in MIGNE: *Patr. Græca*, vol. 122; SATHAS: *Michel Psellus*, Paris, 1874–5, 2 vols. Many are unprinted. Cf. LEO ALLATIUS: *Diatriba de Psellis* in Migne. GASS.

PSEUDEPIGRAPHA OF THE OLD TESTAMENT. After a careful examination of the scope of the biblical canon, the ancient church divided the mass of biblical literature, in the widest sense of the word, into three classes; viz., (1) The canonical and inspired; (2) The non-canonical, but, on account of their long use, worthy of being read in the churches (*ἀντιλεγόμενα* and *ἀναγιγνωσκόμενα*, *ἐκκλησιαζόμενα*); and (3) The other books of a biblical character in circulation (biblical name in the title, a biblical form, biblical contents, but differing greatly in spirit and truth from the canonical books), called secret, and such that should be kept secret (*ἀπόκρυφα*).

Virtually the same books which the ancient church called Apocrypha are embraced under the name Pseudepigrapha by the Protestant Church. Since, after the example of Jerome, the non-canonical books of the Old Testament received the name Apocrypha, it became necessary to find a new one for the third class. The name *ψευδεπίγραφον* is indeed taken only from a single and outward mark; namely, the spurious character of the author's name which they bear. It is neither sufficiently comprehensive, nor does it distinguish sufficiently this class of writings from the antilegomena; nor is it applicable to all the writings of the third class. For many reasons, however, it is probably the best term that could be found.

The pseudepigrapha are divided into those of the Old, and those of the New Testament; the former embracing all those that claim to have been written by an Old-Testament personage, whether the contents be of a Jewish or of a Christian character; the latter embracing those pretending to be gospels, epistles, revelations, etc., of New-Testament characters. The latter class could probably better be called Apocrypha of the New Testament (in the old sense of the word).

In the following will be found a bird's-eye view of the Old-Testament pseudepigrapha, both of those that are still preserved, and of those whose name alone we know. We preface a few general remarks on the origin and development of this whole class of literature. The rapid growth and spread of pseudepigraphic literature among the Jews and Christians in the last century before, and the early centuries after, Christ, is a peculiar phenomenon, for which other nations (e.g., the Indian) have only distant analogies; which is all the more remarkable, because such writings are in direct contradiction to the duty of strict truthfulness demanded by both Mosaism and Christianity. That these books were used only in sectarian circles cannot be proved. It is true that heretics in the early days of the church frequently adopted this method of promulgating their errors; but this was already the period of the decay of this literature: and we must remember, on the other hand, that, in the course of the centuries during which it flourished, it generally was employed for honorable and usually noble purposes, and by members of the orthodox church at that. There is no doubt that their origin is not to be explained as an imitation of the secret books in possession of the priests of the Gentile temples, but that they are the outgrowth of the peculiarity and life of the Jewish congregation, and were then transferred to the Christian Church. Above all, we must remember that it was the custom of Jewish writers not to prefix their names to their productions, as these were written for the service of the congregation, and not for fame, except in the case of prophets, where the person of the prophet was guaranty for the truth of the revelation. Thus the names of the authors of nearly all other books, even of such having the literary finish of a Job, have been hidden from posterity. This custom of omitting the author's name explains, to some extent, the origin of writings under a strange name. The other weighty reason lies in the inner rupture in the spiritual life of the Jews, which began already before the captivity, but showed itself in great potency in the first centuries of the New Jerusalem. With the ruin of the old political and religious organization, and the sufferings under heathen supremacy, the freedom of the spirit was also broken, the Holy Spirit of revelation withdrew, the state of affairs among the fathers and the doctrines of former days became the decisive rule for the new; and as all this led to the formation of a canon in the first centuries after the exile, thus it also increased the reverence for the old history, the old persons and writings, so much, that these ruled and decided the whole spiritual life of the people. The examination, study, and application of the sacred writings, were the fundamental objects of these times. Although, through association with other nations and educational forces (Persians, Greeks, Romans), and through a more systematic and a deeper investigation of the old books, new knowledge and aims were born, and although, in extraordinary and dangerous times, prominent men would feel themselves called upon to speak to the congregation, yet the lack of personal influence always induced such authors to put their thoughts and words into the mouth of some pious hero of antiquity, and conform the shape and style of their writings to those of the Old Testament. A thorough acquaintance with these latter facilitated the application of their contents to later circumstances. Such revivification of ancient persons, and making them the bearers of later thoughts, are common to all literatures; and it was but one step farther to ascribe a whole book to them. In many respects it can be compared with the dramatic works of other nations. But to call such writings simply fraudulent cannot be justified; as they were not necessarily written with such intent, and the knowledge of their late origin was constantly present to the minds of the readers. But the danger of leaving a false impression existed for the contemporaries, — indeed small, but constantly growing with time, especially when Christianity brought these later spiritual productions of the Jews to nations who did not understand them. The opposition of the early Christian Church against such books can thus be easily understood. But theological science must investigate, and make all possible use of them.

The pseudepigraphical form was chiefly adopted for the purpose of exhortation, instruction, and consolation in the great trials and troubles of post-exilic days. These writings seek to be for the present what the prophets were for the past, and accordingly they mostly have a prophetic character. Some, however, appear as apocalypses, in imitation of the Book of Daniel.

In addition to this class of literature, there was one of a similar kind; namely, that of the haggadic Midrash, of which there are many representatives. These embrace a vast number of explanations, stories, narratives, and the like, concerning biblical persons, events, etc., which arose in the course of time by help of the imagination or exegetical play and tricks. The production of fables and stories began early among the Israelites, and continued down to the middle ages. The Targumim, Midrash, and Talmudic writings bear ample testimony to this fact; and our pseudepigrapha contain much of such materials.

With the rise of Christianity, a new element was introduced into this literature, and contributed to its growth and development. The Essenes were not, as is frequently stated, the mediums which transferred this class of writings into the Christian territory. There is no historical evidence for this, not even in Josephus. But Jewish-Christian pseudepigrapha flourished most abundantly among the Judaizing sects and the Gnosticism arising from them, especially in Asia Minor and Egypt. In the hands of the sects and heretics they later became instruments for dangerous purposes, which resulted in the antagonizing attitude of the church.

The number of Jewish and Christian pseudepigrapha was undoubtedly very large. Already in the Apocalypse of Ezra (4 Ez. xiv. 46 Lat.; xiv.

51 Ethiop.), seventy apocryphal books are distinguished from the twenty-four canonical, which, however, is probably a round number, but became authoritative for later times. It is probable that those preserved are the best of their class. Of many we have only the titles, or short extracts in the Church Fathers. The last decades have discovered some that were thought lost, and the future may still furnish us more. They are more than mere curiosities of literature: they nearly all have historical value, and were the popular literature of their day.

The following list embraces all those which have been preserved, in part or in whole, as also those whose titles alone we possess. On this literature in general, cf. J. A. Fabricius: *Codex Pseudepigraphus Veteris Testamenti*, Hamb., 2 vols., 2d ed., 1722 (the best book on the subject); also Hilgenfeld: *Messias Judæorum*, Lips., 1869; O. F. Fritzsche: *Libri Apocryphi Veteris Testamenti*, Græce, Lips., 1871; [Kitto: *Cyclop. Bibl. Lit.* (3d ed.), i. 168; Samuel Davidson: "Apocalyptic Literature," in *Encyclop. Brit.*, vol. ii. pp. 180 sqq. For magazine articles, cf. Poole's *Index*, 3d ed., under "Apocrypha," p. 47].

I. Lyrical Poetry.—1. The Psalter of Solomon (Greek), published first from an Augsburg manuscript (since lost) in 1626, by a Jesuit, J. L. de la Cerda; later by Fabr.[2], i. 914 sqq., with a collation of a Vienna manuscript of the tenth century; by Hilgenfeld, in *Ztschrft. f. wiss. Theol.*, xi. 134 sqq., and in *Mess. Jud.*, pp. 3 sqq.; by E. Geiger, *Der Psalter Salomos mit Übers. u. Erklär.* (Augsburg, 1871); and by Fritzsche, *l. c.* pp. 569 sqq. A German translation (revised from Geiger's) is furnished by Hilgenfeld, in his *Ztschrft.*, xiv. 383 sqq., and one by Wellhausen, *Die Pharisäer und Sadd.* (Griefsw., 1874), pp. 138 sqq., together with a good discussion, pp. 112–120, 131–138; [an English translation by B. Pick, in *Presbyterian Review*, October, 1883]. It is a collection of songs for the congregation, in the manner of the biblical psalms (even with the *διάψαλμα* xvii. 31, xviii. 10), eighteen in number, bearing the title *ψαλμοί* (*ψαλτήριον*, Cod. Aug.) *Σαλομῶντος*. It is probable that they were not originally issued under Solomon's name, but later received it on the basis of 1 Kings v. 12. That the original was Hebrew, and not Greek, is clear from the errors in the translation, as also from the fact, that, without doubt, they were at one time used in the worship of the synagogue (E. Geiger, 20 sqq.; Wellhausen, 132 sqq.); for they are not of Christian (Grätz: *Gesch. d. Juden*, iii. 489), but of Jewish origin. The contents determine their date. A heathen ruler has torn down the walls of Jerusalem, has entered and defiled the holy places, has spilled much blood, and has led many into captivity, even to the extreme west (Ps. ii., viii., xvii.). This was a just punishment for the wickedness of those who had hitherto been ruling: they have themselves invited the enemy in (Ps. i., ii., iv., viii., xii., xvii.). The congregation of the faithful must learn the proper lessons from such tribulations (*passim*). Although the minor particulars of these hymns have not been sufficiently explained, yet these contents in general point to the destruction of the Asmonean monarchy by Pompey in 63 B.C. Not only do the descriptions of ii. 1 sqq., viii. 15–24, xvii. 13–20 (especially viii. 16, xvii. 14), harmonize with his doings, but also the manner of his death, in ii. 30 sqq., as all the best investigators acknowledge (Movers, Delitzsch, Lange, Keim, Hitzig, Nöldeke, Wittichen, Hilgenfeld, Geiger, etc.). They accordingly originated between the years 63 and 45 B.C. The utterances seem to be the expression of the pious under the catastrophe of 63, and uttered soon after. The most remarkable feature is this, that the psalmists see in the Asmoneans unholy usurpers, who have been justly hurled from the throne (xvii. 7 sq., viii. 12 sq., ii. 3, iv. 1–25, viii. 8 sqq., xii. 1–4, xvii. 6–8, 17–22); and they thus sympathize with the Pharisees. In the place of these godless rulers, the singers pray for the speedy coming of the Anointed One, the Messiah, the Son of David, and the advent of the kingdom of God (ii. 36, v. 22, xvii. 1–38, vii. 9, xi. 1 sqq., xvii. 23 sqq., xviii. 6 sqq.). In so far these psalms are an important index to the relation of the parties in those days. They are also full of messianic hopes, faith in the resurrection and eternal retribution (iii. 16, xiii. 9, xiv. 2, 7, iii. 13, xiv. 6, xv. 11). They are sometimes found in manuscripts of the Greek Bible, and sometimes were counted among the antilegomena of the Old Testament. Cf. Hilgenfeld: *Mess. Jud.*, p. xi. sq. On the five *ᾠδαί* of Solomon, found in the Gnostic *Pistis Sophia*, cf. Hilgenfeld, p. xiv.

2. A Pseudepigraphon of *Δαβίδ* is mentioned in the *Constit. Apost.*, vi. 16. Whether this is Ps. cli. of the Greek Bible, or a larger, independent work, can now no longer be decided.

II. Prophetic Writings. (a) *The So-called Apocalypses*, *Revelations*, (b) *Testaments* (see below).

(a) This is the name assigned to those books of fictitious prophecy, which, after the spirit of prophecy had departed from Israel, were written, in the manner of the genuine prophetic books, to solve the problems suggested by the fate and sufferings of the people. Such is the historical origin of each one of them. They seek a solution of the intricacies of the present in predictions of the glory of the future. Accordingly they do not imitate the old prophets in their chief peculiarity, namely, to counsel and warn the people on account of their sin, but make a subordinate office, that of foreseeing and of foretelling the future, their chief object, but nevertheless endeavor to erect their prophetic building on the foundation of the inspired seers. The chief contents of these revelations are the messianic times in their relation to the present time and circumstances. Not that the messianic times would come, but when and how, was the question for the waiting congregation. The books that seek to answer these questions are called Apocalypses. Their contents are most varied and peculiar, their explanation manifold and strange; the topics discussed all referring directly or indirectly to the kingdom of God, and the future of the chosen people; the style enigmatical and highly figurative. Cf. on the whole matter Lücke: *Einleitung in die Offenb. des Joh.*[2], 1848; Hilgenfeld: *Die jüd. Apokalyptik*, 1857; Langen: *Das Judenthum in Palästina*, 1866; Schürer: *Lehrbuch d. N. T. Ztgsch.* 1874; [Dean Stanley's *History of the Jewish Church*, 3d series, lect. xlvii.].

3. The Enoch and Noah Writings, combined in the Book of Enoch. This book, cited in Jude

14 sq., much used by the Christian writers of the first five centuries, and then lost to the Greek Church also, with the exception of the remnants preserved in the *Chronology* of George Syncellus, and a few fragments (89, 42–49) discovered by Mai and Gildemeister, was in 1773 found entire in the Bible of Ethiopia by Bruce, who brought three manuscripts to Europe. It has since been published in the Ethiopic by Laurence in 1838, and in much improved form by Dillmann in 1851. Laurence also rendered it into English (1821), and Dillmann into German (1853). The literature on this subject is remarkably rich. [See the original art. It is mentioned and utilized in SCHODDE: *The Book of Enoch, translated, with Introduction and Notes*, Andover, 1882, besides which the following works in English may be consulted, — DRUMMOND: *The Jewish Messiah*, Lond., 1877, pp. 17 sq.; BISSELL: *The Apocrypha of the Old Testament*, N.Y., 1880, pp. 665 sq.; LAURENCE: *Book of Enoch the Prophet, translated, with text corrected by his latest notes, with an Introduction by the author of "Evolution of Christianity,"* London, 1883; Dean STANLEY: *l. c.*, lect. xlix. The articles in English magazines upon it are mentioned in POOLE'S *Index*, p. 419.]

The book, aside from the introduction (i.–v.), embraces five parts: (1) vi.–xxxvi., narrative of the fall of the angels, and of a tour of Enoch, in company with an angel, through heaven and earth, and the mysteries seen by him; (2) xxxvii.–lxxi., parables concerning the kingdom of God, the Messiah, and the messianic future; (3) lxxii.–lxxxii., astronomical and physical matter; (4) lxxxiii.–xci., xciii., two dream-visions, giving a symbolical representation of the history of the world to the messianic completion; (5) xcii., xciv.–cvii., exhortations of Enoch to Methusaleh and his descendants. Then follows an appendix, cviii. Enoch's revelations embrace both Jews and Gentiles, treat extensively of the messianic kingdom and the Messiah, explain the mysteries of the visible and the invisible world, and might be called a system of biblical gnosis, derived from a study of the sacred writings, together with haggadic matter on antediluvian affairs. They are pervaded by a deep moral tone, and in tenor and style the Old Testament is well imitated. In its present shape the book consists of three parts: (1) The groundwork, i.–xxxvi. and lxxii.–cv.; was written in the days of Hyrcanus (Dillmann, Ewald, Köstlin, Schürer), not of Alexander Jannäus (Hilgenfeld), nor in the time of Bar-cocheba (Volkmar), nor in the days of Judas Maccabæus (Lücke, Langen, and Schodde, [see pp. 41 sqq.]); (2) The parables, xxxvii.–lxxi. (with the exception of the Noachic fragments), the best part in contents and style, treating of the Messiah and his kingdom, angelology and demonology, and dividing themselves into three distinct parables—its opposition to the sinful "kings and rulers," as well as lvi. 6 sqq., points to the time of Herod as the probable date of writing; (3) The Noachic fragments, liv. 7–lv. 2, lx., lxv.–lxix. 25, cvi.–cvii., containing revelations to Noah of uncertain but later date. All these parts were originally written in Palestine, in Hebrew or Aramaic. Nothing in any way shows any Christian influence: it is entirely of and for the Jews. This whole matter is treated *in extenso*, in Dillmann's *Einleitung* to his German translation, [and later by Schodde, in his *General and Special Introductions*, pp. 1–60].

4. The Ἀνάληψις Μωϋσέως (Assumptio Mosis, or Ascensio Mosis). This writing had hitherto been known only from Origen (*De princ.*, 3, 2, 1), where mention is made that Jude 9 was based upon it, and from the references of other Church Fathers, e.g., Clemens Alexandrinus, Didymus, and others (Fabr.², i. 839 sqq.). Lately the first part was found in an old Latin translation in Milan, by Ceriani, and since then issued by several editors, — by Hilgenfeld (*Nov. Testament. extra Can.* i., 1866, with a translation back into the Greek, in his *Ztschrft.*, 1868, vol. xi., and in *Mess. Jud.*, pp. 435 sqq., and in *Clementis Rom. Epistulæ*, 1876), Volkmar (*Mose, Prophetie und Himmelfahrt*, Lips., 1867), M. Schmidt and Merx (in MERX: *Archiv*, 1868, i. 111 sqq.), and Fritzsche (pp. 700 sqq.). It is discussed by Ewald (*Gesch. Isr.*³, v. 73 sqq.), Langen (p. 102), and in Reusch (*Theol. Lit. Bl.*, 1871, No. 3), F. Philippi (*Das Buch Henoch*, pp. 166 sqq.), Wieseler (*Jahrb. d. D. Th.*, 1868, pp. 622 sqq.), A. Geiger (*Jüd. Ztschrft.*, 1868, pp. 41 sqq.), Heidenheim (*Vierteljahrschrift. f. Theol., Forsch.* 4, 1869), Colani and Carrière (in *Revue de Théol.*, 1868, 2 livr.), Rönsch (*Ztschrift. f. wissen. Theol.*, 1868, 1869, 1871), Schürer, *l.c.* pp. 536 sqq.). The book claims that Moses, in his hundred and twentieth year, and the twenty-five hundredth of the creation, handed it, together with the Pentateuch, to Joshua, and in it prophesied the course of Israel's history, to the establishment of the messianic kingdom. The conclusion of the book is wanting. The book clearly speaks of John Hyrcanus, Herod in the thirty-fourth year of his reign, the invasion of Varus (c. 7), and was evidently written soon after this last event (4 A.D.). In the parts preserved, no mention is made of a Messiah; though the author is a member of the party of the Zealots, an enemy of the Asmoneans, Herodians, Sadducees, and even of the Pharisees (c. 7). Although originally a Hebrew work, the Latin has been translated from a Greek version.

5. The Fourth Book of Ezra, according to the method of numbering the Ezra books in the Latin Church, originally Ἔσδρας ὁ Προφήτης (HILGENFELD: *Mess. Jud.*, pp. xviii. sq.). The original Greek text, with the exception of very few small fragments, has been lost; but in its room we have a Latin and four Oriental versions. The Latin text in the Vulgate, a very corrupt one, has been much improved by Volkmar (*Handb. der Einleit. in d. Apokr.*, vol. ii.; *Das 4 Buch Ezra*, Tübingen, 1863), by Hilgenfeld and Fritzsche, *ll.c.* The large *lacuna*, which, owing to a loss of a leaf in the *Cod. Sangermanensis*, had existed between vii. 35 and 36, has been filled by the discovery of an old manuscript in Amiens, by R. Bensly (*The Missing Fragment of the Latin Translation of the IV. Book of Ezra*, Cambridge, 1875). The Syriac version, together with a Latin translation, has been published by Ceriani, 1866; the Ethiopic, by R. Laurence, 1820, from a good manuscript, but with a poor English and Latin translation. In addition to these three versions from the Greek, we have the inaccurate Armenian translation into Latin by Petermann, in Hilgenfeld, pp. 378 sqq., and two somewhat free Arabic versions, one of which, on the basis of a manuscript in the Bodleian

Library, was published in an English translation by S. Ockley, by W. Whiston (*Primitive Christianity*, London, 1711, t. 4), and in Arabic by Ewald (*Abh. d. G. G. G.*, vol. xi., 1863); and the other was published complete by Gildemeister (*Esræ, liber iv., Arabice*, Bonn, 1877, 4to), in Arabic and Latin. With the aid of the Oriental versions, we can restore the original book, which proves to be the production of a Jew in the last quarter of the first Christian century. The destruction of Jerusalem by the Jews is both the historical background, as also the occasion, of the book, which seeks, from a Jewish stand-point, to explain the cause and bearing of this terrible calamity, as far as Israel is concerned. The speedy dissolution of the Roman supremacy, and the establishment of a messianic sway, is the burden of the visions so vividly and dramatically portrayed. It is written in Hebraizing Greek and in the spirit of Palestinian Judaism. Internal indices point to the existence and influence of Christianity. The famous eagle-vision, in which plumes and wings must be taken in pairs and be referred to the Roman emperors, decides the date of the book.

6. The present Jewish Ezra revelation found an entrance into the church, but usually with some modifications. In the editions of the Vulgate it has, beside these, long additions in front and at the close. These in the manuscripts are written as *separate Ezra books*, one of which, at least (i. sq.), is of Christian origin, to impress the importance of Christianity upon the stubborn Jews; the other, probably a portion of an independent Jewish work. Both are translations from the Greek.

7. The *λόγος καὶ ἀποκάλυψις τοῦ ἁγίου προφήτου Ἐσδρᾶ*, published by Tischendorf, in *Apocal. apocr.* (Lips., 1866), from a Paris manuscript, has little or no merit. On other Ezra literature, cf. Lücke[2], p. 150; Tischendorf: *Studien und Kritiken*, 1851, Heft. 2.

8. Closely related to the Ezra prophecies is the Apocalypse of Baruch, published in a Latin translation from a Syriac original in the Ambrosiana at Milan, by Ceriani (*Monumen. Sacr.*, i. 2, pp. 73 sq.), 1866, and by Fritzsche (pp. 654–699), and in Syriac, by the former, in 1871. Cf. Ewald: *Gött. Gel. A.*, 1867, pp. 1706 sqq.; *Gesch.*[3], vii. 83 sqq.; Langen: *De Apoc. Baruch comment.*, Frib., 1867, 4to; Hilgenfeld: *Mess. Jud.*, pp. lxiii. sq.; Fritzsche, p. xxx. sq.; Schürer, 542 sqq.; Renan, in *Journ. des Savants*, 1877, pp. 222 sq.; Kneucker: *Das B. Baruch*, Lips., 1879, pp. 190 sqq. It is a revelation to Baruch concerning the destruction of Jerusalem, the following captivity, and the second destruction, to which are added visions of the messianic future. It is allied in contents and style to 4 Ezra, and called forth by the same historical events, but is a little later. The original language is Greek.

9. Whether the *Pseudepigraphon Baruchi*, mentioned in the *Synopsis Psalmi Athanasii*, is the same as above, is uncertain. We still, however, possess a Christian Baruch Book, published (in Ethiopic), by Dillmann, in *Chrest. Æthiop.*, pp. 1–15 (Greek), in the *Menæum Græcorum*, Venet., 1609, and by Ceriani (*Mon. Sacr.*, v. i. pp. 9 sqq.), 1868; translated into German by Prætorius, in *Ztschrift. f. wiss. Theol.* (1872, pp. 230 sqq.), and by E. König, in *Stud. u. Krit.* (1877, p. 318); [and into English by Schodde, in *Lutheran Quarterly*, Gettysburg, Penn., July, 1878], with the title in both Greek and Ethiopic, *τὰ παραλειπόμενα Ἱερεμίου τοῦ προφήτου*, only that the latter substitutes Baruch for Jeremiah. It, too, treats of the captivity, and shows strong Christian influence.

10. A *Ἠλίας προφήτης* is mentioned in *Psalm Athanasii* and in *Nicephorus*, and a *Eliæ revelatio et visio*, in the catalogue of Apocrypha of Cotelier (*Patres Apostol.*, i. p. 197) and Montfaucon (*Bibl. Coislin.* p. 194).

11. *Ascensio et Visio Isaiæ.* The existence of an *Ἀπόκρυφον* and *Ἀναβατικόν* (or *Ὅρασις*) *Ἡσαΐου* was known for a long time. (Cf. Fabr.[2], i. pp. 1086 sqq.). In 1819 Laurence published an Ethiopic text (*Ascensio Isaiæ vatis*) with poor Latin and English translations. Dillmann published a splendid text in his *Ascensio Isaiæ, Æthiopice et Latine, cum proleg. et annot.* (Lips., 1877) [from which Schodde made an English translation in the October number of the *Lutheran Quarterly*, 1878]; soon after which the Greek *Προφητεία, ἀποκάλυψις καὶ μαρτύριον Ἡσαΐου* was discovered in Paris by Gebhardt, and printed in Hilgenfeld: *Ztschrift.*, xxi., 330 sqq. It is virtually an extract from the Ethiopic. The book is composed of Jewish and Christian documents, combined by a Christian hand, not later than the second half of the second century.

12. An Apocalypse, or Prophecy of Zephaniah, in imitation of the *Ascensio Isaiæ*, is not only mentioned in the four catalogues of Apocrypha, but a fragment is also quoted by Clemens Alexandrinus, *Strom.* 5, 11, § 78.

13. An Apocryphon of Jeremiah, in Hebrew, used by the Nazarenes, is mentioned by Jerome (Fabr.[2], i. 1102 sqq.) as the source of the quotation in Matt. xxvii. 9; but this is improbable.

Concerning the Apocalypses of (14) Habakkuk, (15) Ezekiel, (16) Daniel, and (17), Zechariah, the father of John the Baptist, we have no further information.

18. An Apocalypse of Moses, distinct from the Book of Jubilees (cf. No. 31) and the Assumptio Mosis, we know only from Syncellus, Photius amphil., and others (Fabr.[2], i. 838), who mention it as the source of Gal. vi. 15.

19. A Lamech Book is mentioned in the Catalogues of Cotelier and Montfaucon; and —

(20) The Gnostic Sethites possessed an *ἀποκάλυψις Ἀβραὰμ, πάσης κακίας ἔμπλεως* (Epiph. *Hær.*, 39, 5).

(b) *Testaments.*

21. A *Διαθήκη τῶν Πρωτοπλαστῶν*, according to Fabr.[2], ii. 83, contained the mention that Adam was taken into Paradise when forty days old. It is probably a portion of the *Vita Adami* (No. 35).

22. *Αἱ διαθῆκαι τῶν δώδεκα Πατριαρχῶν* (*Testamenta XII., Patriarcharum*), mentioned first by Tertullian and Origen. [The original Greek text has often been issued; cf. in *The Presbyterian Review*, January, 1880.] The book is a Jewish-Christian work, in the garb of addresses made by the twelve sons of Jacob at their death, of a practical and ethical character, in the spirit of the Epistle of James. The work was probably written about the close of the first Christian century.

23. An Apocryphon, *τῶν τριῶν Πατριαρχῶν*, is mentioned in the *Const. Apost.*, vi. 16; and (24) an

Apocryphal Testament of Jacob, in the *Decretum Gelasii* (Fabr.², i. 437, 799).

25. A προσευχὴ Ἰωσήφ is both frequently mentioned, and is also counted among those read (παρ' Ἑβραίοις) by Origen and others. (Cf. Fabr.², i. 765, 768.) It seems to have been strongly cabalistic.

26. A Διαθήκη Μωϋσέως is found in the four catalogues and in the Catena of Nicephorus, i. col. 175.

27. Concerning the Διαθήκη Ἐζέκιου (*Asc. Jes.*, c. 1–5) cf. No. 11 above, and DILLMANN: *Ascen. Is.*, p. xviii.

28. The Testament of Adam and Noah are portions of the *Vita Adami*. Cf. No. 35.

(c) *Other Books of and concerning the Prophets.*

29. In the acts of the Nicene synod (Fabr.², i. 845) mention is made of a βίβλος λόγων μυστικῶν Μωϋσέως. What book is meant is uncertain. The later Jews had a work (*Petirat Mosche*) on the death of Moses.

30. Liber Eldad et Medad is mentioned in *Pastor Hermæ*, i. vis. 2, 3; and later authorities mention it as an Apocryphon of the Old Testament.

III. BOOKS ON HISTORICAL MATTERS AND HAGGADIC WRITINGS. — Cf., on this whole matter, EWALD: *Gesch.*³, ii. 127 sqq.; GRAETZ: *Gesch. d. Jud.*, iii. 47 sqq. and 489 sqq.; SCHÜRER, pp. 642 sq.

31. The Book of the Jubilees, or the Little Genesis (τὰ Ἰωβηλαῖα, or ἡ λεπτὴ Γένεσις, Microgenesis, Leptogenesis), of which the Greek and Latin fragments are found in Fabr.², i. 849 sqq., ii. 120 sq. An Ethiopic translation was recently found, and translated by Dillmann (in EWALD'S *Jahrb. der bibl. Wiss.*, ii. 230 sqq., iii. 1 sqq.), who also published the Ethiopic text, *Liber Jubilæorum Æthiopice*, Kil., 1859. Ceriani later discovered and published fragments of an old Latin translation (*Mon. Sacra.*, i. 1, pp. 15 sq.). Rönsch treats the book extensively in *Das Buch der Jubiläen*, Leipzig, 1874. A translation back into Hebrew was attempted by Rubin, Vienna, 1870. The Book of Jubilees is a little larger than Genesis, and is a kind of a commentary on it, treating the minutiæ, τὰ λεπτὰ. It receives its name from its chronology, which is divided according to jubilee years. The author is strictly Jewish and narrow. He makes use of Enoch, does not yet know of the destruction of Jerusalem, and is used by the *Test. xii. Patr.* The book is thus a production of the first century, and probably early in it. The original language was Hebrew or Aramaic.

32. Jamnes and Mambres treats of the contest between Moses and the Egyptian sorcerers (Exod. vii. 11). Cf. 2 Tim. iii. 8. The story of these two sorcerers is already very old, and was early used. Cf. HEATH: *Palest. Expl. Fund.*, October, 1881, pp. 311 sqq.

33. Manasseh's conversion (2 Chron. xxxiii. 11) early gave rise to an Apocryphon of M., used both by Christian writers and by the Targum to Chronicles (Fabr.², i. 1100 sqq.).

34. A novel, based on Gen. xli. 45, we have in *Asenath*, formerly much read. The Latin text is found in Fabr.², i. 775 sqq., and some Greek fragments, ii. 85 sqq. It is Christian in character.

35. Books pretending to give the life and deeds of Adam and other Fathers existed in abundance among the Jews and early Christians. For their titles, etc., compare the original of this article. The most important one is the *Vita Adami*, translated from the Ethiopic by DILLMANN, in EWALD'S *Jahrbuch*, v. 1853, and, with the assistance of the Arabic, by TRUMPP, in *Akad. der Wiss.*, München, 1880; and English, by MALAN: *The Book of Adam and Eve*, London, 1882. There is also a Latin *Vita Adæ et Evæ*, edited by W. Meyer, München, 1879.

36. A Gnostic writing called *Noria*, after the wife of Noah, is mentioned by Epiphanius (*Hær.*, 26 and 37), and an Ebionitic book, ἀναβαθμοὶ Ἰακώβου (Gen. xxviii.), by the same (Fabr., i. 437). On the Jewish Midrashim cf. ZUNZ: *Gottesd. Vort. der Juden*, pp. 126 sqq., and JELLINEK: *Beth-ha-midrash*, i.–vi.

IV. — Later, this class of literature was used for worldly and evil purposes, and stood in the service of quackery, witchcraft, and sorcery. The name of Solomon was, above all others, connected with this kind of works; sometimes, also, that of Joseph, Abraham, and other fathers in Israel. A. DILLMANN.

PSEUDO-ISIDORIAN DECRETALS is the common designation of a large collection of spurious letters ascribed to the popes of the first three centuries, which was brought into circulation in the ninth century, generally in connection with the so-called Spanish collection of canons and decretals, though sometimes also alone. It opens with a preface, also spurious, by Isidorus Mercator; and thence it came to pass, that, already in the ninth century, it was considered to be the work of Isidore of Seville. Down to the fifteenth century no doubt ever arose as to its genuineness; but later on the authors of the *Magdeburg Centuries*, the Reformed preacher Blondel, the brothers Ballerini, and others, proved beyond question, that it is spurious. Very different opinions prevail, however, with respect to the place, date, author, and chief purpose of the fraud. The oldest, and for centuries the only, printed edition of the collection was that by Merlin, in his *Coll. Concil.*, vol. i. (Paris, 1528, and often afterwards); but it was poor and unreliable. In 1853 a new edition by Denzinger, in Würzburg, appeared in Migne (*Patrolog. Latin.*, vol. 130); but it was in reality only a reprint of Merlin. An excellent edition, based on a comprehensive critical research of the existing manuscripts, was published by Hinschius, Leipzig, 1863.

The arrangement of the contents of the complete collection is as follows: first the preface; then a letter from Aurelius to Damasus, and the answer of the latter, both spurious; the *Ordo de celebrando concilio*, borrowed from the fourth Council of Toledo; a list of councils; two spurious letters from Jerome to Damasus and from Damasus to Jerome, after which the collection proper begins. It consists of three parts: the first part contains the fifty apostolical canons, fifty-nine spurious letters chronologically arranged, and ascribed to the popes between Clement and Melchiades, the treatise *De primitiva ecclesia et synodo Nicæna*, and the spurious *Donatio Constantini*. The second opens with a quotation from the genuine Spanish collection, and another from the collection of Paschasius Quesnell, and contains the Greek, African, Gallic, and Spanish councils, generally agreeing with the *Hispana*. The third also opens with a quotation from the *Hispana*,

and then gives the papal decretals from Sylvester to Gregory II. (d. 731), of which thirty-five are spurious. It must be noticed, however, that many of these spurious documents were well known to the church long before Pseudo-Isidore incorporated them with his collection; as, for instance, the first two letters from Clement to James, the *Donatio Constantini*, the *Canones Apostolorum*, etc. According to recent researches, it would seem, however, that the complete collection was not made at one time; that a shorter collection, consisting of the false decretals down to Damasus, and the correspondence between Aurelius and Damasus, was made first; and that on this as basis the larger collection was finally formed. See Wasserschleben: *Die pseudo-isidorische Frage*, in *Zeitschrift für Kirchenrecht*, iv. p. 273.

Formerly it was quite generally accepted that the real purpose of the Pseudo-Isidorian fabrication was the extension of the primacy of Rome. See Theiner: *De Pseudoisid. canonum collectione*, Breslau, 1826. At present a number of scholars hold that it was the general insecurity of society, and more especially the confusion prevalent in all church matters, which induced Pseudo-Isidore to make this attempt at forming and establishing a general code of church discipline. See Möhler: *Schriften*, edited by Döllinger, vol. i. p. 283. A more searching study, however, of the work itself, shows that its true purpose must have been to free the bishops from their dependence, not only on the State, but also, and more especially, on the metropolitans and the provincial synods. Knust: *De fontibus et consilio Pseud. Collect.*, Göttingen, 1832, and Wasserschleben: *Beiträge zur Geschichte der falschen Dekretalen*, Breslau, 1844. It is true that the primacy of the Roman see and the authority of papal decrees are repeatedly recognized and emphasized, but that is evidently done in the interest of the bishops rather than in that of the pope. The *sedes Romana* is declared the *caput, cardo, apex, mater omnium ecclesiarum;* but it had evidently been placed in that position in order to be able to shield and protect the bishops. The first aim of Pseudo-Isidore was to emancipate the episcopacy from all secular authority, and for that purpose he tried to exclude all secular courts as incompetent in episcopal cases. Alexander (*Ep.* 1, *c.* 5–8), Marcellinus (*Ep.* 2, *c.* 3), and Felix II. (*c.* 12) forbid to summon a bishop before any *judicium publicum*. According to Marcellus (*Ep.* 2, *c.* 10), the chief of the state cannot convoke a synod, or sit in judgment upon a bishop, without the consent of the Pope. No bishop shall appear before a secular judge, says Hyginus (*Ep.* 1, *c.* 4), because it would be below his dignity; and what is still more characteristic, and repeated in almost every letter, even in the ecclesiastical courts no layman shall appear either as accuser or as witness against a bishop. But, while all episcopal cases are exempted from the jurisdiction of the secular courts, all secular cases may be taken to an episcopal court, say Anacletus (*Ep.* 1, *c.* 16) and Marcellinus (*Ep.* 2, *c.* 3). The second aim of Pseudo-Isidore was to emancipate the episcopate from the authority of the metropolitans and the provincial synods. He accepts the existing hierarchical organization, and he adds even a new link to the chain; but he tries to weaken the power of the metropolitans and the provincial synods, so as to make them completely innocuous, even to a criminal bishop. The proper court before which a bishop could be cited was the provincial synod, convened and presided over by the metropolitan; but, in order to be competent, the synod must be *legitime* convened, that is, *auctoritate sedis apostolicæ*. The decisions of a synod convened without the consent of the Pope were null and void. It might thus prove difficult enough to establish a competent court, and still more so to procure a competent accuser; for not only were all laymen and members of the lower clergy excluded, but also a member of the higher clergy, if in any way he seemed to be *inimicus, offensus, iratus, suspectus*, etc. Furthermore: the accuser should be accompanied by seventy-two witnesses, each of whom should be qualified to be an accuser himself: and, finally, the bishop had the right to break off the proceedings at any stage of their development, and appeal directly to the Pope; that is, it was next to impossible to have a criminal bishop punished, unless the Pope himself consented and interfered.

The principal sources from which Pseudo-Isidore drew his materials were the works of Cassiodorus and Rufinus, the *Liber pontificalis* and the Vulgate, the writings of the Fathers, and the theological literature generally down to the ninth century, the correspondence of Archbishop Boniface of Mayence, the genuine decretals and canons, various collections of laws, — such as the *Breviarium Alaricianum*, the *Lex Visigothorum*, the Frankish capitularies, etc. These materials seem to indicate that the collection was made in Gaul, and the indication is strongly corroborated by the circumstance that the language swarms with Gallicisms; the style, with phrases and expressions from the juridical terminology of the Frankish Empire; and the contents, with references to the actual state of the Frankish Church at that time. At all events, those who have fixed the birthplace of the collection at Rome — Febronius, Theiner, Eichhorn, and others — have not succeeded in adducing equally strong reasons for their supposition. The frequent use made of the correspondence of Boniface shows that the archives of Mayence were at the disposal of the compiler; and Mayence was, down to very recent times, generally considered as the place of fabrication. This seems true, however, only so far as regards the older and minor collection; while the later and larger seems to have been made at Rheims. Only of the former are the oldest manuscripts (those of St. Gall and Cologne) of German origin; while of the latter, not only the oldest, but also by far the most numerous, manuscripts are French. In Germany the collection did not come into general use until the eleventh century. With respect to the time of the authorship, the period within which it must have taken place is determined by the two facts that Pseudo-Isidore used the canons of the Council of Paris (829), while his own collection was used by the synod of Chiersy (857). Since the researches of the Ballerinis and Blondel (*Pseudo-Isidorus et Turrianus vapulates*, Geneva, 1728), it has also been generally accepted that the collection was made in the fourth or fifth decade of the ninth century. But attempts have been made to arrive at a closer determination of the

period. There is, indeed, a direct connection between the false decretals and the ecclesiastical conflicts arising out of the civil wars between Lewis the Pious and his sons; and it is more than probable that the decretals were manufactured by the party of Lothair — more especially by Autgar of Mayence, and Ebbo of Rheims — in order to prevent the metropolitans and the provincial synods of the party of Lewis from inflicting any punishment on the bishops of the defeated party. Antgar was an outspoken adherent of Lothair, and Ebbo was his intimate friend. Now many tracks lead from the false decretals to Mayence. One has already been mentioned, here is another: the decretals speak much of *primates* and *vicarii apostolici*, who should form an intermediate link between the Pope and the metropolitans, and under whose authority all *causæ majores* and *episcoporum negotia* should assort. Boniface had held such a position as Archbishop of Mayence, and it was one of the greatest desires of Autgar to have this authority restored to his see. The decretals also contain references to the deposition of Ebbo by the synod of Didenhofen (835), his restoration (840), and his transferrence to Hildesheim (844). Now, since Ebbo on those occasions made no appeal to the decretals, it is fair to infer that they did not yet exist; but there is a trace of them at the synod of Soissons (857), in the so-called *narratio*, by the clergy ordained by Ebbo.

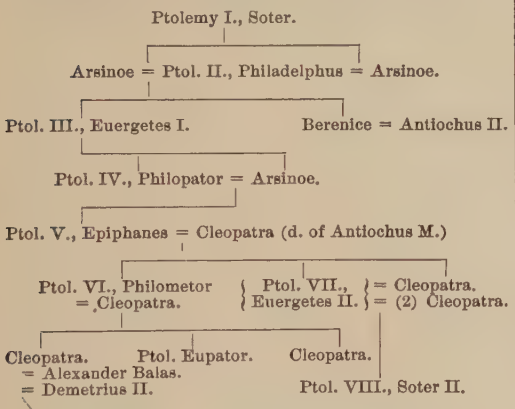
The history of the Pseudo-Isidorian Decretals presents the curious phenomenon, that, instead of achieving the purpose for which they were originally made, they finally came to serve the almost opposite interest. They were intended to protect the bishops against the metropolitans; but they became the means by which the Pope crushed, not only the metropolitans, but also the bishops. The Frankish clergy saw the danger, and made from time to time considerable opposition. The first pope who directly appealed to them was Nicholas I. In a brief of 863, addressed to Hincmar of Rheims, he mentions the collection of Adrian as the proper authority, without making any reference to them: but shortly after he must have become acquainted with them, probably through Rothad; for, in the controversy between the latter and Hincmar, he makes copious use of them. Hincmar protested; but, from many of his utterances, it is apparent that he considered them spurious, though he did not hesitate to use them himself when they answered his purpose. See Weizsäcker: *Hinkmar und Pseudo-isidor*, in *Zeitschrift f. hist. Theologie*, 1858, p. 327. Indeed, it was the demoralization of the bishops, their religious indifferentism, and their political ambition, which finally made the Pseudo-Isidorian fraud triumph, and delivered up the church, without power of resistance or self-defence, into the hands of the Pope. From the end of the ninth century numerous extracts were made from the false decretals, the most remarkable of which was the so-called *Capitula Remedii Curiensis*. Nothing, however, contributed more to spread them about, and secure their influence, than their incorporation with the great systematical collections of canons made at that time; as, for instance, with the *Collectio Anselmo dedicata*, the decree of Burchard, the two works of Ivo, the collection of Anselm of Lucca, the *Collectio trium partium*, etc.; and, as those collections were the sources from which Gratian drew his materials, the Pseudo-Isidorian Decretals thus became part and parcel of the *Corpus juris canonici*.

Down to the fifteenth century the genuineness of the decretals was, as above mentioned, never openly assailed. The first who proffered some doubts were Nicholas of Cusa (*De concordia cathol.*, iii. 2) and Johannes Turrecremata (*Summa eccles.*, ii. 101). But, when the work became more easily accessible by the Merlin edition, it proved an easy task for the authors of the *Madgeburg Centuries*, and the French critics, Dumoulin and Le Conte, to lay bare the fraud. An attempt at defence by the Jesuit (Torres: *Adv. Magd. centuriatores*, Florence, 1572) was completely refuted, by Blondel; and later attempts — Bonaventura Malvasia (*Nuntius veritatis*, Rome, 1635) and Eduard Dumond (*Les fausses décrétales*), in *Revue des questions historiques*, i. and ii. — have failed as signally. WASSERSCHLEBEN.

PTOLEMÆ'US, PTOL'EMY (Πτολεμαῖος, "the warlike"), the dynastic name of the thirteen Macedonian kings of Egypt who held the throne from the death of Alexander the Great down to B.C. 43. Those who have religious interest, because of their mention in Josephus, the Maccabees (1 and 2), and prophetically in the Book of Daniel, are (1) **Ptolemy I., Soter** ("savior"), B.C. 323–285; the founder of the dynasty. He was one of Alexander's generals, and seized Egypt as his portion of Alexander's domain. In 320 he invaded Syria, and availed himself of Jewish customs to occupy Jerusalem on the sabbath, when he knew the Jews would not fight. The Jews and Samaritans taken captive in this campaign he placed in Alexandria, but treated them liberally. He is supposed to be alluded to in Dan. xi. 5, "the king of the south." — (2) **Ptolemy II., Philadelphus** ("brother-loving"), B.C. 285–247; son of the preceding; alluded to in Dan xi. 6; illustrious as the founder of the Alexandrian library and museum, the patron of arts and letters, the instigator to the Septuagint (see Bible Versions, p. 279), and the prince under whom the Alexandrian Jews developed into citizens of the world, since Jewish wisdom met in Alexandria Greek philosophy. His reign marks an epoch in Jewish history. — (3) **Ptolemy III., Euergetes** ("well-doer"), B.C. 247–222; alluded to in Dan. xi. 7–9; invaded Syria in 246, to avenge the repudiation and murder of his sister Berenice (see Antiochus II., p. 95), and had conquered it as far north as Antioch, and was moving eastward towards Babylon, when he was recalled by troubles at home. His policy towards the Jews in Egypt was generous; while, in token of his victories, he sacrificed in the temple at Jerusalem "after the custom of the law" (Joseph.: *C. Ap.*, ii. 5). He brought back to Memphis the gods taken from Egypt by Cambyses. It was for this he received his epithet, "well-doer. — (4) **Ptolemy IV., Philopator** ("father-loving"), B.C. 222–205; alluded to in Dan. xi. 10–12; defeated Antiochus the Great at Raphia, near Gaza (B.C. 217); sacrificed in the temple, and attempted to enter the sacred precincts, when a shock of paralysis stopped him. He was indolent, effeminate, and licentious, but capable, on occasion, of splendid and vigorous

deeds. — (5) **Ptolemy V., Epiphanes** ("illustrious"), B.C. 205–181; alluded to in Dan. xi. 13–17; succeeded his father when only five years old. During his minority Antiochus the Great conquered Cœlesyria, Phœnicia, and Judæa, out of which the Jews who were loyal fled to Egypt. The Romans compelled him to surrender these provinces. Antiochus apparently did this when he married his daughter Cleopatra to Ptolemy (B.C. 193), although they really remained under his authority. He was, however, foiled in his further designs by Cleopatra's unexpected advocacy of her husband's interests. Ptolemy was poisoned as he was on the eve of an attempt to recover the provinces from Seleucus, Antiochus' successor. —(6) **Ptolemy VI., Philometor** ("mother-loving"), B.C. 181–146; alluded to in Dan. xi. 25–30. So long as his mother lived (i.e., until 173), peace was preserved with Syria; but three years later Egypt had been overrun by Antiochus Epiphanes, and Ptolemy taken prisoner. The Romans again interfered, and compelled Antiochus to leave the country (168). Ptolemy then turned his attention to his brother, Euergetes II., whose seditious attempts he suppressed, and to Syrian intrigues, by which he accomplished the ruin of Alexander Balas (see art.). It was under Ptolemy that the Jewish temple at Leontopolis was built. He marks the transition of the kingdom of Egypt into a Roman province. Cf. art. *Ptolemæus*, in SMITH'S *Dictionary of Biography* and *Dictionary of the Bible*.

GENEALOGICAL TABLE OF THE PTOLEMIES.


Ptolemy I., Soter.
Arsinoe = Ptol. II., Philadelphus = Arsinoe.
Ptol. III., Euergetes I.
Berenice = Antiochus II.
Ptol. IV., Philopator = Arsinoe.
Ptol. V., Epiphanes = Cleopatra (d. of Antiochus M.)
Ptol. VI., Philometor = Cleopatra.
Ptol. VII., Euergetes II. = Cleopatra. = (2) Cleopatra.
Cleopatra. = Alexander Balas. = Demetrius II.
Ptol. Eupator.
Cleopatra.
Ptol. VIII., Soter II.

PUBLICAN, an under collector of the Roman tribute (Matt. xviii. 17). It was an office which no patriotic Jew could hold, because it implied in the most offensive way the recognition of Roman supremacy. Publicans, being thus despised, generally revenged their insults by extortionate demands under color of law. It is remarkable, that, out of this despicable class, our Lord chose one of his apostles (Levi, or Matthew), who became his biographer (Luke v. 27), and one of his chief converts, Zacchæus of Jericho (Luke xix. 2). Our Lord's association with publicans was one of the commonest taunts he received (Luke vii. 34). The system of farming the revenue then practised led directly and naturally to fraud and cruelty, from the chief farmer to the meanest placeman.

PUBLICANI (a corruption of *Pauliciani*) was the name given by the French and English crusaders of the middle of the twelfth century to the Cathari of the West, because, like the Paulicians of the East, they were dualists. Several French writers of that time call the Paulicians simply *Poplicans*.

PUFENDORF, Samuel, b. at Chemnitz in Saxony, 1632; d. at Berlin, 1694; lectured on jurisprudence at Heidelberg and Lund in Sweden, and finally settled at Berlin, as historiographer to the elector of Brandenburg. His principal work is *De jure naturæ et gentium* (Lund, 1672; also Frankfort, 1684; Amsterdam, 1715, etc.), translated into German, English, and French. Though essentially only an elaboration and systematization of the ideas of Grotius, it forms the foundation of the modern conception of the doctrine of natural and international rights. Previously that doctrine had been based on the Decalogue, and developed in accordance with the idea of the justice of God. Grotius was the first who completely severed it from theology, based it on the instinct of sociability inherent in human nature, and derived it directly from human reason. In the systematic exposition which it received from Pufendorf, it attracted great attention, but also met with great opposition: indeed, Buddæus and Wolff were the first who fully recognized it. Among Pufendorf's other works, his *De habitu religionis christianæ ad vitam civilem* (Bremen, 1687) has also theological interest as a defence of the collegial system. After his death appeared his *Jus feciale divinum*, a demonstration of the impossibility of bringing about a union between the Lutheran and Reformed creed, as long as the latter retains the doctrine of predestination. G. FRANK.

PUL. See TIGLATH-PILESER.

PULCHERIA, a daughter of Arcadius, and older sister of Theodosius II.; was in 414, though only sixteen years old, intrusted by the Senate with the title of *Augusta* and the guardianship of her weak-minded brother. For ten years she governed the empire with great authority, though in a narrow, monastic spirit: she actually transformed the palace into a monastery. She then married her brother to Eudoxia-Athenais, a daughter of an Athenian philosopher; but bitter jealousy soon sprang up between the two sisters-in-law. In the Nestorian controversy Eudoxia sided with Nestorius, while Pulcheria took the part of Cyril of Alexandria. Pulcheria was banished from the court; and, by the support of Eudoxia, Euytches and Dioscuros triumphed at the synod of Ephesus. Pulcheria, however, returned before her brother's death, and regained her influence. Eudoxia was banished to Jerusalem; and orthodoxy was restored by the Council of Chalcedon, at whose sixth session (Oct. 25, 451) Pulcheria herself was present. After her return she married the general Marcianus, but died shortly after, Sept. 11, 453. She is revered by the Greek Church as a saint. See *Act. Sanct.*, Sept. 3, and GREGOROVIUS: *Athænais*, Leipzig, 1881. ZÖCKLER.

PULLEYN, Robert, an English scholastic and Roman cardinal; b. in England towards the close of the eleventh century, but the exact date and place are unknown; d. in Rome between 1147 and 1154. He studied in Paris, where the dialectical treatment of theology just at that time stood in its first bloom (William of Champeaux, Abelard, Gilbert de la Porrée). In 1130 he returned to England, was made archdeacon of Roch-

ester, and opened a theological school in Oxford, which he soon brought to a very flourishing condition. But in 1135 he again left his native country, probably on account of the internal disturbances which broke out after the death of Henry I. He settled in Paris, and taught theology with great success. Bernard of Clairveaux recommended him on account of his orthodoxy. John of Salisbury and William of St. Thierry were among his pupils. An attempt of his bishop to compel him to return to England, by withholding the revenues of his benefice, brought him to Rome, where he was received with great honor, made a cardinal, and chancellor of the apostolic see. Many of his writings are still unprinted, — a Commentary on the Revelation, a Commentary on the Psalms, a treatise *De contemtu mundi*, etc.; but his principal work, *Sententiarum Libri VIII.*, was edited by Hugo Mathoud of St. Maur, Paris, 1655, and reprinted in Migne, *Patrol. Lat.*, vol. 186. It combines the dialectics of Abelard with the dogmatism of Bernard. It originated under the influence of Abelard's *Sic et non*, and it became the principal source from which the Lombard drew his *Sentences*. The dialectical method is employed solely for the purpose of demonstrating and proving the traditional faith of the church; and, in cases in which occurring contradictions cannot be logically solved, all doubt is crushed by the authority of the Bible and the Fathers. See Hauréau: *Histoire de la philosophie scolastique*, Paris, 1872, vol. i. WAGENMANN.

PULPIT (from the Latin *pulpitum*), the foremost point of the Roman stage, where the actor stood while reciting his part, denotes, in the Christian Church, an enclosed desk from which the sermon is delivered. In the oldest times the deacon preached from the ambo, and the bishop from his throne. Later on, however, movable pulpits, of which a specimen has been preserved at Hereford in England, were employed in the large churches, and placed, when used, where most convenient. The stationary pulpit of a still later date was generally placed between two pillars, in front of a screen, or fastened to a pillar, generally in the middle of the nave. Pulpits were also erected in the refectories of monasteries, in cemeteries (as was often the case in France), or even in a public thoroughfare. They were of stone or of wood, hexagonal or octagonal, often very large, and always highly ornamented. Pulpits of the greatest artistic interest, from the thirteenth and fourteenth centuries, have been preserved both in England and on the European continent: among the most noticeable are those of Pisa, Milan, Strassburg, Canterbury, etc. In the Protestant churches the pulpit has generally a more conspicuous place than in the Roman-Catholic; and in the modern American meeting-house it forms, so to speak, the centre of the whole building.

PULPIT-ELOQUENCE. See Homiletics, Preaching.

PUNISHMENT AMONG THE HEBREWS. The penal code, which tended towards a restoration of the order of law which had been disturbed, to uphold the authority of the law, and protect it against future infringements (Deut. xvii. 13, xix. 20), thus destroying the evil from the midst of the land and of the people of Israel, was among Hebrews, as well as among other nations, originally and naturally based on the principle of retaliation. This is clearly expressed on several occasions, as Exod. xxi. 23 sq., Lev. xxiv. 19 sq., Deut. xix. 21. But this principle is restricted in Israel by the law: a legally regulated and mitigated righteous compensation takes its place. The vengeance belongeth to God (Deut. xxxii. 35; comp. Rom. xii. 19). Although acknowledged as the legal basis, yet the law of retaliation was more a principle than a strict law; and in fact we find not one instance in the Bible which would prove the literal application of the *jus talionis*, for which Christ substituted the very opposite, the evangelical rule (Matt. v. 38 sq.).

The most common punishment was that with the *stick*, which was applied not only to children and slaves (Prov. xiii. 24, xxiii. 13 sq., xxix. 15), but also to the offender, lying on the ground, in the presence of a judge (Lev. xix. 20; Deut. xxiii. 18). In later times *stripes* were inflicted, whose number was not to exceed forty (Deut. xxv. 3): whence the Jews took care not to exceed thirty-nine (2 Cor. xi. 24; Josephus, *Ant.*, iv. 8, 21). In the synagogue this punishment was inflicted at the appointment of the Sanhedrin (Matt. x. 17, xxiii. 34; Acts v. 40, xxii. 19) for ecclesiastical offences.

Capital punishments were of two kinds, — *stoning*, and *death by the sword*. Stoning was applied for idolatry in any shape, be it actual or virtual (Lev. xx. 2; Deut. xiii. 6, 10, xvii. 2–7), blasphemy (Lev. xxiv. 14, 16, 23; 1 Kings xxi. 10 sq.), witchcraft, etc. (Lev. xx. 27), sabbath-breaking (Num. xv. 32–36; Exod. xxxi. 14), taking something of banned things (Josh. vii. 25), ascending Mount Sinai while the law was given (Exod. xix. 13, where death by the spear is also mentioned), obstinate disobedience of sons (Deut. xxi. 18 sq.), unchastity — previous to marriage, but afterwards detected — (Deut. xxii. 21) in a betrothed woman with some one not affianced to her (Deut. xxii. 23, 24), adultery (Lev. xx. 10; John viii. 5), and rape (Deut. xxii. 25): even the offending animal was to be stoned (Exod. xxi. 29). Stoning, not unknown among the Egyptians, took place outside of the camp or city (Lev. xxiv. 14; Num. xv. 36), in the presence of the witnesses who had witnessed against him, and who were required to cast the first stone (Deut. xiii. 9, xvii. 7; John viii. 7; Acts vii. 58). *Death by the sword* was applied rather for political and civil crimes, as murder and man-slaughter (Exod. xxi. 14; Lev. xxiv. 17, 21; Num. xxxv. 16, 21, 31; Deut. xix. 11); also for death caused by a goring ox, in which case a compensation was allowed (Exod. xxi. 28), disobedience to the magistrate (Deut. xvii. 12; Josh. i. 18), and man-stealing (Exod. xxi. 16; Deut. xxiv. 7). In all these cases the law speaks of capital punishment, without exactly stating which: the same is the case with wilful sins in general (Num. xv. 30 sq.), and with many cases touching the ritual. The Talmud applies in general the punishment of strangling, but stoning for such crimes as smiting and cursing of parents (Exod. xxi. 15, 17; Lev. xx. 9), incestuous and unnatural connections. Death by the sword is not seldom mentioned in the historical books (2 Sam. i. 15; 1 Kings ii. 25–34; 2 Kings x. 7; 2 Chron. xxi. 4; Jer. xxvi. 23). The execution was performed by persons appointed by the king

(1 Kings ii. 29), in case of murder by the nearest relatives as the avengers of blood (Num. xxxv. 19, 21, 27; Deut. xix. 12).

Capital punishment could only be inflicted after a careful trial, and at the mouth of two or three witnesses (Deut. xvii. 4 sq., xix. 15): both kinds of capital punishment could be made more ignominious by hanging up the bodies against the sun, — which, however, was not to last over night (Num. xxv. 4; Deut. xxi. 22 sq.; Josh. x. 26; 2 Sam. xxi. 6, 9), — or by mutilating (2 Sam. iv. 12), or by burning the same (Lev. xx. 14, xxi. 9; Josh. vii. 15, 25), or by heaping up stones over the body (Josh. vii. 25 sq., viii. 29). Comp. J. H. Otho: *Lexicon rabbinico-philologicum*, Geneva, 1675, pp. 618 sq.; Roskoff, in Schenkel's *Bibellexicon*, v. 420 sq.; Saalschütz: *Mosaisches Recht* (1853), pp. 448 sq. RÜETSCHI.

PUNISHMENT, Future. Belief in a future state of retribution implies belief in the personality of God, a moral government, the ill-desert of sin, and the continuation of life beyond the grave. There may be great differences of view in regard to each of these points; but, where any of them is denied, the doctrine of a future retribution is not likely to be entertained. The fact of future retribution cannot reasonably be denied by any except those who hold a pantheistic or a materialistic theory of the universe. Differences of opinion upon this subject among those who profess to believe in God, and particularly to believe in Christianity, have pertained to the mode and duration of future retribution, and not to the fact. Natural religion, as has been suggested, will suffice to create the expectation and belief in a retribution of some kind in the next life; but, for any definite belief, we are, of course, dependent upon revelation. The authority of the Bible is therefore the postulate of the Christian dogma of retribution. There has not been an absolute agreement among the students of Scripture in regard to what its teaching is. What the differences are, and what we regard as the true view, can be best exhibited, perhaps, if we deal with the subject by considering, (1) its history, (2) the church doctrine, (3) the departures from the church doctrine.

I. History. — So widespread has been the belief in a future state of rewards and punishments, that Warburton founded his great apologetic, *The Divine Legation of Moses*, on the absence of any appeal in the Mosaic legislation to the sanctions of reward and punishment in the next life. The absence of such appeals has been taken by some to imply ignorance, on the part of the Jews, of a future state. This is a great mistake, for the doctrine of future retribution is unmistakably present in the Old Testament. Before Christ and in the time of the Maccabees, belief in eternal punishment was entertained. At the time of our Lord, belief in everlasting punishment was held (perhaps not universally) by the Pharisees, as we know from Josephus. Philo, however, of the same period, is cited as an annihilationist. The Fathers of the first six centuries believed, for the most part, in the eternity of hell-torment. The early Fathers universally held this belief; though Justin Martyr and Irenæus have been claimed, but on insufficient grounds, as annihilationists. Clement and Origen were restorationists. So were Gregory of Nyssa and Gregory Nazianzen, together with Theodore of Mopsuestia. Augustine defended the generally received doctrine of endless punishment. This Father held, however, that Christians not perfect at death undergo purification in the intermediate state. In this way he contributed to the development of what was subsequently known as the doctrine of purgatory, — a doctrine which Cyprian (according to Neander) first promulgated as to its germinal idea, and which Gregory the Great was the first to make an article of faith. The scholastics held that all heretics, infidels, and those who die in mortal sin, go immediately to hell; that those who die in the peace of the church, but imperfect, experience the purifying pains of purgatory; and, finally, that the souls of all unbaptized infants go to the *limbus infantum*, a place distinct from the *limbus patrum*, which was the abode of the Old-Testament saints.

Protestants and Roman Catholics agree respecting the doctrine of hell. The points of difference between them, so far as eschatology is concerned, grow out of an attempt to answer the question, What is the condition of the redeemed during the period between death and the resurrection? Some taught that the soul was unconscious; some, the doctrine still held by many, which is known as that of the *intermediate state*. Roman Catholics believed in purgatory. The Reformers denied the doctrine of purgatory, and affirmed that all men at death go either to heaven or hell. They differed respecting the salvation of infants. The Augsburg Confession makes baptism essential to salvation. This Calvinists denied. They held to the guilt of original sin, to the ill-desert of infants, to the doctrine that the area of the saved is defined by that of sovereign election, and that regeneration is not conditioned by ordinances. Elect infants dying in infancy were saved, whether they were baptized or not. Calvinistic theologians did not say that there were no non-elect infants who died in infancy: indeed, they commonly believed that there were. Whether this common belief shall govern the construction of the Westminster Confession, or whether the cautious words in which the subject of elect infants is expressed shall lead us to believe that the Assembly declined to say dogmatically that there were non-elect infants, is a question that cannot be discussed here. See Infant Salvation.

Those who now subscribe to the Westminster Confession of Faith do not believe that any infants dying in infancy are lost. Some dislike the phraseology employed regarding the subject; while others see in it no necessary implications regarding non-elect infants. The Confession says that the saved are the elect. It tells how the elect are saved. Those elect who are capable of being outwardly called are required to repent, and exercise faith. Elect infants dying in infancy, and other elect persons incapable of being outwardly called, are regenerated by the sovereign exercise of the power of the Holy Ghost, who worketh when and where and how he pleaseth. The antithesis is not between elect and non-elect infants, but between elect persons who can, and who can not, exercise faith. Infants dying in infancy fall into the latter category. That all such infants

were elect, the writers of the Confession did not know, whatever they might hope and believe; but neither did they say that some such infants were non-elect.

It is not strange that a doctrine which puts such a strain upon our sympathies as that of everlasting punishment should meet with opposition. In modern, as in ancient times, therefore, we find representative men who are at variance with the orthodox belief. Locke taught the doctrine of conditional immortality, which has been favored by Watts, Whately, and Isaac Taylor. Rothe also held this view, though restorationism is more in favor with the German theologians who diverge from confessional orthodoxy. Nitzsch and Müller show their strong leanings toward restorationism by affirming the possibility of eternal damnation as the result of persistent obduracy in the future state. Tillotson hoped for an ultimate restoration of all men, and John Foster confidently believed in it. Organized opposition to the doctrine of eternal punishment, at the beginning of this century, consisted, for the most part (in this country), of a denial of all *post mortem* punishment for sin. This extreme type of Universalism (that of Ballou), however, has few representatives at the present day. It has succumbed to the merciless criticism to which it was subjected. But it is to be feared that belief in restorationism and annihilationism is increasing within orthodox communions. This is evident in the increase of the literature advocating one or the other view, and in the fact that either view is being freely tolerated in some denominations. That subscription to the Thirty-nine Articles does not bind Anglicans to hold the doctrine of eternal punishment was decided by the Privy Council (1863–64), in the case of Fendall *vs.* Wilson.

A less serious departure from the Protestant position regarding retribution is found in the disposition of some leading divines, like Dorner and Martensen, to hold that the period between death and the resurrection may be a probationary period for those who did not embrace the gospel in this life, and especially for those who were incapable of embracing it (infants and heathen).

II. Church Doctrine. — There is a general agreement among the confessions of Christendom, that after the judgment all men go either to heaven or hell, and that the punishments of hell are endless. Confessional differences concern the condition of the dead during the period between death and the resurrection. Roman Catholics teach that the atonement of Christ only delivers men from *eternal* punishment, and that temporal punishments, especially the pains of purgatory in the next world, remain to be endured as satisfaction for sin. Protestants reject the doctrine of purgatory, because it is not taught in Scripture. It is true that nothing that defileth can enter heaven: it is also true that men are not perfectly sanctified in this life. But this, though it is the ground of the inference, does not justify the inference, that there must be a period of purgation in the next life. The doctrine of purgatory is rejected also, because it rests upon the false assumption that Christ has not made a complete satisfaction for sin. It contradicts, moreover, the distinct statement of Scripture, that there is now no condemnation to those who are in Christ Jesus.

Some Protestants teach what is known as the doctrine of the intermediate state. This is a harmless doctrine, however, and consists mainly in the emphasis given to what all Christians believe; namely, that the state of the blessed dead, though one of complete happiness during the period after death, prior to the resurrection, is yet inferior to that upon which they are to enter after the resurrection. The advocates of this view will not say that the righteous go to heaven when they die: they go to paradise. The Westminster divines rejected purgatory, and refused to assign a locality and a name to the intermediate state. The Protestant doctrine is, (1) that there is no probation after death; (2) that no personal satisfaction for sins is demanded, either in this life or the next, from those who believe in Christ; (3) that the punishment of hell is everlasting.

The punishments of hell are set forth in Scripture under the strong imagery of fire and brimstone. It is not necessary to interpret these passages literally, yet care must be taken not to empty them of their terrible meaning. Whatever the nature of hell-torment may be, it is something so terrible that only the strong language of the Saviour's description will represent it. The punishments of hell must not be regarded as merely the natural consequences of wrong-doing; though these are serious enough, and they constitute a strong argument in support of the doctrine of eternal punishment. We see the natural segregations of men in this world according to character, the hardening effect of sin, and the suffering that always associates itself with persistent wrong-doing. It is therefore fair to suppose that the sinner's separation from God and the suffering consequent therefrom will be eternal.

These considerations, together with the view of some, that sin is an infinite evil and demands a punishment of infinite duration, and the view of others, that eternal suffering is the result of eternal sinning, constitute what may be called the rational argument for eternal retribution. The great reason for believing the doctrine, however, is the fact that it is taught with such terrible plainness in Scripture.

III. Departures from Church Doctrine. — Those who deny the orthodox doctrine as to the eternity of hell-torment agree in the use of the following general arguments: —

(1) Eternal punishment is said to be unjust. To this it is answered, that the justice of God can only mean conformity to the nature of God, and this can best be determined by an exegetical study of what the Scriptures teach. Objections on the score of justice must affirm, (*a*) that men deserve lenient treatment because of their disadvantages, — which would be an argument against any if against eternal punishment; or (*b*) that sins do not deserve eternal punishment, — which is assuming that we can measure the turpitude of sin.

(2) Eternal punishment is said to conflict with God's infinite goodness. To which we reply: God may be infinitely benevolent, yet discriminating in the exercise of his benevolence; and the area of benevolence must always be limited by the demands of justice.

(3) Eternal punishment is said to conflict with God's design in governing the world. We deny

that the end of God's government is the promotion of happiness; but, if it were, we do not know that in such a world the conditions necessary to the promotion of the greatest happiness do not make the eternal misery of some antecedently possible.

(4) Eternal punishment is said to militate against the end of punishment. But this is based on the belief that all punishment is intended to be reformatory; whereas every true philosophy of punishment must recognize the deterrent, and especially the vindicatory element, as well as the reformatory element, in the infliction of penal suffering.

(5) And it is finally said that the eternal dualism of good and evil which the orthodox doctrine implies is contrary to the use of the universal terms of Scripture respecting the putting away of evil, the reconciliation of all things in Christ, the subjugation of every thing in heaven and earth, and under the earth, to him. But again, it is urged in reply, that the general must be defined by the specific, the vague by the more distinct; and that, while these passages might have the meaning put upon them by those who deny the orthodox doctrine, if they stood alone, they cannot bear it when interpreted in the light of the specific statements regarding the fate of the wicked.

The specific arguments against the orthodox doctrine differ according to the different forms which the divergence from the symbolical statement of the doctrine has assumed.

1. *Universalism Proper.* — The old form of Universalism in this country (that of Ballou) taught that there is no punishment in the next life. The general principle contended for was, that this life is not one of probation, but of retribution; and that sin receives its full punishment in this world. The proof of this was supposed to rest upon the following grounds: (*a*) the rational character of this view, (*b*) the absence of all reference to future punishment in the Mosaic code, and (*c*) the claim that the passages supposed to teach future punishment do not have this meaning. This form of Universalism was proved, (1) to be immoral in its tendency (this has been admitted by leading Universalists; see Brooks's *New Departure*); (2) to be inconsistent with the infliction of the death-penalty in the Old Testament; and (3) to be contrary to the unmistakable teaching of three classes of passages: to wit, (*a*) those which speak of a place of punishment, (*b*) those which mark an antithesis between the present life and the life to come in respect to punishment, and (*c*) those which associate punishment with the final judgment.

2. *Restorationism.* — It is affirmed by some that the punishment of the impenitent is limited, and that eventually all will be saved. In addition to the rational arguments already referred to, reliance is also placed upon certain considerations based upon the treatment of texts of Scripture. These considerations may be grouped under the following heads: —

(1) It is said that there are promises teaching directly or by implication the ultimate salvation of all men. These embrace the following points: (*a*) the statement that God is the Saviour of all men, (*b*) the promise that God will reconcile all things to himself, (*c*) the prophecy regarding the universal reign of Christ, (*d*) the *apokatastasis*, (*e*) the casting of death and hades "into the lake of fire."

In no one of these passages, however, is there any warrant for the belief that all men, in the sense of "every man," will be saved, or any thing to contradict the plain teaching of Matt. xxv.

(2) It is said that the passages relied upon to prove eternal punishment do not teach it. Thus it is said that the word *κόλασις* ("a pruning") points in the direction of ultimate restoration, and that *αἰώνιος* means "age-long," if it is not better to regard it as having a non-temporal significance, and as indicative of the quality of the punishment, — æonian punishment. But whatever these words, when put together, may be made to mean under the stress of a theory, the plain meaning which they carry upon their face is that which the church has always put upon them. This is what Meyer, not to mention other exegetes, thinks they teach, and what harmonizes with the strong passage in the Apocalypse (xx. 10), *καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.*

(3) The third mode of defending restorationism consists in the endeavor to reconcile the passages that teach eternal punishment with those that are alleged to teach universal restoration. This assumes several forms; one of the principal being the allegation that the doctrine of eternal punishment is only *regulative*, and that God has not made plain his purpose to save all men ultimately, because he wishes men to feel the legitimate influence of the doctrine of eternal punishment. This raises the question, which it ought not to be hard to answer, whether a belief can be regulatively true, but really false. But, if this be the true view of the matter, it is certainly presumptuous to undertake to deliver men from the influence of this salutary belief, by holding out the hope of an unrevealed salvation.

Aside, however, from the special exegetical difficulties of restorationism, it is contrary to the whole analogy of faith, if it be taught on any other basis than that the offers of salvation conditioned only by faith and repentance are made to those who have not embraced the gospel in this life. The objections to the doctrine of a second probation rest upon other grounds. But every doctrine of restorationism which teaches that believers must suffer for sin in the next life, before being admitted to heaven, or that any punishment of finite duration will pay the penalty of sin, is irreconcilably opposed to the teaching of Scripture regarding the satisfaction of Christ, the exemption of all believers from the condemnation of the law, and the necessity of an atonement.

3. *Annihilationism*, or, as some prefer to call it, *Conditional Immortality.* — It is said by yet another class that eternal life is the lot of Christians only, and that eternal punishment means a punishment consisting of, or at least ending in, extinction of being. Some have held that there is no suffering after death, but this view is too glaringly in conflict with Scripture to find many supporters. More plausible is Constable's position, which was substantially Rothe's, that the wicked suffer after death, but that the sufferings finally wear out the subject: the fire consumes the sinner, and extinction of being is the result. The arguments in support of it are: —

(1) Rational. It is said (*a*) that this view accounts for the statement, "narrow is the gate that leadeth unto life," and that there is no difficulty in believing that only a few are saved, if the wicked are blotted out; (*b*) that it harmonizes with the analogy of God's providence generally; (*c*) that it removes the difficulty presented by the idea of the eternal presence of evil in the universe; (*d*) that it harmonizes with the idea that God's glory in the salvation of an elect people is the end of his moral government among men, without necessitating the conception of a suffering and surviving race of reprobates.

(2) Scriptural. It is said that life and death in Scripture stand respectively for existence and non-existence under conscious conditions. But this is not true. Life is used, and so is death, in many cases where the ideas of conscious and unconscious existence are not involved. It is said that the word "destroy" and its cognates imply the idea of terminating existence. It is also said that Paul hoped for the resurrection of the dead, and that this implies that resurrection was a boon that only a limited number would enjoy. To these arguments it is common to oppose the instinctive impulse to believe in immortality, and the indubitable teaching of the New Testament, that the wicked, sharing the fate of the fallen angels, suffer pain, being tormented, *εἰς τοὺς αἰῶνας τῶν αἰώνων*.

It must be admitted that the most plausible form of opposition to the orthodox doctrine is that presented by Rothe, above referred to. The strength of the position is, that it does least violence to the plain meaning of Scripture in the attempt to get rid of the eternal dualism of good and evil. But the plain meaning of Scripture, after all, is the old doctrine of the ecclesiastical symbols. It was our Lord himself who said, "These shall go away into everlasting punishment." These words cannot be explained away by speculation, or deprived of their obvious meaning by exegesis.

Besides those who deny the doctrine of the symbols in regard to eternal punishment, there are those who prefer to take an agnostic position in regard to the matter. Some would say, with Julius Müller, that while it may be open to the sinner in the next world, as in this, to turn to God by a free act of will, it is nevertheless true that the tendency of sin is to perpetuate itself, and therefore that eternal punishment is possible. Others hold, that, while the fact of future punishment is taught in Scripture, there is room for reasonable doubt as to the duration of the punishment.

IV. Lit. — Cotta: *Historia succincta dogmatis de pœnarum infernalium duratione;* Gfrörer: *Das Jahrh. d. Heils;* Schleiermacher: *Christ. Glaube;* Nitzsch: *Syst. d. Christl. Lehre;* Julius Müller: *The Doctrine of Sin;* Rothe: *Dogmatik;* Martensen: *Christian Dogmatics;* Dorner: *System of Christian Doctrine* (the eschatological portion was separately issued, *Dorner on the Future State*, edited by Newman Smyth); Hodge: *Systematic Theology;* Edwards: *The Salvation of All Men strictly examined*, etc.; Alger: *The Doctrine of a Future Life;* Fisher: *Discussions*, etc.; Barrows: *Purgatory;* Ballou: *Lecture Sermons;* Whittemore: *Hist. of Universalism;* Edward Beecher: *The Doctrine of Scriptural Retribution;* Dean: *Final Restoration;* Moses Stuart: *Future Punishment;* Mead: *The Soul here and hereafter;* Cox: *Salvator mundi;* White: *Life in Christ;* Bartlett: *Life and Death Eternal;* Jukes: *Restitution of All Things*. Oxenham: *Catholic Eschatology;* Clemance: *Future Punishment*, Minton: *Glory of Christ;* Constable: *Duration of Future Punishment*. Townsend: *Lost forever;* Farrar: *Eternal Hope* and *Mercy and Judgment;* E. B. Pusey: *What is of Faith as to Everlasting Punishment;* Birks: *Difficulties of Belief*, Whately: *Future State;* Goulburn: *Everlasting Punishment;* W. Jackson: *The Doctrine of Retribution;* W. H. McKim: *Future Punishment;* Bartle: *Hades and the Atonement;* Huntington: *Conditional Immortality;* Rinck: *Zustand nach dem Tode;* Güder (art. in Herzog and Plitt, *Real-Encycl.*): *Höllenstrafen.*

FRANCIS L. PATTON.

PUNSHON, William Morley, LL.D., Wesleyan; b. at Doncaster, May 29, 1824; d. in London (Brixton Rise), Thursday, April 14, 1881. He was educated in his native town; at fourteen went into the lumber-business at Hull and Sunderland, with his grandfather; but in 1842 became a local preacher, and (1844) entered the Wesleyan College at Richmond, and the next year was stationed at Marden, Kent, and there, although but twenty years old, he won an immediate recognition. His fame rapidly spread, and he was justly accounted one of the most eloquent men in the denomination. On July 30, 1849, he was ordained at Manchester, and preached on several circuits. On April 11, 1868, he left for America as representative of Conference at Chicago. He then went to Canada, and entered the Canadian Conference, of which he was five times elected president. He preached and lectured throughout the Dominion and the United States, always attended by large and enthusiastic crowds. In 1873 he returned to England; the next year was elected president of the Wesleyan Conference, and in February, 1875, was appointed one of the secretaries of the Wesleyan Missionary Society, and continued in its service till death. He was honored in every way. In 1859, as soon as he was eligible, he was made a member of the "Legal Hundred;" in 1873 he was made LL.D. by Victoria University, Coburg, Canada. His eloquence, his enthusiasm, his wisdom, his administrative ability, which was of a high order, were all freely given to the cause of Christ. He was extraordinarily successful in raising money for benevolent purposes. He published *Select Lectures and Sermons*, London, 1860, 4th ed., 1877; *Life Thoughts* (sermons), 1863; *Sabbath Chimes* (verses), 1867, new ed., 1880; *The Prodigal Son*, 1868; *Sermons, Lectures, and Literary Remains*, 1881; *Sermons*, 1882 sq. See *William Morley Punshon, Preacher and Orator*, London, 1881.

PURCELL, Henry, musician; b. at Westminster (London), Eng., 1658; d. in London, Nov. 21, 1695. He was successively organist of Westminster Abbey (1676) and of Chapel Royal (1682). He occupied a place in the first rank of English sacred composers. His *Sacred Music* (including fifty anthems), his *Te Deum* and *Jubilate*, and a number of minor pieces, were collected and edited by Vincent Novello, and prefaced with a notice of his life and works, London, 1826–36.

PURCELL, John Baptist, D.D., Roman-Catholic prelate; b. at Mallow, County Cork, Ireland, Feb. 26, 1800; d. at St. Martins, Crown County, O., July 4, 1883. He emigrated to America in 1818; studied theology in America and France; in 1826, at Paris, was ordained priest; returned to America, and was a professor, and afterwards president, of Mount St. Mary's College, Emmittsburg, Md. In 1833 he was consecrated bishop, and in 1850 archbishop, of Cincinnati. When he came to his see, there were only 16 Roman-Catholic churches in all Ohio, and many of these were mere sheds. In 1876 there were 460 churches, 100 chapels, 3 theological seminaries, 3 colleges, 6 hospitals, and 22 orphan-asylums. For many years Archbishop Purcell consented to receive the savings of his parishioners, spent them upon ecclesiastical buildings of various kinds, and in 1876 failed for $4,000,000, whereupon he retired permanently to a monastery. He was the author of *Lectures and Pastoral Letters*, a series of schoolbooks, a *Life* of X. D. McLeod (New York, 1866), and held public debates (afterwards published) with Alexander Campbell (1838), Thomas Vickers (1868), and others. In the Vatican Council he spoke and voted against the infallibility dogma, though he accepted it. See GILMOUR: *Funeral Oration on Archbishop J. B. Purcell*, New York, 1883.

PURGATORY. The doctrine of purgatory, which the Roman-Catholic Church has fully elaborated, strikes its roots in the early Christian centuries. It is connected with the doctrine of an intermediate state, where the imperfect are made fit for paradise by a system of punitive and refining sufferings. This process of refining was not always ascribed to fire. The later rabbins held to a purification by water (EISENMENGER: *Entdecktes Judentum*, ii. 337). The general view, however, was, that paradise was encompassed by a sea of fire, in which the blemishes of souls were consumed before their admission to heaven. The Mohammedans held that a wall (*Koran*, sura vii.) is built between heaven and hell, to the top of which all are assigned whose good works and evil works are equal, and from which they can look both into heaven and hell. The doctrine of purgatorial fire was developed from texts of Scripture and the church's teaching concerning penance. Fire is frequently referred to in the Bible as a symbol of purification (Mal. iii. 2; Matt. iii. 11; 1 Pet. i. 7, etc.), as well as a symbol of punishment and damnation (Matt. xxv. 4; Mark ix. 44, 49, etc.). There is no allusion to any process of purification in the period intervening between the death of the individual and the general resurrection. The doctrine of purgatorial purification first began to be broached in the third century. Clement of Alexandria (*Pæd.* 3, *Strom.* 7) speaks of a spiritual fire in this world; and Origen held that it continues beyond the grave (*Hom. in Num. xxv.*), and says that even Paul and Peter must pass through it in order to be purified from all sin (*Hom. in Ps. xxxvi.*). Augustine, relying on Matt. xii. 32, regarded the doctrine of purgatorial fire for the cleansing away of the remainders of sin as not incredible; and Gregory the Great established the doctrine. Its further history is associated with the doctrine of masses for the dead, and penance in this life. Thomas Aquinas (*qu.* 70, 3), Bonaventura (*Comp. theol. verit.*, 7, 2), Gerson (*Serm.* 2. *De Defunctis*), and other great men of the middle ages, held that the fires of purgatory were material. The Greek Church, refusing to go as far as the Latin, laid down the doctrine of purgatorial fire as one of the irreconcilable differences between them at the Council of Florence, 1439. The Cathari, Waldenses, and Wiclif opposed the doctrine. The Reformers raised their voices against the whole theory of purgatory. The Council of Trent, on the other hand, pronounced an anathema against those who reject the dogma. Bellarmin elaborated the doctrine in his extensive work on purgatory (*De Purgatorio*), proves it from the Old Testament (1 Kings xxxi. 13; 2 Kings i., iii., etc.), the Apocrypha (2 Macc. xii. 40 sq.; Tob. iv. 18), the New Testament (Matt. xii. 32; 1 Cor. iii. 11 sq., etc.), the Fathers, the councils, and reason, and comes to the conclusion that the fire of purgatory is material (*ignem purgatorii esse corporeum*).

RUD. HOFMANN.

The doctrine of purgatory in the Greek-Catholic Church is thus stated in the Longer Catechism of the Eastern Church: —

"Q. 376. — What is to be remarked of such souls as have departed with faith, but without having had time to bring forth fruits worthy of repentance? This, that they may be aided towards the attainment of a blessed resurrection by prayers offered in their behalf, especially such as are offered in union with the oblation of the bloodless sacrifice of the Body and Blood of Christ, and by works of mercy done in faith for their memory. Q. 377. — On what is this doctrine grounded? On the constant tradition of the Catholic Church, the sources of which may be seen even in the Church of the Old Testament. Judas Maccabæus offered sacrifices for his men that had fallen (2 Macc. xii. 43). Prayer for the departed has ever formed a fixed part of the divine Liturgy, from the first Liturgy of the apostle James. St. Cyril of Jerusalem says, 'Very great will be the benefit to those souls for which prayer is offered at the moment when the holy and tremendous sacrifice is lying in view' (*Lect. Mys.*, v. 9). St. Basil the Great, in his Prayers for Pentecost, says that 'the Lord vouchsafes to receive from us propitiatory prayers and sacrifices for those that are kept in Hades, and allows us the hope of obtaining for them peace, relief, and freedom.'"

Compare the *Orthodox Confession of the Eastern Church*, qu. lxvi. See SCHAFF: *Creeds*, vol. ii. pp. 345, 346, 504.

The Roman-Catholic doctrine of purgatory is stated in the eighth article of the *Profession of the Tridentine Faith* (see art. TRIDENTINE), and also thus in the *Canons and Decrees of the Council of Trent*: —

"Whereas the Catholic Church, instructed by the Holy Ghost, has, from the Sacred Writings and the ancient tradition of the Fathers, taught in sacred councils, and very recently in this œcumenical Synod, that there is a purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar: the holy Synod enjoins on bishops that they diligently endeavor that the sound doctrine concerning purgatory . . . be believed, maintained, taught, and everywhere proclaimed by the faithful of Christ." — Sessio XXV.; cf SCHAFF: *Creeds*, ii. p. 198.

"Catholics hold that there is a purgatory, i.e., a place or state where souls departing this life with remission of their sins as to the guilt or eternal pain, but yet liable to some temporary punishment still remaining due, or not perfectly freed from the blemish of some defects which we call venial sins, are purged

before their admittance into heaven, where nothing that is defiled can enter. We also believe that such souls so detained in purgatory, being the living members of Christ Jesus, are relieved by the prayers and suffrages of their fellow-members here on earth. But where this place be, of what nature or quality the pains be, how long souls may be there detained, in what manner the suffrages made on their behalf be applied, — whether by way of satisfaction, intercession, etc., — are questions superfluous, and impertinent as to faith." — BERINGTON AND KIRK: *Faith of Catholics*, London, 1846, vol. 3, 3d ed., pp. 140–207, where the appropriate passages from the Fathers, Liturgies, etc., are given at length. See LOUVET: *Le purgatoire d'après les révélations des saints*, Paris, 1880.

PURIFICATIONS. I. 1. *What defiles, according to the Old Testament? how, whom, how much, and how long, does it defile?*

A. Certain animals, when eaten by men, defile.

B. The woman, after childbirth. The defiling element in her is not the giving birth to a child, or the fact that she gave birth, but her condition, which is like the "uncleanness of her being unwell" (Lev. xii. 2); i.e., the impurity of her monthly illness.

C. Leprosy. It defiles not only the person afflicted with it, and his dress, but also every other person with whom he comes in contact during the time of the disease (Lev. xiii. 46). Every one who enters *a house* which the priest has pronounced as *leprous* becomes unclean for one day (Lev. xiv. 46).

D. Certain secretions of the human body (Lev. xv.).

(*a*) In a man. (*α*) *Gonorrhœa* renders unclean not only the patient himself, but every couch, seat, or object on which he lies or sits; and all persons he spits upon, or touches with his body, are unclean till the evening (1–12). (*β*) *Nocturnal emissions* of a man render him unclean till the evening, and so all stained garments, and his wife, in case she lies at his side. It is important to know, that, according to the context in verse 18, the nocturnal accident is the primary object of discussion in the section: whereas the fact that he lies by a woman is secondary, just as accidental as the garment or skin which happens to be near the man having a discharge. It must also be noticed, that, concerning the garment or skin, it is said, "whereon is the discharge of seed" (17); whereas of the woman (18), nothing is said in connection with the discharge. Thus garment or skin becomes unclean, when coming in immediate contact with the discharge of seed; whereas a human being becomes unclean, if he only comes in immediate contact with the man having the discharge. The possibility that a man may have a nocturnal emission without having any sexual intercourse with the wife lying at his side, must be regarded as known to the lawgiver. And the possibility becomes a reality, when we consider that the same phrase, "to lie with" (שכב את), is also used in verse 24, where a man lies by the side of his wife being in her monthly impurity, and where it cannot have the meaning of sexual intercourse, since the intercourse with such a woman did not render the man unclean for seven days, but was a crime punished with death (Lev. xx. 18). *We thus see that from* Lev. xv. 18 *it cannot be inferred that conjugal intercourse rendered unclean;* and that our passage treats only of involuntary emission of semen has already been indicated by the Massoretes.

(*b*) In a woman. (*α*) *Her courses*, which render her unclean seven days, and so all things which she touches, and which, on their part, defile any object that happens to be upon them: touching such object causes uncleanness till the evening, and so does any personal contact with the woman. The man who lies with her is unclean for seven days (Lev. xv. 19–24). (*β*) *Prolonged issue of blood*, which defiles as much as menstruation (Lev. xv. 25–27).

E. A dead body defiles. (*a*) *Touching the carcasses of unclean beasts* renders unclean for one day (Lev. xi. 8, 24, 25, 28; Num. xix. 22). (*b*) *The carcasses of such clean beasts* as had not been regularly slaughtered, or *had died of themselves*, when eaten, or even touched, make unclean for one day (Lev. xi. 39 sq., xxii. 8). (*c*) *A human corpse* when touched makes unclean for seven days (Num. xix. 11); and it imparts its uncleanness to the tent, and this again to all persons entering the same, and to every uncovered vessel (14. sq.). To touch one that is slain with a sword in the open field, or a dead body, or a bone of a man, or a grave, makes also unclean for seven days (16).

2. *What is the nature of the impurity of the unclean phenomena enumerated above? Is it a physico-æsthetic, or a religio-ethical, or both? And what is the source of perception that such impurity exists?*

A. In defining the *character of the impurities treated above*, we have to consider, (*a*) The *etymology* of the Hebrew word *tameh* ("unclean"), which, whatever signification we attach to the word, denotes from the very beginning an external, æsthetical impurity; (*b*) The *usage* of *tameh* — this denotes, on the one hand, physico-æsthetic impurity (Ezek. iv. 12–14; Deut. xxiii. 12–14), on the other hand, an ethical impurity (Lev. xxii. 4; Isa. vi. 5; Ezek. xxii. 5; Zech. xiii. 2); and even if we take the word in its wider sense, as denoting "abomination" or "immorality" (in the highest sense), we have not yet the character of *all* impurity; (*c*) The *synonymes of Tameh*, but these do not help us in deciding the character of the impurity in question; (*d*) The means used in removing the impurities. These also are indecisive.

The result is, that the phenomena enumerated under I. 1 have *not* been pronounced as impure *because* of physical or æsthetic impurity, but on account of another quality, because to them was attached an abnormity of a higher, non-perceptible nature; that is, because in those "impure" phenomena a disturbance of the normal psychological relation of man to God, of the true religio-moral connection with the divine, is supposed. Thus *the impurity in question has in the first place a religio-ethical character.* But, since an *external impurity* is the *secondary factor* of the abnormity which is supposed in the "impure" phenomena, a *religio-ethico-æsthetic impurity* is attached to them, which is not in opposition to Heb. ix. 13 sq., rightly understood.

B. What is the source of perception, that to the things mentioned (I. 1) *belongs an ethico-æsthetic impurity?*

(*a*) *The direct source of this perception.* We have no direct indication, and we can only arrive at a result by examining indirectly what the Old Testament understands by an "ethico-æsthetic impurity." The following possibilities have been

[1] The author's use of compound epithets, e g., "religio-ethico-æsthetic" has been retained in order to avoid circumlocutions.

urged. (1) *The impurity in question is a common physical one*, intended to prevent persons afflicted with it from visiting the temple (Maimonides: *More nebukhim*, iii. 47; Hess: *Geschichte Mosis*, iv. 4, 386 sq.). Others maintained that the purificatory laws were intended to place a barrier between Israel and other nations (Tacitus: *Hist.*, v. 4; *Derech erez sutta*, III.; Spencer, i. cap. 8, 2, 2; Von Cölln: *Bibl. Theol.*, 1836, i. p. 283; Hitzig, pp. 98 sq.; Ritschl: *Rechtfertigung*, ii.², 1882, p. 91). Or (2) *It is an especial intensively physical one.* Thus, (*a*) Those who make them sanitary precautions (Michaelis, iv. § 207 sq.; Saalschütz, i. 217, 253; Winer, ii. 319); (*β*) Those who make disgust (Winer, ii. 319), or natural aversion (Knobel: *Com. on Exodus–Leviticus*, 1857, *on Lev. xi. 15*), or an instinctive horror (cf. Baudissin, p. 101: Ewald, p. 192, combines *a* and *β*), the original source of this conception. (3) *Religious, ethic,* and *æsthetic, since "the two factors of the final being,* birth and death, procreation and corruption, beginning and end, when contrasted with divine infinitude, are sinful and impure" (Bähr, ii. 462). But to this must be objected, (*a*) that two objects which serve to develop one and the same phenomenon become thereby in no way related; on the contrary, they may, in spite of this external or formal relation, be essentially unlike, yea, oppose each other: birth and death, procreation and corruption, because presenting the beginning and end of human existence, are therefore not yet materially related. (*β*) The empiric matter of fact of the Hebrew purificatory laws is also against Bähr's hypothesis, since the Hebrews never looked upon the new-born child as unclean. These arguments hold good also against Kurtz (*Opfercultus*, p. 367), H. Schultz (pp. 336 sq.), and Oehler (§ 142), who in the main follow the hypothesis of Bähr. (4) *The impurity is a religio-ethico-æsthetic one, because it was regarded as a more distant or nearer effect of death.* Thus Sommer, pp. 243 sq.; Keil, § 57; A. Koehler, i. pp. 409, 412, 416; Dillmann on *Leviticus*, xi.–xv.; F. W. Schultz, in Zöckler's *Handbuch*, i. p. 241; Hamburger, i. p. 874.

This view can not only be established by the Old Testament in general, but can also be applied to the single impurities. This direct source of the Old-Testament conception of an ethico-æsthetic impurity is also not put aside by a direct source of this conception outside of the Old Testament, because there is

(b) *No indirect source of the Israelitish conception of the ethico-æsthetic impurity outside of the Old Testament.* To make this assertion good, we must

(*a*) Show *since when the conception of an ethico-æsthetic impurity existed in Israel.* From those prophetical writings the date of which is given with certainty, we learn the following, putting, however, those passages where unclean (i.e., abominable) is taken in a mere religio-ethical sense, and as not immediately belonging here, in brackets. [*Amos:* unclean is the land outside of Palestine (vii. 17)]. *Hosea:* Israel shall eat unclean things in Assyria (ix. 3 sq.); [Israel is defiled on account of irreligion and immorality (3)]. [*Micah:* uncleanness (i.e, abomination) causes destruction (ii. 13). *Isaiah:* the Israel of the time of salvation will defile his former idols (xxx. 22)]. *Jeremiah:* the houses of Jerusalem shall be defiled as the place of Tophet (xix. 13). This defilement was probably brought about by Josiah (2 Kings xxiii. 10), since he defiled the high places in the cities of Judah in general (8), not by physical defilement (as 2 Kings x. 27), but as, in the case of the altar at Bethel (2 Kings xxiii. 15 sq.), by bones out of the sepulchres [Israel has polluted himself by idolatry (Jer. ii. 23), and his land (ii. 7, vii. 30, xxxii. 34. *Lamentations:* polluted with blood (iv. 14 sq.)]. In *Ezekiel* we have parallels to I. 1: food baked with dung that cometh out of man is unclean (iv. 12 sq.); the menstruating woman with her pollution is mentioned (xxii. 10); the defiled land is compared to her uncleanness (xxxvi. 17); that which dieth of itself, or is torn in pieces, is unclean (iv. 14); Jahve's house is defiled by bones out of the sepulchres (ix. 7, xliii. 7); priests can only defile themselves for five dead persons (xliv. 25); [the sanctuary and Jerusalem are defiled by the presence of idols (v. 11, xiv. 11, xx. 7, 18, 30 sq., 43, xxii. 3 sq., 15, xxiii. 7, 30, 38, xxxvi. 17 sq., xliii. 7); ancient Jerusalem is defiled by blood (xxiv. 9, 11); uncleanness and apostasy together (xxxix. 24); to defile the neighbor's wife by adultery (xviii. 6, 11, 15, xxii. 11); God pronounces Israel unclean because of his sins (xx. 26); but God will cleanse Israel (xxxvi. 25, 29, xxxvii. 23); finally, it is worthy of notice that the soul becomes polluted by uncleanness (iv. 14)]. Ezekiel laments also over the priests who hitherto made no difference between the unclean and the clean (xxii. 26), and puts it down as a special duty of the priests to teach this difference (xliv. 23). *Deutero-Isaiah:* the uncircumcised and unclean shall henceforth come no more into Jerusalem (Isa. lii. 1); "touch no unclean thing" (11); the unclean shall not be in the land in the messianic time (xxxv. 8). *Haggai:* a dead body defiles according to the dictum of the priests (ii. 13). *Since in the non-disputed oldest literary monuments of Israel we have essentially the same laws of uncleanness as contained in Lev. xi.–xv., Num. xix.*, it can be no question that Israel's views concerning purifications are, for the most part, very old. When, nevertheless, Israel is said to have taken those ideas from another source, this can only be supposed to be found in the perceptions of those nations with whom Israel at a very early period is said to have come in contact, or, in fact, has been in contact, — Aryans, ancient Babylonians, Egyptians; but

(*β*) *A foreign origin of the idea in question could only be supposed on the ground that a nation being in a more distant or nearer relation to Israel could show a purificatory law which agreed in principle and detail with that of the Old Testament.* From what we know, this is not the case. *When, concerning the outward origin of the Old-Testament ideas of purification, it must be supposed that in them, partly, very ancient material has been spiritualized and supplemented according to a principle offered by an especial revelation,* the question is still to be answered, why *Ezekiel has made the ideas of uncleanness more prominent than the former.* When, however, the given notices show, that, in the prophetical writings, references to the idea of uncleanness are more and more increasing, it will be admitted that the same cause (viz., the growing seriousness of God's governing the world since the appearance of Isaiah) which led to a deeper knowledge of sin and a stronger accentuation of expiatory

sacrifices, has also brought the ideas of uncleanness, as being connected with sin and death, in the foreground of the thinking of the Israelitish congregation in general, and also especially of that of Ezekiel, whom God had taken from among the priests to be a prophet. Comp. Koenig: *Offenbarungsbegriff*, i. pp. 148 sq.; Dillmann: *Ueber die Herkunft der urgeschichtlichen Sagen der Hebräer* (Berichte der Academie zu Berlin, 1882), p. 3.

II. 1. *What Purifications were enjoined for removing the enumerated impurities?* — For *A* is no purification. For *B* — For seven or fourteen days respectively (i.e., after the birth of a boy or a girl) the woman is as thoroughly unclean as in the time of her menstruation; and, after washing herself and her clothes, she is clean from her positive impurity, but not from her negative impurity (i.e., her keeping aloof from holy things and from the sanctuary), which can only be removed by presenting a lamb one year old as a burnt offering, and a young pigeon or a turtle-dove as a sin offering (Lev. xii. 6 sq.); but, if she be poor, a pigeon or a turtle-dove suffices for the burnt offering also (8). For *C* — He who has shown a doubtful symptom of leprosy on his body has only to *wash his garments* (Lev. xiii. 6, 34); garments affected with leprosy *must be burnt* (52, 55, 57); garments or stuffs which only showed doubtful signs of leprosy are *to be washed* (54, 58). At the purification of the leper, one of the two clean live birds is to killed over a vessel containing spring water: the other is to be dipped in the mixed blood and water, together with cedar-wood, hyssop, and a crimson thread or band. The fluid is then sprinkled upon the convalescent seven times, and the living bird is allowed to fly away over the fields (Lev. xiv. 4–7). The convalescent then washes his garments, shaves off all his hair, bathes in water, as he is to do again on the seventh day (8 sq.). Of the blood of the lamb killed as *trespass-offering*, the priest sprinkles upon the top of his right ear, upon the thumb of his right hand, and upon the great toe of his right foot; then some of the oil is sprinkled seven times towards the holy place of the sanctuary (10–18). Next the ewe-lamb is presented as a sin-offering, and the second he-lamb as a holocaust, accompanied by the usual bloodless oblation of the flour (19 sq.). In case of poverty, for the sin-offering and holocaust two turtle-doves or two young pigeons are accepted (21–32). A leprous house is to be *broken down* (45), and he who did sleep or eat in it must wash his garments (47). But, if the house is declared clean, its purification is effected as described above (4–7, 48–53). For *D*, (a), (*a*) — When the discharge of semen has ceased, he must wash his garments, and bathe in running water; he presents two turtle-doves or two young pigeons, one for a sin-offering and the other for a holocaust (Lev. xv. 13–15). Persons defiled directly or indirectly by such a person have only to wash their garments, and bathe their bodies (5–11). Earthen vessels touched by the patient must be *broken;* wooden ones, *rinsed* with water (12). For *D*, (*a*), (*β*) — Nocturnal accidents render the persons unclean till the evening, when they must bathe, while all stained garments require washing (16–18). For *D*, (*b*), (*a*) — In case of the menstruating woman, no purification is indicated; but the persons indirectly defiled by her must wash garments and bodies (21 sq.). Since, however, the irregular issue of blood on the part of the woman (*D*, *b*, *β*) is only regarded as temporary, different from the regular issue, having the same defiling qualifications (25 sq.), we may take it for granted that the lawgiver intended the same purificatory laws for the menstruating woman as for the one afflicted with an irregular issue of blood (29 sq.). For *E*, (*a*) — Whoever carries the carcass of unclean animals must wash his garments (Lev. xi. 21, 28); the objects upon which a carcass accidentally falls, such as utensils of wood, garments, or skins, require cleansing by being *left in water* till the evening (32); earthen vessels, ovens, and stoves must *be broken* (33, 35). For *E*, (*b*) — Carrying the carcass of a clean animal requires washing of garments (40). For *E*, (*c*) — Defilement at a dead person requires a *red heifer* without spot, and upon which never came yoke, etc. (Num. xix. 1–6). The ashes of the burnt heifer are put into running water (17), which becomes the *water of abomination*, i.e., the water appointed for the purification of uncleanness: in this sense the word מֵי נִדָּה (*may niddah*) is to be taken. With this water, those who have become defiled directly or indirectly for a dead person, as well as the house of the dead and its vessels, are to be sprinkled, by means of hyssop, on the third and seventh day after the defilement; and on the seventh day the person shall purify himself, and wash his clothes (12 sq., 17–19). The latter must also be done by him who prepares, keeps, and uses the ashes (7 sq., 10, 21). The officiating priest, as well as the man who burnt the red heifer, have, besides, to bathe their flesh in water (7 sq.). As for the Nazarite who defiled himself by a sudden death, see Num. vi. 9–12. Of the booty taken from heathenish nations, every thing that may abide the fire is to go through it, and must be purified with the water of separation: all that abideth not the fire is to go *through the water;* and a person touching such booty must wash his clothes on the seventh day.

2. *Upon what perceptions is the purifying power of the objects used, and actions performed, at the purifications, based?* (*a*) The *destruction* of unclean things, in whatever form or manner, needs no explanation. (*b*) *Going through fire* is easily to be understood, since fire is often mentioned in the Old Testament as a purifying means (Ps. xii. 6). (*c*) That *water* should be used for removing the ethico-æsthetic impurity is a matter of course; and it is possible that "living" water, even where it is not expressly stated, is meant. (*d*) *The sin and burnt sacrifices* required of the woman after childbirth, the leper, the man having a running issue, and the woman having an issue of blood, have their usual signification. (*e*) In the purification of the leper, all materials and actions show the great step which the person to be purified took from the awful nearness of death to the gladsome communion of untroubled life. (*f*) In removing the impurity caused by the touch of a dead person, the *red color of the cow*, as symbol of the source of life, being in the blood, must be considered. As a yoke had never come upon her, she was the emblem of virgin energy. *Cedar-wood, crimson thread*, and *hyssop*, which were also used, represent emblems of incorruptibility, medicine against impurity, and symbol of life.

III. *Post-canonical Development, and Time of Validity,* of the Old-Testament ideas of impurity and purificatory ceremonies. — 1. *Later Development.* When, in the time of Ezra, Israel took upon himself to observe even the laws concerning clean and unclean according to the Pentateuch, the scribes took it upon themselves to clearly define, not only the laws laid down in the canon, but also those inferences which were deduced from them. These rules and regulations are found in the treatises, *Chullin, Niddah, Tebûl jom, Ohaloth, Abodah zarah* (ii. 6), *Mikvaoth, Yadaëm* (comp. the art. TALMUD). *But not all Israelites took part in these rigorous purificatory efforts.* Religious indifference led on the one hand to laxness (Job i. 10 sq.); while over-scrupulousness on the other hand led to the formation of special societies, the most rigorous of which was that of the *Chasidim* (q. v.). 2. *Time of Validity.* That the Old-Testament ideas of impurities and purifications existed before and after the time of Christ, we see from 1 Macc. i. 62 sq.; 2 Macc. vi. 18, vii. 1 sq., xi. 31; Tacitus: *Hist.*, v. 4, 5. The sixth part, or seder, of the Mishna (compiled about 180 A.D.), shows a development of the Old-Testament purificatory laws. But it is very significant, that of the sixth seder only the seventh treatise has been supplied with a gamara [i.e., exposition]. But partly in consequence of the declarations of *Christ* — though he did not abolish the ideas of his times concerning clean and unclean (Matt. viii. 4; Luke xvii. 14) when dealing with unconverted persons — concerning the spirituality of the Old-Testament religion and morals (Matt. v. 17, 21 sq.–vii. 12, xi. 30, xii. 8, xv. 11); partly in consequence of the work of the Holy Ghost, who reminded the disciples of the new spiritual foundation of the Christian religion (John xiv. 26), and showed to Peter in a vision that the difference of food has lost its authority in the Christian æon of history of salvation (Acts x. 15), — *Jewish Christians* were already at a very early period converted to eat with Gentile Christians, by receiving Christ as the new living lawgiver into their souls (Gal. ii. 20). The departure of this Jewish-Christian part of the first Christians from Jerusalem, and the destruction of the temple, became, at least to *the less rigorous among them,* a guide to regard the *lex cæremonialis* of the Old Testament with the author of the Epistle to the Hebrews (ix. 1 sq.), as perfected, i.e., spiritualized, in Christianity. The *Church of Christ* knows, it is true, that death is the wages of sin (Rom. vi. 23), and groans to be relieved from the body of this death (vii. 24); but she does not regard the death of the body, and all like symptoms of the life of the body, as the evil from which we should flee the most, but the spiritual and everlasting death (Matt. viii. 22; Luke ix. 60). "Let the dead bury their dead: but go thou and preach the kingdom of God."

LIT. — The Commentaries on Leviticus and Numbers; J. SPENCER: *De legibus Hebræorum ritualibus* (1685), ed. Pfaff, Tubingæ, 1732, pp. 182 sq., 482 sq., 773 sq., 1174 sq.; also in UGOLINI'S *Thesaurus Antiqq. Sacrarum,* xxii. 929 sq., and the rejoinder of J. H. MAII, *Dissertt. de lustrat et purif. Hebr., Ibid.*, p. 931; LUND: *Die alten jüd. Heiligthümer,* Hamburg, 1695; J. D. MICHAELIS: *Mos. Recht,* iv. pp. 220 sq.; SAALSCHÜTZ: *Mos. Recht,* 1846, 1848 (2d ed., 1853, cap. 22–32); WEBER: *System der altsynagogalen Theologie* [Leipzig], 1880, pp. 61 sq., 267 sq.; BODENSCHATZ: *Kirchl. Verfassung der heutigen Juden,* Erlangen, 1748, part 4; BÄHR: *Symbolik des Mosaische Cultus,* ii. 1839, pp. 454–522; DE WETTE: *Archäologie* (4th ed., 1864), § 188 sq.; KEIL: *Handbuch der bibl. Arch.* (2d ed., 1875), § 56 sq.; EWALD: *Alterthümer des Volkes Israel* (3d ed., 1866), pp. 192 sq.; F. W. SCHULTZ, in ZÖCKLER'S *Handbuch der theol. Wissenschaften,* i. (1882), pp. 229 sq.; A. KÖHLER: *Lehrbuch der bibl. Gesch.*, i. (1875), pp. 409 sq.; the Old-Testament theology of OEHLER (2d ed., 1882), § 142 sq., H. SCHULTZ (2d ed., 1878), chap. xxiii., HITZIG (ed. Kneuker, 1880), pp. 98 sq.; the monographs of SOMMER (in his *Bibl. Abhandlungen,* 1846), pp. 183–367; KURTZ, in *Theolog. Studien u. Kritiken,* 1846, pp. 629 sq.; Count BAUDISSIN, in his *Studien,* 2d part (1878), pp. 90 sq.; RITSCHL: *Die christl. Lehre von der Rechtfertigung,* ii. (2d ed., 1882), pp. 91 sq.; finally the articles of WINER, in his *Realwörterbuch* (3d ed., 1847), of SCHENKEL, in his *Bibellexikon* (1875, 5 vols.), of KAMPHAUSEN, in RIEHM'S *Handwörterbuch* (14th part, 1880), and by RIEHM (*Ibid.*) art. "Strafrecht," Nos. 3, 4 (1882), of HAMBURGER, in his *Real-encyclopädie für Bibel und Talmud,* 1870–83, 2 vols. FR. ED. KÖNIG. (B. PICK.)

PU'RIM (for the meaning of the name, see Esth. ix. 24–26; cf. iii. 7). The Book of Esther gives us our information respecting the origin of this Jewish festival. It encountered opposition on its introduction, according to the Jerusalem Talmud; for eighty-five elders, including thirty prophets, ridiculed the idea (cf. Lightfoot on John x. 21). But by Josephus' time (cf. *Ant. XI.* 6, 13), it was universally observed. It is observed on the 14th and 15th Adar, i.e., exactly a month before passover, preceded by the "fast of Esther" on the 13th, which was the actual day of the delivery. It was not a temple, but a synagogue festival, and observed in public by the reading of the entire Book of Esther — called *Megillah* ("the roll") *par excellence* — on the appearance of starlight the 14th of Adar, during which, at every mention of Haman, the audience shouts, "Let his name be blotted out. The name of the wicked shall rot." On the next morning (still the 14th of Adar) another synagogue service is held, and the *Megillah* read; but the rest of the day and the next are given up to merriment and gift-making. In leap-year, Purim is celebrated in the intercalary month (Veadar); but formerly it was twice celebrated, — both in Adar and Veadar. If the 14th of Adar falls on a Sunday, then, since there can be no fasting on sabbath, the "Esther fast" falls on Thursday. Ewald conjectured, that originally Purim could be celebrated on the 13th of any month; but, by connecting it with the delivery from Egyptian bondage, it was put before the passover, as a sort of preparatory festival. OEHLER.

PURITAN, PURITANISM. The Reformation in England was begun by Henry VIII., and consolidated by Elizabeth. It was an unhappy thing for the interests of religion and the church, that from the first, the movement was in the hands of those who subordinated it to personal caprice and state policy. Most of the principal agents employed to effect it were animated by strong Protestant principle, and desired that it should be

thorough; and though, at first, they were not able to do all they desired, they rejoiced in what they had been permitted to accomplish, and hoped the work would continue to advance. With regard to this advance, they were doomed to disappointment, and in the end submitted to what appeared to them to be "the inevitable."

The first Puritans were men who could not accept the work as complete, nor rest satisfied with it in its imperfection. They wished to make the church as perfect an instrument as possible for subserving the ends of true religion, and therefore urged the utter rejection of every thing that countenanced Roman error and superstition. They had no objection to the connection of the Church with the State, nor to some regulation of it by the civil authorities. They submitted to those regulations which they approved; but, whether consistently or inconsistently we do not now inquire, they resisted those which appeared to them inexpedient, or contrary to the interests of Protestant truth.

The spirit of Puritanism had appeared in the reign of Edward VI. Bishop Hooper refused to be consecrated in the papal vestments and to take the papal oath. The latter was altered, but the former could not be dispensed with. For his refusal he was imprisoned, but eventually compromised matters by consenting to wear the vestments on high occasions only.

During the Marian persecution, many English divines fled to the Continent, and several of them found an asylum in Frankfort, where, having obtained the use of a church, on condition that they should subscribe the French confession of faith, they formed themselves into a society, chose John Knox and Thomas Leaver as their ministers, drew up a service-book for themselves, and proceeded in the path of reformation farther than it had yet been possible to do in England. Here they met with opposition from other exiles who had been invited to join them, who insisted on using the English Liturgy, and on conforming to the rites of the English Church as ordered in the reign of Edward VI. Troubles consequently arose, which disquieted the original company, and finally caused them to remove to Geneva. The treatment these brethren met with at Frankfort was only an earnest of what they would experience in England in the ensuing reign.

When Elizabeth ascended the throne, the exiles returned to their native land; but, much to their sorrow, the Puritans found the queen disposed to retrograde rather than to advance. Fond of pomp, she determined on preserving the vestments and some of the symbols of Popery, her plea being a desire to retain the Roman Catholics in the church; and, further to secure this object, some passages in the service-book which would be offensive to them were removed, and ceremonies which favored their opinions were retained. She did not like the Puritans, she hated them; and hence it was that such men as Miles Coverdale and John Fox were treated with neglect. In the first year of her reign the Act of Supremacy and the Act of Uniformity were passed, the latter of which pressed very heavily upon the Puritans, who had scruples respecting the conformity required of them in vestments and forms. They held that the vestments, having been used by the idolatrous priests of Rome, defiled and obscured the priesthood of Christ, that they increased hypocrisy and pride, that they were contrary to Scripture, and that the enforcement of them was tyranny. Many of the bishops would have been glad to dispense with them; but the queen insisted upon retaining them, and, as Hallam says, "Had her influence been withdrawn, surplices and square caps would have lost their steadiest friend, and several other little accommodations to the prevalent dispositions of Protestants would have taken place."—*Constitutional History*, chap. iv.

There is no doubt that Elizabeth, feeling the insecurity of her position and the magnitude of the dangers which encompassed her in the beginning of her reign, acted from policy, and endeavored to mark out a *via media* between Protestantism and Popery. This may partly account for her severities towards the Puritans, who strongly opposed this course, but cannot excuse them. The Puritans, on the other hand, were jealous for the honor of Christ, the true Head of the Church, and would conform to nothing which tended to endanger Protestant truth. They acted, moreover, under the advice of the Continental Reformers, who urged them "not to hearken to the counsels of those men, who, when they saw that Popery could not be honestly defended nor entirely restrained, would use all artifices to have the outward face of religion to remain *mixed, uncertain, and doubtful;* so that, while an evangelical religion is pretended, those things should be obtruded on the church which will make the returning back to Popery, superstition, and idolatry, easy." Gualter, the writer of the advice, says, "We have had experience of this for some years in Germany, and know what influence such persons may have." "I apprehend that in the first beginnings, while men may study to avoid the giving of small offence, many things may be suffered under this color for a little while; and yet it will scarce be possible, by all the endeavors that can be used, to get them removed, at least without great struggles." Our own experience has proved the wisdom of this advice. It is not to be supposed that the Puritans refused to use the vestments as vestments merely, but as symbols; and their motto was *Obsta principiis.*

The parochial clergy at the commencement of this reign were almost entirely the Marian mass-priests who had conformed to the new order. Not more than three hundred in the ten thousand parishes of England had vacated their livings: the rest had a great influence in the Convocation of 1562, which met to review the doctrine and discipline of the church. Notwithstanding this influence, Bishop Sandys introduced a petition for reformation, which went very far to satisfy the demands of the Puritans, and which was only rejected by the proxies of absentees, and then only by a majority of one. This fact will show the strength of the Puritan party at that time. But, though so strong, the queen and her ecclesiastics determined to suppress them.

The Court of High Commission, constituted by virtue of the royal supremacy, was empowered "to visit, reform, redress, order, correct, and amend all errors, heresies, schisms, abuses, contempts, offences, and enormities whatsoever," and,

with its oath *ex officio*, was the means of inflicting extreme suffering on the Puritans.

In order to insure uniformity, "advertisements" were issued by the bishops in 1564, by which it was ordained that "all licenses for preaching, granted out by the archbishops and bishops within the province of Canterbury, bearing date before the first day of March, 1564, be void and of none effect." Thus all preachers were silenced. And, further to complete the work, it was ordained that only "such as shall be thought meet for the office" should receive fresh licenses. Thus only conformable ministers were restored. But, whilst some of the best and most conscientious of the clergy were cast out of their office, thousands of parishes were destitute, and had no ministers to preach to them the word of life: this, however, in the estimation of the queen and her ecclesiastical advisers, was a less evil than a ministry without the Roman-Catholic vestments.

Archbishop Parker seconded the queen in all her severities; the consequence of which was, that in 1567 some of the laity resolved to meet privately and to worship God, as the Protestants did in Queen Mary's days. About a hundred of them met in Plumbers Hall in London. But they were surprised, some of them apprehended, and imprisoned for more than a year. These rigorous measures tended rather to the increase of Puritanism than to its destruction. The people continued to meet privately; and the clergy began to look beyond the vestments, and to question the constitution of the church itself. Their leader was Thomas Cartwright, who, as Margaret Professor of divinity at Cambridge, unfolded his views of ecclesiastical order, which were in harmony with those of the Presbyterian churches on the Continent and in Scotland. A severe controversy hereupon arose. Cartwright was deprived of his professorship and fellowship, and was forbidden to teach or to preach. He retired to Geneva, where he was chosen professor of divinity; but he afterwards returned to England. In 1572 John Field and Thomas Wilcox (two ministers of the Puritan party) prepared the famous *Admonition to Parliament for the Reformation of Church Discipline*. They presented it themselves, and for doing so were committed to prison. Whitgift replied to the admonition, and took the Erastian ground, which Hooker afterwards maintained, and said that no form of church order is laid down in the New Testament, and that the government in the apostles' days cannot now be exercised. Mr. Cartwright, who had published *A Second Admonition*, was chosen to reply to Whitgift. Both his books gave such offence to the queen and archbishop, that it was resolved he should be brought to trial; but he escaped to Heidelberg. During Cartwright's exile, Whitgift published his *Defence of the Answer to the Admonition;* and Cartwright then published his *Second Reply*. This exile continued eleven years; after which he returned home, to experience yet further molestation and suffering.

It has been frequently said, that in 1572 a Presbyterian church was formed at Wandsworth; Field, the lecturer of Wandsworth, being the first minister, and Travers and Wilcox among the founders. The facts are, that the first distinct practical movement to secure a Presbyterian organization began with a secret meeting at that place. Wilcox and Field convened a few of their ministerial brethren and others to sketch an outline of the ecclesiastical polity they wished to see in operation. Some of their papers fell into the hands of Bancroft; from which it appears that the only presbytery erected was on paper, and was immediately demolished by Bancroft. Field and Wilcox were thrown into prison. The leaders of the party succumbed, and their meetings were discontinued (Waddington's *Surrey Congregational History*, p. 5).

In 1575 Archbishop Parker died, and was succeeded by Grindal. He found the country morally and religiously in a deplorable condition, in consequence of the ignorance and incapacity of so many of its clergy. This state of things did not distress the queen, for she thought one or two preachers in a diocese was enough; but the Puritans thought otherwise. In the year 1571 these clergy, in some districts, with the permission of the bishop, engaged in religious exercises called "prophesyings," which were meetings at which short sermons were preached on subjects previously fixed. These were good exercises for the clergy, and cultivated the art of preaching. The laity were admitted, and derived instruction and benefit from them. In 1574 Parker told the queen that they were only auxiliaries to Puritanism and Nonconformity, whereupon she gave him private orders to suppress them. When Grindal became Archbishop of Canterbury, he not only inherited the office, but also the task of suppressing the prophesyings; but, approving of them, he set himself rather to redress any irregularities, and to guard them against abuse. The queen, on the other hand, disliked them, and determined that they should be suppressed. On Dec. 20, 1576, Grindal wrote a very respectful but very faithful letter to the queen, in which he said, "I am forced with all humility, and yet plainly, to profess that I cannot with safe conscience, and without the offence of the majesty of God, give my assent to the suppressing of the said exercises: much less can I send out any injunction for the utter and universal subversion of the same." For this boldness, Grindal was suspended from his office; his see was placed under sequestration for six months; and he was confined a prisoner in his own house.

Grindal died in 1583, and was succeeded by Whitgift, who, during the first week of his archiepiscopal rule, issued his famous articles: —

"(1) That all preaching, catechising, and praying in any private house, where any are present besides the family, be utterly extinguished. (2) That none do preach or catechise, except also he will read the whole service, and administer the sacraments four times a year. (3) That all preachers, and others in ecclesiastical orders, do at all times wear the habits prescribed. (4) That none be admitted to preach, unless he be ordained according to the manner of the Church of England. (5) That none be admitted to preach, or execute any part of the ecclesiastical function, unless he subscribe the following articles: (*a*) That the queen hath, and ought to have, the sovereignty and rule over all manner of persons born within her dominions, of what condition soever they be; and that none other power or potentate hath, or ought to have, any power, ecclesiastical or civil, within her realms or dominions. (*b*) That the Book of Common Prayer, and of ordering bishops, priests, and deacons, containeth in it nothing contrary to the

word of God, but may be lawfully used; and that he himself will use the same, and none other, in public prayer, and administration of the sacraments. (*c*) That he alloweth the Book of Articles agreed upon in the Convocation holden in London in 1562, and set forth by her Majesty's authority; and he believe all the articles therein contained to be agreeable to the word of God."

Wielding almost absolute power with a despotic severity, we are not surprised to find that he suspended many hundreds of the clergy from their ministry. Petitions and remonstrances were in vain: Whitgift could not yield. And for twenty years this man guided the affairs of the Established Church. Only the records of the High Commission Court can tell the havoc he made, and the misery he inflicted on some of the holiest of the clergy and the people of their charge. A new commission was issued at Whitgift's instigation: its jurisdiction was almost universal, embracing heretical opinions, seditious books, false rumors, slanderous words, abstaining from divine service, etc. A jury might be dispensed with, and the court might convict by witnesses alone: if they were wanting, "by all other means and ways they could devise," — by the rack and *ex-officio* oath, etc.; and, if the oath was declined, then the court might inflict "fine or imprisonment according to its discretion." (By the *ex-officio* oath a man was compelled to bear testimony against himself, and to tell what he knew of others.) Whitgift drew up twenty-four articles to guide the commissioners when examining delinquent clergymen. The privy council remonstrated with him; and Lord Burleigh described the articles thus: "I find them so curiously penned, so full of branches and circumstances, that I think the Inquisition of Spain use not so many questions to comprehend and entrap their preys." Whitgift's reply to remonstrances was, that he had undertaken the defence of the rights of the Church of England, to appease the sects and schisms therein, and to reduce all the ministers thereof to uniformity and due obedience. "And herein," said he, "I intend to be constant, and not to waver with every wind." And so true to his determination was he, that at one time, towards the close of Elizabeth's reign and of his life, no less than a third of the whole beneficed clergy of England were suspended; and this involved at least destitution and penury. The story of Cartwright's troubles given in more extended histories is a sad illustration of the spirit of Whitgift's rule. Cartwright died Dec. 27, 1603, and Whitgift within three months after.

The Parliament on several occasions manifested a disposition to legislate for the relief of the Puritans. In 1570 they enacted that ministers who had received a Presbyterian ordination might qualify for service in the English Church by declaring before the bishop, and subscribing their assent "to all articles of religion which only concern the confession of the true Christian faith and the doctrine of the sacraments contained in the Book of Articles, 1562." Many of the Puritans attempted to shelter themselves under this act; but in vain. When, in 1572, Field and Wilcox presented their *Admonition*, and the Parliament lent an ear, the queen issued a proclamation against it, and forbade the Parliament to discuss such questions as were mooted in it. Again, in 1584, 1587, and 1592, the queen interfered, and at length charged the speaker "that henceforth no bills concerning religion should be received into the House of Commons, unless the same should be first considered and approved of by the clergy;" well knowing that the clergy would only act in such a matter under her direction. Peter Wentworth remonstrated in the House against this dictation, but only to be committed to prison.

In 1592 an act was passed, entitled "An Act for the Punishment of Persons obstinately Refusing to Come to Church." It was decreed that "all persons above the age of sixteen, refusing to come to church, or persuading others to deny her Majesty's authority in causes ecclesiastical, or dissuading them from coming to church, or being found present at any conventicle or meeting, under pretence of religion, shall, upon conviction, be committed to prison without bail till they shall conform, and come to church;" and that, should they refuse to recant, "within three months, they shall abjure the realm, and go into perpetual banishment; and that if they do not depart within the time appointed, or if they ever return without the queen's license, they shall suffer death without benefit of clergy." Under the provisions of this cruel act, Barrow, Greenwood, Penry, and others suffered death, and many of the Brownists left the kingdom.

It is not pretended that all the Puritans were always wise, or always moderate in the expression of their sentiments. The oppression to which they were subjected was severe enough to goad them on to the use of strong language, which some of them sometimes employed. But in 1588 a series of tracts was issued from a secret press, by an unknown writer who called himself Martin Marprelate. (Dr. Dexter, in his *Congregationalism*, has devoted a lecture to the controversy connected with these tracts, to which the reader is referred.) They were bitter and caustic enough, and unquestionably excited the wrath of the bishops, and brought down further afflictions upon the heads of the Puritans; though it is probable that the Puritans properly so called had nothing to do with their production or publication. On the other hand, many of them greatly disapproved of the tracts, and regretted their publication. They most likely had their origin among the Brownists, whose opinions and practices were even more obnoxious to the bishops than those of the Puritans themselves. These Brownists may be classed among the Puritans, and by many persons are confounded with them; but they were a distinct species of the order, and, during the latter part of the reign of Elizabeth, suffered the severest afflictions.

Elizabeth died in 1602, and James VI. of Scotland succeeded her. The Puritans hoped that from him they would receive a milder treatment than they had experienced from his predecessor. He had praised the Scottish Kirk, and disparaged the Church of England, saying that "its service was but an evil-said mass in English, wanting nothing but the liftings." But Whitgift had sent agents to Scotland to assure the king of the devotion of the English ecclesiastics to his interests; and he, in return, gave them entirely his patronage. The Puritans presented a petition to

him, when on his way to London, signed by about a thousand clergymen, and therefore called the "Millenary Petition." In it they set forth in moderate language their desires. And now a fair opportunity presented itself for conciliation. A conference was resolved upon, which assembled at Hampton Court, Jan. 14, 1603–04, professedly to give due consideration to these matters. On the first day the king and the episcopal party alone went over the ground, and settled what was to be done. The next day four Puritan ministers — Dr. Rainolds, Dr. Sparke, Mr. Chadderton, and Mr. Knewstubs — were called into the privy council chamber, where they expressed their desires, and explained and enforced the Puritan objections. On the third day the king and the bishops had the conference, at first to themselves; and, after they had settled matters, the four Puritans were again called in, and told what had been decided. The king said that he expected of them obedience and humility, and "if this be all your party have to say, I will make them conform, or I will harry them out of the land, or else do worse." And so the opportunity for conciliation was lost, and then severities were resumed.

In 1604 the constitutions and canons of the church were settled in convocation, and, without receiving the assent of Parliament, were issued on the strength alone of the royal supremacy. They were conceived in a rigorous spirit, and dealt freely in excommunication, which at that time was not a mere *brutum fulmen*. Bancroft, bishop of London, presided at this convocation, as Whitgift was now dead; and he was afterwards raised to the archbishopric of Canterbury. In his new office he even surpassed Whitgift in his severities. Three hundred Puritan ministers, who had not separated from the Established Church, were silenced, imprisoned, or exiled in 1604. "But, the more they afflicted them, the more they multiplied and grew." And now the persecuted pastors and people began to think of emigrating. The Separatists went to Holland, — Smyth to Amsterdam in 1606, and John Robinson with the Scrooby church to Leyden in 1608–09. Some of the Puritans also sailed for Virginia, whereupon the archbishop obtained a proclamation forbidding others to depart without the king's license. And so severe was the persecution they endured, that the Parliament in 1610 endeavored to relieve them, but with little success. Bancroft died this year, and was succeeded by Dr. George Abbot; and still persecution continued. In 1618 the king published his *Declaration for Sports on the Lord's Day*. The controversy on the observance of the sabbath began in the latter part of Elizabeth's reign. Dr. Nicholas Bound published his *True Doctrine of the Sabbath*, contending for a strict observance of the day; and Whitgift opposed it. The Puritans adopted its positions, the court clergy rejected them; and now the *Book of Sports* became the shibboleth of the party. All ministers were enjoined to read it in their congregations, and those who refused were suspended and imprisoned.

The doctrines of the Reformers and of their successors, Conformists and Puritans alike, had been hitherto Calvinistic. Whitgift was a High Calvinist; the king, who prided himself on his theology, had maintained Calvinism; and the representatives of England at the synod of Dort were of the same opinions. But a change came over the Established clergy, and many began to set forth Arminianism. The Puritans held fast to the old faith, and now in 1620 were forbidden to preach it. And from this time, and through the primacy of Laud, Puritan doctrine, as well as Puritan practice, was obnoxious to those in power.

James died in 1625, and was succeeded by Charles I. Under this monarch "the unjust and inhuman proceedings of the Council Table, the Star Chamber, and the High Commission, are unparalleled." Nonconformists were exceedingly harassed and persecuted in every corner of the land. These severities were instigated by Laud, soon after made bishop of London, and prime-minister to the king. Lecturers were put down, and such as preached against Arminianism and the Popish ceremonies were suspended; the Puritans were driven from one diocese to another, and many were obliged to leave the kingdom. In 1633 Laud succeeded to the archbishopric of Canterbury, on the death of Abbot, when the Puritans felt the whole force of his fiery zeal; and during the next seven years multitudes of them, ministers and laymen, were driven to Holland and America. The *Book of Sports* was republished, with like consequences as at the first publication. Prynne, Burton, and Bastwick suffered their horrible punishments. Ruinous fines were imposed, superstitious rites and ceremonies were practised and enjoined, and the whole church appeared to be going headlong to Rome. In 1640 the Convocation adopted new constitutions and canons, extremely superstitious and tyrannical, which the Long Parliament condemned as being "contrary to the fundamental laws of the realm and to the liberty and property of the subject, and as containing things tending to sedition and dangerous consequence." The nation could bear the unmitigated political and ecclesiastical tyranny no longer. Those who had suffered from the king's arbitrary rule joined with those who were groaning under the despotism of the bishops, and with one vast effort overthrew absolute monarchy and Anglican Popery together. A new era now commenced. [Puritanism properly so called had ended; for the Puritans split into two parties, Independents and Presbyterians. For further information upon the Puritans, see CONGREGATIONALISM (ENGLISH), CROMWELL, MILTON, PRESBYTERIAN CHURCHES, WESTMINSTER ASSEMBLY, and the sketches of the ministers mentioned in this art.]

LIT. — NEAL: *History of the Puritans*, best edition edited by Toulmin, London, 1822, 5 vols., [and by Choules, New York, 1844, 2 vols.]; BROOK: *Lives of the Puritans*, London, 1813, 3 vols.; EDWIN HALL: *The Puritans and their Principles*, New York, 1847; STOWELL: *History of the Puritans in England*, London, 1849, new ed., 1878; MARSDEN: *History of the Early Puritans*, London, 1850; [BACON: *The Genesis of the New-England Churches*, N.Y., 1874]. JOHN BROWNE, Eng.

PURVEY, John, Wiclif's fellow-translator; d. after 1427. After Wiclif's death he became a leader of the Lollard party. He then preached at Bristol, but was silenced in August, 1387, by

the Bishop of Worcester. In 1390 he was in prison, and while there compiled from Wiclif's writings a Commentary on Revelation. In 1400 he recanted his Lollardy, at St. Paul's Cross, London; was by the Archdeacon of Canterbury admitted to the vicarage of Westhithe, Kent, but resigned Oct. 8, 1403, and was again in prison in 1421. He is chiefly remembered for his share in Wiclif's version of the Scriptures, and for his revision of the same (1388). To this revision he wrote a Prologue of great length and interest. See FORSHALL and MADDEN'S edition of Wiclif's Bible, Oxford, 1850, 4 vols., vol. i.; MOMBERT: *The English Versions*, chap. iii.; and art. WICLIF.

PUSEY, Edward Bouverie, D.D., Church of England; b. 1800; d. at Ascot Priory, Oxford, Sept. 16, 1882. He was graduated 1822, with high honors in classics, in 1823 elected fellow of Oriel College, Oxford; during 1826 and 1827 he studied languages and theology in Germany, under the direction of Dr. Tholuck in Halle, and his first book was on German rationalism. In 1828 he was appointed Regius-professor of Hebrew, and canon of Christ Church. In 1833 the *Tracts for the Times* were started. Pusey sympathized with this Anglo-Catholic movement, and wrote the eighteenth tract, entitled *Thoughts on the Benefits of the System of Fasting enjoined by our Church*, the fortieth, *Baptism;* and the sixty-seventh, *Scriptural Views of Holy Baptism.* In 1843 he delivered a sermon on Matt. xxvi. 28, entitled *The Holy Eucharist a Comfort to the Penitent*, which caused his suspension by the vice-chancellor from preaching in the University pulpit for three years. In 1845 Newman joined the Roman Church; but Pusey remained, and for the rest of his days was the recognized head of the High-Church party. He resided almost constantly at Oxford. Those who held his views were styled "Puseyites," an epithet he earnestly repudiated, insisting that he and they merely followed the Primitive Church, and it was wrong, therefore, to attach his name to doctrines which had been taught in the church centuries before. He was a voluminous author. Among his works may be mentioned: *An Historical Inquiry into the Probable Causes of the Rationalistic Character lately Predominant in the Theology of Germany*, London, 1828–30, 2 parts; *A Course of Sermons on Solemn Subjects*, Oxford, 1845; *Parochial Sermons*, London, 1848–69, 3 vols.; *The Doctrine of the Real Presence as contained in the Fathers of the Church*, Oxford, 1855; *The Real Presence of the Body and Blood of Christ the Doctrine of the English Church*, 1857; *The Councils of the Church* (51–381 A.D.), 1857, new ed., 1878; *Nine Sermons preached before the University of Oxford 1843–55*, 1859, new ed., 1879; *God's Prohibition of the Marriage with a Deceased Wife's Sister*, 1860 (also 1849); *The Minor Prophets, with a Commentary Explanatory and Practical, and Introductions to the Several Books*, 1860–77 (the best of his theological works); *Daniel the Prophet, Nine Lectures*, 1864, 4th thousand, 1868; *The Church of England a Portion of Christ's One Holy Catholic Church — an Eirenicon*, 1865; *What is of Faith as to Everlasting Punishment?* 1880 (against Canon Farrar); *Parochial and Cathedral Sermons*, 1882. He was one of the originators, with John Keble and Charles Marriott, of the "Library of the Fathers of the Holy Catholic Church" (see PATRISTICS), for which he edited the opening volume, *St. Augustine's Confessions*, 1840, 4th ed., 1853, and of the "Library of Anglo-Catholic Theology." See B. W. SAVILE: *Dr. Pusey, an Historic Sketch, with Some Account of the Oxford Movement during the Nineteenth Century*, London, 1883 (a sharp criticism, from an evangelical stand-point, of Dr. Pusey's doctrines on the Lord's Supper, baptism, justification by faith, and confession); J. RIGG: *The Character and Life-Work of Dr. Pusey, a Sketch and Study*, 1883 (94 pp.); his *Life*, by Canon H. P. LIDDON, in preparation; also arts. RITUALISM, TRACTARIANISM.

Dr. Pusey was personally a pure, humble, and devout man. His piety was of the ascetic or monastic type, and corresponded to his theology, which was essentially Catholic, although opposed to Romanism on the subject of Mariolatry and the authority of the Pope. He was the moral, as J. H. Newman was the intellectual, and Keble the poetic, leader of the Anglo-Catholic movement which has agitated the Church of England and all her branches for the last fifty years, and exerted as much influence as the Wesleyan movement, which sprang from the same university a hundred years before, although in the opposite direction. Methodism strengthened the cause of Protestantism, and revived practical religion among the lower classes of the people. Oxford Tractarianism undermined Protestantism, and developed a Romanizing tendency among the clergy and higher classes. Newman followed the logical consequences of the system, and submitted his powerful intellect, weary of freedom, and anxious for rest, to the infallible authority of the Pope, and drew several hundred of the clergy and nobility after him. Pusey and Keble died in the Church of England, and kept a larger number of their followers from secession. Apparently the Oxford theology is a re-action and a backward movement; but it has excited a vast churchly activity in every direction, and there is now more life and energy in the Church of England than ever before. The future must decide the providential aim and true value of that revival of Anglo-Catholicism with which the name of Dr. Pusey is so prominently connected.

PYM, John, the great leader of the Parliament party at the commencement of the civil wars; b. of a Somersetshire family in 1584; d. in London, Dec. 8, 1643. During the latter part of the reign of James I. he vigorously opposed the measures of the court, and, after the accession of Charles I., came further into public notice through the prominent part he took in impeaching the Duke of Buckingham. At the opening of the Long Parliament, by common consent he assumed the leadership of the popular party; and his attack on the Earl of Strafford, once his friend, can never be forgotten. It was a sort of political duel, in which one of the antagonists was sure to fall; and, if Pym had not conquered him whom he denounced as "the great promoter of tyranny," the "promoter of tyranny" would have crushed him, and arrested the movement of the age. The impeachment of Strafford has been pronounced "a masterstroke of policy," as it deprived the king of his right hand, and opened the door to a successful resistance of encroaching prerogatives.

The biography of Pym includes the history of the Long Parliament down to the end of 1643. He was ever at his post in the House of Commons, swaying the members in the main particulars of his policy. He was not a republican: he preferred a limited monarchy, and was moderate in many of his counsels. He was the Mirabeau of the great English Revolution which led to the execution of Charles; but, if he had lived, perhaps the issue would have been different. But he died in the midst of his days, and was buried, with something like royal pomp, in the Abbey of Westminster. JOHN STOUGHTON.

PYNCHON, William, b. in Essex, Eng., about 1590; d. at Wraisbury, Buckinghamshire, opposite Magna Charta Island in the Thames, near Windsor, Oct. 22, 1662. He was one of the original patentees of the Massachusetts Bay Company; came to America, 1630; settled at Roxbury, Mass.; founded Springfield on the Connecticut River, 1636, naming it for his English home. In 1650, at London, he published *The meritorious price of our redemption, justification, etc., cleering* (sic) *it of some common errors* (4to, pp. xii. 152, 2d ed., 1855). Scarcely were copies of it brought to Boston, in October, 1650, than heresies it contained attracted attention; and the General Court then assembled quickly took action upon such a flagrant violation of the law passed in Massachusetts (1646), which forbade such erroneous teaching, and banished perpetually such teachers. The "heresies" were, (1) That Christ did not suffer for us the torments of hell; (2) That Christ did not bear our sins by God's imputation, and therefore did not bear the curse of the law for them; (3) That Christ hath not redeemed us from the curse of the law by suffering that curse for us. The third heresy had been expressly forbidden. The court directed that Mr. John Norton should answer the book, and that it should be burned by the executioner in the market-place in Boston. In May, 1651, Pynchon appeared before the court with a partial recantation, which, however, was not satisfactory, and he was cited to appear the next session, in October. Not coming, he was, under penalty of a hundred pounds, enjoined to appear before it the following May, but, to the relief of all, went back to England ere the set day came. Mr. John Norton's answer was entitled *A discussion of that great point in divinity, the sufferings of Christ; and the questions about his righteousnesse, active, passive, and the imputation thereof*, London, 1653, 8vo, pp. xiv. 270. In 1655, in London, Pynchon published his answer to Norton, *A further discussion of that great point in divinity, the sufferings of Christ, and the questions about his righteousnesse*, 4to, pp. lii. 439. Besides these volumes, Pynchon wrote, *The Jewes synagogue*, 1652, and (1) *The time when the first sabbath was ordained;* (2) *the manner how the first sabbath was ordained*, pt. ii., *A treatise of holy time*, 4to, pp. xvi. 143, xvii. 120. See J. G. PALFREY: *Hist. N. E.*, vol. ii. pp. 395, 396; *Mass. Hist. Soc. Coll.*, viii. 2d series; DEXTER: *Congregationalism*, Appendix, Nos. 1552, 1638, 1642, 1705.

PYX (from πύξις "a box") denotes, in the terminology of the Roman-Catholic Church, the box or vessel, of various but often very elaborate form, in which the consecrated elements of the Eucharist are preserved. Its use was prescribed by Innocent III. in 1215. See AUGUSTI: *Christ. Arch.*, iii. 522, and SMITH and CHEETHAM, ii. 1756.

Q.

QUADRAGESIMA. See LENT.

QUADRATUS. In the second century of our era there were three persons of the name Quadratus. One was the apologist. He presented his work to the Emperor Hadrian in 125, and it seems to have been in existence in the seventh century (PHOTIUS: *Cod.*, 162); but it afterwards perished. Eusebius gives a fragment of it (*Hist. Eccl.*, IV. 3), in which Quadratus appeals to the miraculous healings of Christ, and mentions that persons healed by him were still living. — Another **Quadratus** is mentioned, in the Epistle of Dionysius of Corinth to the Athenians, as the successor of Bishop Publius, as a man of great merits with respect to the re-organization of his congregation, and as having suffered martyrdom under Marcus Aurelius. An extract from the epistle is found in Eusebius (*Hist. Eccl.*, IV. 23). Jerome (*De script. eccl.* 19, and *Ep. ad. Magn.*) identifies him with the apologist, but without sufficient reason. — A third **Quadratus** is mentioned in Eusebius (*Hist. Eccl.*, V. 17), as a prophet beside Agabus, Judas, Silas, and others. He, too, has been identified with the apologist. See A. HARNACK: *Die Ueberlieferung d. christl. Apologeten*, Leipzig, 1882, pp. 100 sqq. HAUCK.

QUAKERS. See FRIENDS.

QUARLES, Francis, b. at Stewards, Essex, 1592; d. in London, Sept. 8, 1644; ranks next to Herbert among the sacred poets of the reign of Charles I. He was educated at Cambridge; studied law at Lincoln's Inn; was a servant of the Queen of Bohemia, and secretary to Archbishop Ussher; followed the royal cause, and lost every thing for it. He wrote in prose *The Enchiridion*, 1641, and *The Loyal Convert*, 1644, and in verse sundry Bible histories, elegies, etc., 1620 and later, gathered in a thick volume of *Divine Poems*, 1630, whereof the fifth edition appeared 1717, besides *Emblems, Divine and Moral*, 1635, *School of the Heart*, *Hieroglyphics of the Life of Man*, 1638, and some others. These fell into long and undeserved contempt among the critics, though cherished by another class of readers for their piety. The *Emblems* were seldom out of print, and were "of much spiritual use" to Toplady, who considered them "a very ingenious and valuable treasury of Christian experience." Their popularity was doubtless helped by the curious cuts, copied from H. Hugo's *Pia Desideria*, 1626 (tr. by Edmund Arwaker, 1686). James Montgomery (1827) and later writers have done partial justice to Quarles, who is now better known; but even they charge him with "base phraseology, labored faults, and deforming conceits." Really his quips and quaintnesses belong to his age, and are found as abundantly in George Herbert: his wit and eloquence are his own. If he fails to reach the pathos of Herbert, or the occasional sublimity of Vaughan, he excels in nervous manliness, and at times in spontaneously "pure and felicitous diction." No one else has so rung the changes on the vanity of earthly things, and some of his stanzas and epigrams are unsurpassed. "He uses language sometimes as greatly as Shakspeare," said Thoreau. His purity and sincerity were beyond question. His life, or rather character, was ably, but far too briefly, sketched by his widow. — His son, **John Quarles** (b. in Essex, 1624; d. of the plague in London, 1665), wrote *Fons Lachrymarum*, 1649, *Divine Meditations*, and other poems, a brilliant fragment from one of which has sometimes been used as a hymn. F. M. BIRD.

QUARTERLY MEETING. See FRIENDS.

QUARTODECIMANI. See PASCHAL CONTROVERSY.

QUEEN ANNE'S BOUNTY. See TAXES.

QUENSTEDT, Andreas, b. at Quedlinburg, 1617; d. at Wittenberg, 1688. He studied at Helmstädt under Calixtus; went then to Wittenberg, became a pupil of Calovius, and was in 1649 appointed professor of theology there. His principal work is his *Theologia didactica polemica*, which appeared in 1685, and is the last comprehensive, systematic exposition of Lutheran orthodoxy, appearing just as the process of dissolution began to take effect. THOLUCK.

QUESNEL, Pasquier (*Paschasius*), b. in Paris, July 14, 1634; d. in Amsterdam, Dec. 2, 1719. He studied theology at the Sorbonne; entered the Congregation of the Oratory in 1657; was ordained a priest in 1659; and appointed director of the seminary of the Congregation in Paris, 1662. Shortly after, he began the publication of his celebrated work, *Réflexions morales sur le Nouveau Testament*, and in 1675 appeared his edition of the works of Leo the Great. As the former proved him to be a Jansenist, and the latter a Gallicanist, a conflict with the Jesuits was unavoidable. He left Paris, and settled at Orleans; but, when he refused to sign the famous anti-Jansenist formula in 1685, he was compelled to flee for his life, and went to Brussels. There he continued the publication of his *Réflexions*, of which the first collected edition appeared in 1687; the second, much augmented, in 1695–99; later edition, Amsterdam, 1736, 8 vols.; [Eng. trans., *The New Testament, with moral reflections upon every verse*, London, 1719–25, 4 vols There is another translation of a part of this work under the title, *The four gospels, with a commentary and reflections, both spiritual and moral; translated, and the Popish errors expunged, by a Presbyter of the Church of England*, Bath, 1790, 2 vols.; new ed., revised by Rev. H. A. Boardman, D.D., N.Y., 1867, 2 vols.]. In 1703, however, he was arrested, and put into the dungeon of the archiepiscopal palace; but he escaped, and fled to Holland, out of the reach of the Jesuits. Among his other works are, *Tradition de l'Église romaine*, 1687; *La discipline de l'Église*, 1689; *La vie de M. Arnauld*, 1695, etc. His letters were edited by Le Courayer, Paris, 1721–23, 3 vols. C. PFENDER.

QUETIF, Jacques, b. in Paris, Aug. 6, 1618; d. there March 2, 1698. He entered the Dominican order; studied at Bordeaux; was ordained a priest in 1642, and in 1652 appointed librarian in the Jacobin convent in Paris. He published *Con-*

cilii Trid. Canones, Paris, 1666; *Vita Savonarolæ* (by Picus de Mirandola, with valuable additions), Paris, 1674, 3 vols.; *Scriptores Ordinis Prædicatorum*, Paris, 1719, unfinished, but nevertheless his chief work.

QUIETISM. See Molinos; Guyon.

QUINISEXTUM CONCILIUM, held in Constantinople, 692, is thus called because it forms a kind of supplement to the fifth (*quintum*) and sixth œcumenical councils of 555 and 680. It is also called the Trullan Council, on account of its being held in the imperial palace called Trullus. See Trullan Councils.

QUIRINIUS (Κυρήνιος), the governor of Syria at the time of Christ's birth (according to Luke ii. 2, "this was the first enrolment made when Quirinius was governor of Syria"). His full name was Publius Sulpicius Quirinius. He is the second of that name mentioned in Roman history. He was made consul 12 B.C., and was probably twice governor of Syria and Cilicia,—from 4 to 1 B.C., and from 6 to 11 A.D. Tacitus (*Annals*, iii. 48) supplies us with most of our knowledge of the man.

"About this time he (Tiberius) asked of the Senate that the death [21 A.D.] of Sulpicius Quirinius might be celebrated with public obsequies. Quirinius was in no way related to the old and patrician family of the Sulpicii, but was born at Lanuvium, a municipal town. In recognition of his military and administrative ability, Augustus made him a consul [with M. Valerius Messala 742 A.U.C., 12 B.C.]. Soon afterwards he obtained the honor of a triumph for having taken the stronghold of the Homonadenses in Cilicia. While attending Gaius Cæsar as rector, when the former was campaigning in Armenia, he secretly cultivated Tiberius, who was then at Rhodes. Tiberius mentioned the fact in this letter, praised him for his good offices, and found fault with Marcus Lollinus for sowing dissensions between himself and Gaius Cæsar. But to other people the memory of Quirinius was by no means dear, because of his persistence in the trial of Lepida [his wife, whom he had convicted of adultery, attempted murder, and other crimes, but who yet succeeded in gaining the people to her side; cf. *Annals*, iii. 22], and also of his sordid avarice in his old age, although very powerful."

He is mentioned also in Dion Cassius (liv. 28), Strabo (xii.), Suetonius (*Tiberius*, 49), and Josephus (xviii. 1, 1 sqq.). Putting all these statements together, the relations of Quirinius to Palestine and Syria may be thus determined. Quirinius headed an army in Africa, perhaps as proconsul of that province, in 7 B.C., and was in the East between 2 B.C. and 2 A.D., because Gaius Cæsar went thither late in 2 B.C. or early in 1 B.C., and Tiberius returned to Rome 2 A.D. His position as head of an army in Cilicia proves that he must have been a governor of a province, or a legate of the emperor's legate. But Cilicia was probably under the jurisdiction of the legate in Syria. There is a break in our list of governors of Syria from P. Quintilius Varus (B.C. 6–4) to C. Sentius Saturninus (4 A.D.). Quirinius may therefore, chronologically speaking, have been governor in 4 B.C., the year of our Lord's birth. If so, he was governor again 6–11 A.D. Much support of the supposition of a double governorship has been derived from the mutilated inscription, first published in 1765, to the effect that some one (name missing) was governor of Syria twice. But, even if Quirinius be assumed to be the one intended, he was not governor until autumn 4 B.C., or *after* Christ's birth. Luke probably mentions Quirinius in connection with the census, because it was completed by him, and therefore bore his name. The problem in the passage in question is not yet solved; but by the hypothesis of a double governorship its solution is measurably approached. The census, first conducted by Quirinius, was accompanied with a registration of property, for the object was taxation. A census of the Roman Empire has been reasonably inferred from the known fact that Augustus prepared a list of all the resources of his empire, which was read in the Senate after his death. Herod could not resist the execution of the emperor's order, because he was a tributary king; besides, if the census was made by Jewish officers, it would not greatly differ from a similar registration made by Herod, and need not have alarmed the Jews if proper care was taken. Because of Quirinius' experience in such matters, he was sent into Syria 6 A.D., to superintend an assessment; and it was then the rising under Judas of Galilee (Acts v. 37) took place. His vigorous efforts brought it to an end. Cf., besides the commentaries upon Luke ii. 2, the art. "Cyrenius," in Smith's *Dictionary of the Bible;* by Schürer, in Riehm's *Hnb. d. bib. Alt.*; and especially A. W. Zumpt: *Das Geburtsjahr Christi*, Leipzig, 1869; and Schaff: *Hist. Christ. Ch.*, vol. i., rev. ed., 1882, pp. 121–125.

R.

RABANUS MAURUS, b. at Mayence about 776; d. there Feb. 4, 856. He was educated in the cloister-school of Fulda, and afterwards in the school of Tours, under the tutelage of Alcuin, who gave him the surname Maurus, after the friend of St. Benedict. Recalled from Tours, he was put at the head of the school in Fulda, which he soon brought to a very flourishing condition, and in 822 he was elected abbot of the monastery. Political circumstances, it would seem, induced him to resign his position as abbot in 842, and to retire to the neighboring Petersberg; but in 847 he was made archbishop of Mayence, and thus once more called to take active part in public life. An excellent teacher, he was also an excellent administrator. Under his government, his monastery and his diocese flourished. His fame, however, he owes chiefly to his literary activity. He wrote Commentaries on the Old Testament, on the Gospels of St. Matthew and St. John, and on the Pauline Epistles; devotional books; two collections of homilies; hymns (*De videndo Deo, De modo pœnitentiæ*, etc.); text-books for his school (*De clericorum institutione, De computo, De universo*, etc.); polemics (*De oblat. puerorum*) against the synod of Mayence, which permitted Gottschalk to leave his order (*Ep. ad Egil. de eucharistia*) in the controversy caused by Radbertus Paschasius, etc. There is a collected edition of his works by Colvenerius, Cologne, 1627, reprinted by Migne, vols. 107–112; but it is not complete. See his life by the monk Rudolf; KUNSTMANN: *Hrabanus M.*, Mayence, 1841; SPINGLER: *Rab. M.*, Ratisbon, 1856. HAUCK.

RABAUT, Paul, b. at Bédarieux, in the department of the Hérault, Jan. 9, 1718; d. at Nîmes, Sept. 25, 1794; one of the most celebrated preachers of the Church of the Desert. He went in 1740 to study theology in the seminary of Lausanne, and was in 1744, by the General Synod, made pastor of Nîmes. The Protestant Church in France, after the fearful calamities which had overtaken her by the revocation of the Edict of Nantes, the wars of the Camisards, and the horrible edicts of March 8, 1715, and May 14, 1724, was again rallying. Persecutions continued. The decrees of Feb. 1 and 16, 1745, punished participation in the assemblies with the galleys, and imposed heavy fines on the congregations in which a minister was found. In 1752 a price of a thousand livres was set on the head of Rabaut; and as he always escaped, often in a miraculous manner, his wife and children were for some time imprisoned, and otherwise annoyed. Nevertheless, lulls of peace and quiet occurred. When the Prince of Conti, in 1755, retired from the court to his estates in Provence, Rabaut presented to him a memorial setting forth the demands of the Protestants; namely, the release of those sent to the galleys, restoration of the children sent to the monasteries, legal recognition of their baptism and marriage, etc. When, in 1761, the Governor of Guienne proposed to compel by force the Protestants to have their children baptized, and their marriages consecrated by a Roman-Catholic priest, and Rabaut published his *Lettre pastorale*, in which he advised his flock to emigrate rather than submit to such tyranny, the government, remembering the financial difficulties caused by the revocation of the Edict of Nantes, dropped the matter. Meanwhile the execution of Rochette, of the three brothers Grenier, of Jean Calas, *La calomnie confondue* of Rabaut, and, more than any thing else, the denunciations of Voltaire, drew the attention and the sympathy of the public to the condition of the Protestants; and with the accession of Louis XVI. in 1774 a milder practice became prevalent, though the Edict of Toleration was not issued until 1787. The last part of his life Rabaut spent in peace, at Nîmes. Two of his sons, **St. Etienne** (b. at Nîmes, in April, 1743; executed in Paris during the reign of terror, Dec. 5, 1793) and **Pommier** (b. at Nîmes, Oct. 24, 1744; d. in Paris, March 16, 1820), were also ministers of the Reformed Church. See BORREL: *Biographie de Paul Rabaut et de ses trois fils*, 1854, and *Histoire de l'église reformée de Nîmes*, 1856; [MACCRACKEN: *Lives of the Leaders of our Church Universal*, 1879, pp. 486–492]. TH. SCHOTT.

RAB'BAH. See AMMONITES.

RABBINISM denotes that form of Judaism which developed after the return from the Babylonian captivity. It falls into two great divisions, — from the fifth century before Christ to the fifth century after Christ, and from the fifth century after Christ to the present time, each of which comprises several subdivisions; the former, four, — from Ezra to Simeon the Just (the period of the Sopherim), from Simeon the Just to Hillel I. (the period of the Chachamim), from Hillel I. to Jehudah the Saint (the period of the Tanaim), from Jehudah the Saint to Ashe (the period of the Amoraim); the latter, three, — from the conclusion of the Babylonian Talmud to the victory of Islam, from the victory of Islam to the destruction of the rabbinical schools in the East (1040) and in the West (in the thirteenth century), from that point of suppression to the beginning of the emancipation in the eighteenth century, to which may be added a survey of the present state.

When the Jews returned from the Babylonian captivity, they felt that they were not a Mosaic people, but had, in order to become one, first, to learn what Mosaic law was, and, next, to re-organize their social, moral, and religious life in accordance with its prescripts. The problem thus set before them demanded a union between school and government, and that union forms the very characteristic of rabbinism. In the schools the Mosaic law was rendered into the popular Chaldæan tongue either by literal translation or by more copious paraphrasing, and to this rendering were added explanations, illustrations, admonitions, etc. But the transition from a purely theoretical teaching of the law to a practical application of it was, of course, easy to make; and soon the teachers formed, in Jerusalem and other great cities, courts, into which all cases of litiga-

tion were brought for adjudication. It is probable that at first the teachers were priests; but, as there was no necessity for combining those two functions, the teaching of the law, and its judicial application, gradually fell into the hands of the laity, and, as one of the principal duties of those teachers was to copy the sacred books, they received the name of Sopherim (סֹפְרִים, "scribes").

In the time of Simeon the Just, who lived under Alexander the Great, or a little later, the institution attained its perfection and final establishment. With Simeon the Just, however, begins the second stage in the development of rabbinism. It was quite natural, that, in the interpretation of the law, a tradition should be formed, comprising the opinions of the oldest and wisest interpreters, the Chachamim; and soon this tradition was dated back beyond the Babylonian captivity, even up to Moses. But where there is tradition, there will come schools. Antigonus, a pupil of Simeon the Just, formed the first school, and from that branched off afterwards the school of the Sadducees; for the Sadducees were a school before they became a sect. About the same time a circle of men gathered from among the mass of the people, and pledged themselves to the strictest observance, even of the most minute prescripts of the law; and from this circle of men, the Chassidim, afterwards developed the sect of the Pharisees. Of still greater importance than the formation of schools was the transformation of the whole class of law-teachers into a corporation, which also took place in this period, owing to the introduction of the semichah, or ordination by the laying-on of hands. Though the semichah was not legally established until about eighty years before Christ, it, too, was dated back to Moses. Its final form it received from Hillel I.: it could be given only within the boundaries of Palestine, and only with the consent of the president of the sanhedrin, and any one who had received it was eligible to that assembly.

The principal event of the third period was the editing of the Mishna. It was begun by Hillel at the opening of the period, and finished by Jehudah at its close. Previously the Mosaic law had been treated by the rabbins under six hundred and thirteen different heads, — two hundred and forty-eight commandments and three hundred and sixty-five prohibitions, two symbolical numbers; the former referring to the parts of the human body, the latter, to the days of the year. Hillel reduced the heads to eighteen, and Jehudah to six; namely, on seeds, women, festivals, property, sanctuaries, and clean and unclean. Hillel also established certain rules for the interpretation of the law: for these, his great services, he was by the Talmud styled "the restorer of the law after Ezra." When the Jewish state was dissolved, and the priesthood abolished, after the destruction of the temple, rabbinism was indeed the only bond which still held the Jewish nation together. After the destruction of Jerusalem, the sanhedrin moved to Jamnia, and afterwards, in the middle of the second century, to Tiberias, where for several centuries it continued to exercise its double function of a court and a school. Under Jehudah a great number of students gathered there, and returned, when their studies were finished, to their native places with their written certificates as the teachers and judges of their people. Meanwhile a sharp rivalry sprang up between the school of Tiberias and the Babylonian schools. During the third century, rabbinical academies had been founded at Nahardea near Nisibis, at Sura on the Euphrates, and at Pumbeditha on the left bank of the Lower Euphrates; and so richly were those academies donated, that Sura could support and instruct eight hundred pupils at a time. Gradually the Babylonian academies assumed the same rights and the same authority as the school of Tiberias, and, during the latter part of the fourth century, Rabbi Ashe actually stood as the centre of the whole rabbinical world. His greatest service was the final redaction of the Babylonian Talmud, — a work which occupied fully sixty years of his life. Thirty years he spent in collecting the materials; thirty others, in sifting and arranging them. For the first purpose he used his pupils. Not only had great differences developed in the exposition of the Mishnah, especially in the different schools, but variations had crept into the very text. All these were carefully collected; each pupil bringing along from his native place what was found there of interpretation of the text, of recollections from the past, and expectations with respect to the future, of rules, maxims, parables, etc. The material thus collected was then critically sifted and revised by Ashe, and arranged into sixty-one treatises. The story that the work, when completed, was accepted and sanctioned by a synod, is probably a fable; but the circumstance that the rabbinical schools were closed shortly after throughout the Persian realm gave to the Babylonian Talmud the character of being something final and perfect, which it would be sacrilegious to meddle with.

The second epoch of the history of rabbinism, from the fifth century of our era to the present times, has less interest to Christian theology than the first, and is partially treated under other heads, — Cabala, Midrash, Abrabanel, Aben-Ezra, Maimonides, etc. In the fifth century the rabbinical schools were closed, not only in Persia, but also in the Byzantine Empire, and as yet no schools had been founded in the West. It was the suppression of the Visigoth rule, and the establishment of the Arab dominion in Europe, which first called forth the literary and scientific activity of the Jews in Europe. They studied Arabic with great eagerness, and, having mastered the language, they were not slow in taking possession of the great literary and scientific treasures to which it opened the way. They studied Arabic medicine, natural science, mathematics, and astronomy, and began to translate, not only from Arabic into Hebrew and Latin, but also from Hebrew into Arabic. Meanwhile the Babylonian Talmud was brought to Europe, and its study was taken up with great zeal, and it was translated into Arabic. But while, under the influence of Arabic civilization, there developed a liberal form of rabbinism in Spain, in the schools of Cordova, Granada, and Lucena, a strictly orthodox form was developed in Gaul and Italy. In the schools of Narbonne, Toulouse, Bari, Otranto, and Mayence, philosophy was looked upon as something dangerous, and the study of the Talmud was pursued

with an indescribable pedantry. It was the great problem of Maimonides to reconcile these two tendencies; and he succeeded, though it became a rule that no Jewish student was allowed to study philosophy until he had filled his twenty-fifth year. In the thirteenth century the persecutions of the Inquisition began to tell on the character of rabbinism. The schools were closed, and only the study of the Cabala flourished. No doubt the roots of the Cabala were as old as rabbinism itself; but, while the Cabala had hitherto existed as a branch only, it now became the principal stem. To some it was a Christian garment, beneath which they concealed the genuinely Jewish ideas; to others, it became the bridge which led them into the Mohammedan mosque or into the Christian Church; others, again, used it as a means of magic and fraud. An influence of an opposite character was derived from the invention of the printing-press, which once more brought rabbinism into living contact with the general stream of civilization. The Talmud was printed in Venice, 1520; the works of Rabbi Jacob ben Chajim of Tunis, in the edition of the second Bomberg Bible, Venice, 1526; the works of Elias Levita, in Venice, 1538; and schools were opened in Venice, Amsterdam, Brody, Lemberg, Lublin, Cracow, Prague, Fürth, and Francfort. In these schools the two different tendencies, the liberal and the orthodox, could still be observed, and were known under the names of the Portuguese-Italian and the Polish-German. But there was no direct contest between them; and in many places, as, for instance, in Amsterdam, they existed peaceably beside each other, until in the eighteenth and nineteenth centuries the opposition disappeared altogether, and gave room for the development of other school-differences. See the art. ISRAEL, and for literature, besides that article, those mentioned above. PRESSEL.

RABBULA. See RABULAS.

RAB'SARIS. Not a proper name, but the title of an Assyrian mentioned in 2 Kings xviii. 17, Jer. xxxix. 3, 13. The meaning is commonly given as "chief eunuch;" but Schrader questions whether *sāris*, which in Hebrew means "eunuch," has this sense in Assyrian, and thinks, that, if the name in the Hebrew Bible were a translation, it would be in the plural (*rabsārîsîm*). See RIEHM'S *Wörterbuch* in loco.

RAB'SHAKEH, the title of an Assyrian officer who was sent by Sennacherib to Hezekiah to demand the surrender of Jerusalem. According to the Hebrew form, the title would mean "chief cup-bearer;" but, as it is a transliteration of the Assyrian title *rab-sak*, it means "chief officer." In the inscriptions the title *rab-sak* is used particularly in connection with a military officer sent by Tiglath-pileser II. to Tyre. See SCHRADER: *Die Keilinschriften und das Alte Testament*, 2d ed., 1882.

RABULAS, more correctly **Rabbula,** Bishop of Edessa, the predecessor of Ibas; d. Aug. 8, 435. He governed his diocese with great authority, and successfully kept down the various heretical sects until the Nestorian controversy began. Some of his letters, some rules for monks, some hymns, and a sermon delivered in Constantinople, are still extant. See J. J. OVERBECK: *Ephraemi Syri, Rabulæ Edesseni, aliorumque Opera Selecta*, Oxford, 1865. His prose works were translated into German by Bickell for the *Kempten Bibliothek* of church fathers, 1874. E. NESTLE.

RA'CA (Matt. v. 22), a term of contempt frequent among the Jews in Christ's time and since. It is the Aramaic *rêka* ("empty"), and expresses, therefore, folly, but is not so opprobrious a term as "fool," which brands one as wicked and blasphemous.

RACOVIAN CATECHISM. See SOCINIANISM.

RA'CHEL. See JACOB.

RADBERTUS, Paschasius, Abbot of Corbie in Picardy, and one of the most prominent ecclesiastical writers of the Carolingian age. Of his personal life, only very little is known; and that little is gleaned exclusively from scattered notices in his own works, and from the panegyrics of Engelmodus, bishop of Soissons, printed in Migne, *Patr. Lat.*, vol. 120. The *vita* found in Mabillon (*Act. Sanct.*, IV. 2) dates from the end of the eleventh or the beginning of the twelfth century, and has no independent value. He was born towards the close of the eighth century, in Soissons or near by, and, as his mother died soon after his birth, he was brought up by the Benedictine nuns of the place. In 814 he entered the monastery of Corbie, and became one of the most intimate pupils of the Abbot Adalhard, a relative of Charlemagne. In due time he advanced to the teachership (among his pupils were the younger Adalhard, Ansgarius, Hildemann, Odo, Warinus, and others); and in 844, after the death of Abbot Isaac, he was himself elected abbot. As such he was present at the synod of Paris (846) and of that of Chiersy (849); but the gradual collapse of discipline which had begun immediately after the death of Adalhard, and his own inability to restore order, led him to resign his position in 851. He lived long enough after that time to write several important works; but, with the exception of this one fact, nothing is known of his life in retirement.

Ten works by him have come down to us; namely, *Expositio in Matthæum*, of which the first four books were written before he became abbot, while the rest, like the *Expositio in Psalmum XLIV.* and *Expositio in lamentationes Jeremiæ*, date from after his abdication. *De Fide, Spe, et Charitate* belongs to the earlier part of his life. *De vita Adalhardi* was written in 826; *De corpore et sanguine Christi*, in 831; *Epitaphium Arsenii*, in 836; *De partu virginis*, on the contrary, he wrote as an old man. *De passione S. Rufini et Valerii*, was written while abbot; and *Epistola ad Frudegardum*, after his retirement. A complete and critical edition of his collected works does not exist. The best is that by Sirmond, Paris, 1618, which has been reprinted in *Bibl. Patr. Max.*, vol. xiv., Lyons, and in Migne, *Patl. Latin*, vol. 120, in a revised and augmented form.

The most important of the writings of Radbertus is his *De corpore et sanguine Domini*, the first comprehensive treatise produced in the Christian Church on the Lord's Supper, and also the first to call forth a controversy concerning that doctrine. Previously two almost diametrically opposite or at all events contradictory views had run peaceably beside each other; one considering the consecrated elements of the Lord's Supper as mere symbols, or token of the body and blood of

Christ, while the other saw in the bread and wine a physical transformation of the actual body and blood of Christ, — a transubstantiation. Radbertus gives an account of both these views: and the only thing really new in his book is his attempt to combine them. In the combination or reconciliation, however, the symbolical or Augustinian view is in reality absorbed by the traditional or transubstantiation view; and, to the eyes of the later Roman-Catholic Church, Radbertus stands as the champion of true Catholicism. His book was attacked, however, both by Ratramnus and by Rabanus Maurus. In another of his works (*De partu virginis*) he also sided with those tendencies of coarse and sensuous mysticism which at that time were spreading in the church, anticipating the declaration of the dogma of the immaculate conception by more than ten centuries. See EBRARD: *Das Dogma vom heil. Abendmahl*, i. p. 406; THOMASIUS: *Dogmengeschichte*, ii. p. 20; [EBERT: *Gesch. d. lat. Lit. d. Mittelalters*, ii. 230. See also art. TRANSUBSTANTIATION]. STEITZ.

RAFFLES, Thomas, D.D., LL.D., a distinguished Congregationalist; was b. in London, May 17, 1788; and from 1812 till his death, Aug. 18, 1863, was pastor in Liverpool. He published *Life and Ministry of Thomas Spencer*, 1813, *A Tour on the Continent*, 1817, *Lectures on Christian Faith and Practice*, 1820, and some poems. Eight of his hymns were printed by Dr. Collyer in 1812, though most of them were written in later years. A few of them have been widely used. His memoir, by his son, T. S. Raffles, appeared, 1864. F. M. BIRD.

RAGGED SCHOOLS, the term for those schools in which vagrant children are taught, and thus, in many cases, kept from a criminal career. The earliest such school is said to have been started in Rome, towards the close of the last century, by an illiterate mason, Giovanni Borgia. In 1819 John Pounds, an uneducated cobbler of Portsmouth, began a similar work, and kept it up until his death, in 1839. His was the first Ragged School in England. In 1838 a Ragged Sunday School was started in London. In 1864 the Ragged-School Union of London reported 201 day schools with 17,983 scholars, 180 Sunday schools with 23,360 scholars, and 205 night schools with 8,325 scholars. The great name connected with the formation of such schools is Thomas Guthrie (see art.). He issued his first pamphlet on the subject (*A Plea for Ragged Schools*) in 1847, and devoted himself henceforwards to the work. His school on the Castle Hill, Edinburgh, became the parent of many elsewhere.

RA'HAB (רָחָב, "breadth"), the harlot of Jericho, who received and protected the Israelitish spies, and was rewarded by deliverance for herself and family when Jericho was subsequently destroyed (Josh. ii., vi. 22–25). Her act has won for her recognition and praise from Jew and Christian alike. According to the rabbins, she married Joshua, and was the ancestress of eight prophets; viz., Jeremiah, Maaseiah, Hanameel, Shallum, Baruch, Neriah, Seriah, and Huldah the prophetess (LIGHTFOOT: *Horæ heb. ad Matt.*, 1, 5). But according to 1 Chron. ii. 4 compared with Matt. i. 4, she married Salmon, "prince" of Judah, and thus became the ancestress of David and of Jesus Christ. In the Epistle to the Hebrews she is upon the roll of the heroes of faith (xi.): in James ii. 25 she is quoted as being justified by works. Clement of Rome says she was saved on account of her faith and hospitality, and her use of the scarlet line was prophetic of redemption through the blood of Christ (*Ad Cor.*, i. 12). This latter idea became a favorite one, and occurs in Justin Martyr, Origen, and many later writers. — **Rahab** (רַהַב, "tumult") appears as the poetic and symbolical name for Egypt (Ps. lxxxvii. 4, lxxxix. 10; Isa. li. 9). The reference seems to be to the confusion attendant upon the overthrow of Pharaoh in the Red Sea. RÜETSCHI.

RAIKES, Robert, founder of Sunday schools; b. at Gloucester, Sept. 14, 1735; d. there April 5, 1811. His father was a printer, and also publisher of the *Gloucester Journal*, "scarcely larger than a sheet of foolscap." Robert, as a youth, manifested a benevolent disposition, and used to visit the jail of the city, not only from pity to the prisoners, but from a desire for prison reform, — a department of usefulness in which John Howard became so conspicuous. But to prepare for the establishment of Sunday schools in England and America was the great work to which he was destined by Divine Providence. When this kind of agency became popular, curiosity was excited respecting one, who, if not the only, was certainly the chief, author of modern Sunday schools. He was asked about the manner in which he commenced his enterprise; and anecdotes respecting it, derived from his contemporaries, were carefully treasured up. He wrote a letter relating how he was struck with the miserable state of children in his native city; and that, hearing of a clergyman who had sent some outcasts to school, he employed "four decent, well-disposed women" to gather round them boys and girls, that they might teach them to read, and repeat the Catechism; for which each of the instructors was to receive a shilling a week. This was something very different from our present Sunday-school system, as elaborate as it is voluntary; but it was the seed out of which sprung the goodly tree which now spreads its branches over the world. This simple, unostentatious act has made Robert Raikes a hero, and his name a household word throughout Christendom. A letter is preserved, bearing date June 27, 1788, in which he says ladies of fashion at Windsor passed their Sundays in teaching poor children. The Queen sent for him, saying she envied those who had the power of doing such good. Raikes died suddenly, in his seventy-sixth year, and was buried in the church of L'Mary de Crypt, Gloucester; his funeral being attended by his Sunday-school children, each of whom, by his direction, received a shilling and a plum-cake. See A. GREGORY: *Robert Raikes*, new ed., London, 1881. JOHN STOUGHTON.

RAINERIO SACCHONI, b. at Piacenza; d. in 1259; was for seventeen years one of the most active preachers of the Cathari in Lombardy, but was converted, entered the Dominican order, and became one of the most zealous adversaries of his former co-religionists. The Pope made him inquisitor of Lombardy. In 1250 he wrote a *Summa de Catharis et Leonistis*, not polemical, but probably intended only for the inquisitors, and full of historical and statistical notices of great interest. Copies were made of it in Italy, France, Ger-

many, and England, and in each country pertinent additions were made. The original text was edited by MARTÈNE and DURAND (*Thes. novus anecd.*, v.) and by D'ARGENTRÉ (*Collectio judiciorum*, i.). A text interpolated in Germany was edited by GRETSER: *Liber contra Waldenses*, Ingolstadt, 1613. See GIESELER: *De Rainerii summa*, Göttingen, 1834. C. SCHMIDT.

RALE (RASLES, RASLE, RALLE), Sébastien, French Jesuit missionary to the North-American Indians; b. in Franche-Comté 1657 or 1658; d. at Norridgewock, Me., Aug. 12 (23 N.S.), 1724. He arrived in Quebec, Oct. 13, 1689, and after laboring in the Abnaki ("men of the East") mission of St. Francis, near the Falls of the Chaudière, seven miles above Quebec, and in the Illinois country, among the Algonquins (1691 or 1692), he returned to the Abnakis (1693 or 1694), and finally settled at Norridgewock on the Kennebec. There he built a chapel (1698), and acquired so much influence among the Abnakis, that he was popularly believed to have incited them to attack the Protestant settlers on the coast. A price was set upon his head. In 1705, 1722, and 1724 Norridgewock was attacked by the settlers, with the result, that the first time the chapel was burnt; the second time the rebuilt chapel and Rale's house were pillaged, and his papers carried off, among them a manuscript dictionary of Abnaki, now in Harvard College library, printed in the *Memoirs of the American Academy of Arts and Sciences*, edited by John Pickering (Cambridge, 1833); and, the third time, he and seven Indians who had undertaken to defend him were killed. See his Memoir by Convers Francis, in SPARKS's *American Biography*, 2d series, vol. vii.

RALEIGH, Alexander, D.D., Independent, b. in Kirkcudbright, Scotland, Jan. 3, 1817; d. in London, Monday, April 19, 1880. After a village-school education and a brief business experience in Liverpool (1835–40), he studied theology in Blackburn College, and was ordained pastor of the Independent Chapel at Greenock, Scotland, 1844. Ill health compelled his resignation in 1848; from 1850 to 1855 he was settled at Rotherham, Eng.; from 1855 to 1859, in Glasgow; and from 1859 to his death, in London. He was twice chairman of the Congregational Union. He was eminently a spiritually minded man, and his works — *Quiet Resting-places, and Other Sermons* (Edinburgh, 1863, 10th ed., 1880), *The Story of Jonah the Prophet* (1866, 2d ed., 1875), *The Little Sanctuary, and Other Meditations* (1872, 3d ed., 1880), *Sermons* (1876), *The Book of Esther* (1880), *The Way to the City, and Other Sermons* (1880, 2d ed., 1881), *Thoughts for the Weary and the Sorrowful* (1883) — have been greatly blessed. See his *Biography* by his widow, Edinburgh, 1881.

RALEIGH, Sir Walter, b. at Hayes Farm, Devonshire, 1552; executed at Westminster, Oct., 29, 1618, on a sentence passed 1603; wrote not only *The Discovery of Guiana* (1596) and *History of the World* (1614), but verses enough (though some attributed to him are of uncertain origin) to show that he might have excelled in sacred poetry as in active enterprise. His splendid talents, heroic character, adventurous life, immense services to civilization, and flagrantly unjust condemnation, are abundantly known. At least five biographies of him have appeared; e.g., by EDWARD EDWARDS, London, 1868. His *Poems* were collected by Sir EGERTON BRYDGES, 1814; and his *Complete Works*, in 8 vols., at Oxford, 1829. F. M. BIRD.

RA'MAH (*high place*), the name of several Palestinian towns. (1) In Benjamin, near Gibeah (Josh. xviii. 25; Judg. xix. 13), taken by Saul (1 Sam. xxii. 6). Captives of Nebuchadnezzar, among them Jeremiah, were placed there (Jer. xxxi. 15, xxxix. 8–12, xl. 1); re-occupied after the captivity (Ez. ii. 26; Neh. vii. 30). It is identified with *er-Ram*, five miles north of Jerusalem. (2) In Asher (Josh. xix. 29), identified by Robinson with *Rameh*, thirteen miles south-east of Tyre. (3) In Naphtali (Josh. xix. 36), identified with *Rameh*, ten miles north-west of the Sea of Galilee. (4) A name for Ramoth-gilead (2 Kings viii. 29; 2 Chron. xxii. 6); a city of the Amorites (Deut. iv. 43), then of Gad, and a city of refuge (Josh. xx. 8), commonly identified with *Es-Salt*. (5) A place inhabited by Benjamites after the captivity (Neh. xi. 33). (6) The place of birth, home, death, and burial of the prophet Samuel (1 Sam. i. 1, ii. 11, vii. 17, viii. 4, xv. 34, xvi. 13, xix. 18, xxv. 1, xxviii. 3). In full the name was Ramathàimzóphim (*double height of the watchers*). Its location has been pronounced "the most complicated and disputed problem of sacred topography." What is known about it is that it was on a height south of Gibeah, and in the undefined district called "Mount Ephraim." No certain identification can yet be given.

RAMADAN (from *ramida*, "to glow with heat"), the ninth month of the Mohammedan (lunar) year, observed as a fast. In the Koran Surah ii. (*The Cow*), §180, it is written: —

> "As to the month Ramadan, in which the Koran was sent down to be man's guidance, and an explanation of that guidance, and an illumination, as soon as any of you observeth the moon, let him set about the fast; but he who is sick, or upon a journey, shall fast a like number of days, and that you glorify God for his guidance; and haply you will be thankful. You are allowed on the night of the fast to . . . eat and drink until ye can discern a white thread from a black thread by the daybreak: afterwards fast strictly till night, and . . . pass the time in the mosques." — RODWELL's *Translation*, 2d ed., p. 389.

When Ramadan comes in midsummer, the long fast is severe. It is usual to turn the nights during the fast into seasons of feasting, revelry, and dissipation, and the days into sleeping times. The fast celebrates the giving of the Koran. According to Arabic tradition, Abraham, Moses, and Jesus also received their revelations during this month. The month is followed by three days of feasting, called the Little Beiram. Thus Mohammed imitated the Christian Lent and Easter.

RAMBACH is the name of several German theologians more or less noticeable. — **August Jakob Rambach,** b. at Quedlinburg, May 28, 1777; d. in Hamburg, Sept. 9, 1851; studied at Halle, and was appointed pastor in Hamburg in 1802. He distinguished himself as a hymnologist, and published *Martin Luthers Verdienst um den Kirchengesang*, Hamburg, 1813; and *Anthologie christlicher Gesänge*, Leipzig, 1817–33, 6 vols. — **Johann Jakob Rambach,** b. at Halle, Feb. 24, 1693; d. at Giessen, April 19, 1735; studied at Halle; was appointed professor at Giessen in 1731; and exercised a

considerable influence as a mediator between Pietism and the Wolffian philosophy. He published *Institutiones hermeneuticæ sacræ*, 1724 (6th ed., 1764), *Wohlunterrichteter Catechet*, 1724 (10th ed., 1762), *Geistliche Gedichte*, 1740, etc. See his Biography by DANIEL BÜTTNER, Leipzig, 1737; and THEODOR HANSEN: *Die Familie Rambach*, Gotha, 1875. CARL BERTHEAU.

RAME'SES. See EXODUS.

RAMMOHUN ROY, Rajah, Hindu religious reformer; b. in the district of Burdwan, province of Bengal, 1772; d. at Stapleton Park, near Bristol, Eng., Sept. 27, 1833. He was a Brahman, and strictly educated; but, under the influence of the Koran, he early renounced polytheism. He translated the *Vedanta, or the Resolution of all the Veds*, the theology of the Vedas, from Sanscrit into Bengalee and Hindostanee, prepared also an abridgment of it, and in 1816 published an English translation of it, the *Cena Upanishad* (1816), and the *Ishopanishad*. In 1820 he published, at Calcutta and London, selections from the New Testament, *The Precepts of Jesus, the Guide to Peace and Happiness*, in English, Sanscrit, and Bengalee, reprinted in Boston, 1828. By this latter publication he excited the adverse criticism of Rev. Dr. Joshua Marshman's *Friend of India;* to which he replied in the three tracts, *An Appeal to the Christian Public in Defence of the "Precepts of Jesus," Second Appeal, Final Appeal.* He next issued in Sanscrit, Bengalee, and English, *Apology for the Pursuit of Final Beatitude, Independently of Brahmanical Observances*, Calcutta, 1820; *Exposition of the Judicial and Revenue Systems of India*, 1832. He believed in the divine mission of Jesus, but considered that a combination of Christianity and Brahmanism was possible. He maintained that the correct interpretation of the *Upanishads* was monotheistic. On Jan. 23, 1830, he founded in Calcutta the Brahmiya Somaj, from which came the Brahmo Somaj (which see). He strenuously advocated through the *Bengal Herald*, of which he was part proprietor, the abolition of suttee. In 1830 he appeared before the British court in London, as the accredited representative of the sovereign of Delhi, for the purpose of obtaining from the East-India Company an increase of their annual stipend to him, and successfully performed his mission. While in England he worshipped with the Unitarians. The fiftieth anniversary of his death was celebrated at Bristol, Eng., Sept. 27, 1883. The address was delivered by Prof. Max Müller. See CARPENTER: *Last Days of Raja Rammohun Roy in England, with a Biographical Sketch*, London, 1866.

RAMUS, Petrus (Pierre de la Ramée), b. at Cuth, a village in Vermandois, 1515; d. in Paris, Aug. 26, 1572. When he was twelve years old, he came, walking on his bare feet, to Paris to study; and he began his career at the university as errand-boy to an older and richer student. Nevertheless, in his twenty-first year he took his degree as Master of Arts; and, when he shortly after began to teach, he immediately became the subject of the most intense interest. He was a declared adversary of the Aristotelian logic; but when, in 1543, he published his *Animadversiones Dialecticæ* (a criticism of the logic of Aristotle) and his *Institutiones Dialecticæ* (an exposition of his own logical system), he stirred up such a wrath among the philosophers that he was arraigned before a royal court as an impudent seducer of youth, and condemned to perpetual silence on the subject, under pain of "confiscation and bodily punishment." After the accession of Henry II., however, in 1547, he once more obtained freedom to speak and write through the good offices of the Cardinal of Lorraine; but he was soon again entangled in embroilments of various kinds. He was a man of reforms; and his reformatory zeal went far beyond the field of logic, dialectics, and grammar. After the colloquy of Poissy, 1562, he openly embraced Protestantism; and, though he retained his chair at the Sorbonne as professor of philosophy, he had to flee for his life, whenever the two religious parties took to arms. He finally fell as a victim of the Massacre of St. Bartholomew. The logical system which he proposed to substitute for that of Aristotle has not proved of great benefit to mankind; though it found many illustrious adepts, — Milton, Arminius, Chytræus, Sturm, and others, — and formed, if not a school, at least a party, the Ramists. But his persistent and passionate opposition to scholasticism took effect not only in Paris, but also in Glasgow, Wittenberg, and even in Bologna, and made him the precursor of Descartes and Pascal. Of his numerous writings, there is no collected edition. His posthumous work (*Commentarii de religione christiana*, Francfort, 1576) was often reprinted, and found much favor in the Reformed Church. His Life was written by J. THE. FREIGIUS, Basel, 1574, THEOPHIL. BANOSIUS, Francfort, 1576, and NICOLAS DE NASCEL, Paris, 1599.

RANCÉ, Armand Louis le Bouthillier, de, b. in Paris, Jan. 9, 1626; d. at Soligny-la-Trappe, Oct. 12, 1700. At ten years of age he was a canon of Notre-Dame de Paris, abbot of La Trappe, and prior of several monasteries; at thirteen he published a critical edition of Anacreon; at eighteen he was one of the most conspicuous figures in the gay and sensuous society of Paris; and at twenty-five he was a debauchee, with only one passion left, that of hunting. Then he was converted. He resigned all his benefices, sold all his property, and distributed the money among the poor, and retired to La Trappe, where he spent the rest of his life, and established the severest discipline ever heard of. See TRAPPISTS. He was a prolific writer: *Traité de la sainteté et des devoirs de la vie monastique*, 1683, *Explication de la règle de saint Benoît*, 1689, etc. His Life was written by LENAIN DE TILLEMONT, 1719, and CHATEAUBRIAND, 1844.

RANDALL, Benjamin. See FREEWILL BAPTISTS.

RANDOLPH MACON COLLEGE, located at Ashland, near Richmond, Va., is under the control of the Methodist-Episcopal Church South. It bears the name of two honored American statesmen, — John Randolph of Roanoke, and Nathaniel Macon of North Carolina. It enjoys the distinction of being the oldest Methodist college in the United States, having been begun in February, 1830, though it did not commence its actual work of instruction until two years later. It was first located at Boydton, Mecklenburg County, Va., where it remained until 1868, when, on account of the inaccessibility of its location and a change in its patronizing territory, it was removed to its

present location at Ashland. Although it suffered heavily by the late war, losing almost its entire endowment, it has yet prospered since its removal to its present commanding location, having reached a patronage of 235 students. Its moral and religious tone eminently entitles it to be called a Christian institution of learning. It is one of the most widely and favorably known colleges in the South. Among its graduates now living, and filling important positions, are found two bishops (H. N. McTyeire and J. C. Granbery), eight presidents, and twenty-two professors in various institutions of learning, besides many others now filling prominent positions in civil, political, and professional life. The best Southern scholarship has always been found in its faculty. The following distinguished men have served as presidents: Rev. Stephen Olin, D.D. (1832–38), Landon C. Garland, LL.D. (1838–46, now chancellor of Vanderbilt University), Rev. William A. Smith, D.D. (1846–66), Thomas C. Johnson, A.M. (1866–68), Rev. James A. Duncan, D.D. (1868–77), and Rev. W. W. Bennett, D.D., the present incumbent. W. F. TILLETT.

RANTERS, an Antinomian sect of the Commonwealth period, which Fuller, in his *Church History*, associates with the Familists. Ross, in his Πανσεβεία (p. 287, ed., 1655), describes them as making an open profession of lewdness, practising a community of women, etc. In *An Account of the Life and Actions of Mr. John Bunyan* (London, 1692, p. 22) they are described as believing themselves incapable of sinning, and fancying themselves in Adam's state, as he was in paradise before the fall, of stripping themselves naked (like the Turbulines, etc.) at their public meetings. The name was also at one time applied to the Primitive Methodists, who separated themselves from the main body of Methodists, and were distinguished by their violent bodily manifestations.

RA'PHAEL (*the divine healer*), in Jewish angelology "one of the seven holy angels who present the prayers of the saints, and who go in and out before the glory of the Holy One" (Tob. xii. 15); also said to be one of the four archangels (Michael, Uriel, Gabriel, and Raphael) who stand round the throne of God. In Tobit he plays the part of guide to Tobias, for whom he works miracles. In ecclesiastical tradition he appears as the herald to the shepherds of the world's "great joy."

RAPHALL, Morris Jacob, Ph.D., Jewish rabbi; b. at Stockholm, Sweden, September, 1798; d. in New-York City, June 23, 1868. He studied at the Jewish college in Copenhagen, and at thirteen was a rabbi. The next six years were spent in study in England, and the next six in travel and European study. From 1825 to 1841 he resided in London, where in 1834 he began "the first Jewish publication ever issued in England," the *Hebrew Review*. From 1841 to 1849 he was the rabbi preacher at Birmingham, Eng., and there played a principal part in the establishment of "the first national school in England for the Jews." From 1849 to his death he was rabbi preacher to an Anglo-German congregation (*B'nai Jeshurun*) in New-York City. He wrote the *Post-biblical History of the Jews*, New York, 1866, 2 vols., and translated, with D. A. de Sola, *Eighteen treatises of the Mishna*, London, 1843, 2d ed., 1845.

RAPPISTS, the followers of the weaver George Rapp, who was born at Iptingen, Würtemberg, 1770, and died at Economy, Penn., Aug. 7, 1847. He thought himself called upon to reform society upon the basis of the New Testament as he understood it. He gathered around him a company of persons who had all their property in common; but by so doing he fell into the disfavor of the government, and therefore, with a portion of his followers, emigrated to the United States in 1803. They settled first on Conequenessing Creek in Butler County, Penn., and called the village Harmony. Prospering through their industry and economy, they were able to purchase, in 1815, a tract of twenty-four thousand acres upon the Wabash, Ind., and thither they removed. New Harmony was, however, sold to Robert Owen in 1824; and the Rappists emigrated to Economy, seventeen miles north-west of Pittsburg, on the right bank of the Ohio.

RASHI, the celebrated Jewish commentator; b. at Troyes in Champagne, France, 1040; d. there July 13, 1105. (See De Rossi: *Dizionario storico degli autori Ebrei*, Parma, 1802.) He is often spoken of simply as *Yarchi;* and how that misunderstanding arose is not known. But he did not belong to that circle of rabbins who assumed the surname of Yarchi from their native place, Lunel in Perpignan ("luna," יָרֵחַ). He spent seven years in travelling through Italy, Greece, Palestine, Egypt, Persia, and Germany, and was well versed in philology, philosophy, medicine, astronomy, law, etc. Besides commentaries on twenty-three treatises of the Talmud, commentaries on the Midrash Rabba, a book on medicine, etc., he wrote commentaries on all the books of the Old Testament, giving both the literal sense and the allegorical explanations of the older rabbins. These commentaries, written in Hebrew mixed up with Latin, Greek, and Old-French words, and in a condensed, obscure style, attracted, nevertheless, much attention, both among Jews and Christians. The first book printed in Hebrew was his commentary on the Pentateuch, Reggio, 1475. The later editions are quite numerous; and there is a complete Latin translation by Breithaupt, — Prophets, Psalms, and Job (1713), the historical books (1714), the Pentateuch (1740). See J. Chr. Wolf: *Biblioth. Hebræa*, 1715–33, 4 vols. quarto; I. M. Jost: *Geschichte des Judenthums*, 1857; Bloch: *Lebensgeschichte d. Salomo Jizchaki*, 1840.

The name Rashi is the combination of the initial letters, רשי, of the full name and title, רַבִּי שְׁלֹמֹה בֶּן יִצְחָק, i.e., Rabbi Shelomoh ben Yitz'haki. De Rossi's *Dizionario*, referred to above, has been translated into German by Dr. Hamberger, Leipzig, 1839. Rashi's Commentary on the Pentateuch was translated into German by Lucas Prague, 1833–38. WILHELM PRESSEL.

RASKOLNIKS. See Russian Sects.

RATHERIUS, b. at Liege about 890; d. at Namur, April 25, 974. He was brought up a monk in the monastery of Lobach (German) or Lobbes (French), in the Hainaut, and became possessed of what was still left, from the Carolingian age, of education and scholarship. Through his incidental connections with King Hugo of Provence he became bishop of Verona in 931, but was deposed and imprisoned on account of

treason; and, though he later on succeeded twice in taking possession of the see, he was both times expelled by the clergy. Through his incidental connection with King Otho of Germany he became bishop of Liege in 953, but was deposed on account of incapacity; and even as abbot of Alna, a small branch institution of Lobach, he did not give satisfaction. His life makes the impression of an ambitious adventurer; but his works (*Prœloquia, De contemtu canonum*, etc.), of which there is a collected edition by Ballerini (Verona, 1765), have considerable interest both historical and psychological. See VOGEL: *Rather. rius of Verona*, Jena, 1854, 2 vols. A. VOGEL.

RATHMANN, Hermann, b. in Lübeck, 1585; d. at Dantzic, June 30, 1628. He studied theology at Leipzig, Rostock, and Cologne, and was in 1612 appointed pastor at Dantzic. In 1621 he published *Jesu Christi Gnadenreich*, in which he asserted that God's word has no inherent power to instruct man, and make him better, but must be supported and supplemented by the activity of the Holy Spirit. The book was vehemently denounced by Johann Corvinus; and a controversy broke out which lasted to the death of Rathmann, and in which many of the first theologians of the time took part. See MÖLLER: *Cimbria literata*, iii. p. 563. L. HELLER.

RATIONALISM and SUPRANATURALISM, two terms of great prominence in modern theology, are aptly defined by Fr. V. Reinhard, in his *Geständnisse*, Sulzbach, 1810. He says, —

"In rationalism, reason is the sole arbiter. What reason cannot comprehend and accept can never form part of the rationalist's conviction. His consciousness is homogeneous, and his intellect consistent throughout. To him, Scripture is like any other book. He accepts it, only when it agrees with his opinions, and then only as an illustration and affirmation, not as an authority. The supranaturalist, on the other hand, is no less in harmony with his fundamental maxim. In matters of religion, Scripture is to him what reason is to the rationalist. Though he, too, employs reason, he employs it only to search and judge those claims to a divine origin which Scripture puts forth; and as soon as that point has been decided, and he feels convinced that Scripture contains the direct teachings of God, it becomes his highest, his sole authority. The only office of reason is to search and explain the true meaning of Scripture; but the doctrines themselves, even though they may seem strange and hard, must be recognized, and accepted unconditionally."

Of the two terms, rationalism is the older. It was first used by Amos Comenius, in his *Theologia naturalis*, 1661, where it was applied to the theologians of the Socinian school, to naturalists and deists. It is probable, however, that Comenius was not the inventor of the name "rationalista," as the form "rationista" occurs before his time, at the beginning of the seventeenth century, when it was applied to the Aristotelian humanists of the school of Helmstädt. At its first appearance the opposite of rationalism was not designated as supranaturalism, but simply as protestantism (see Gabler: *Neuestes theolog. Journal*, Nuremberg, 1801). As the champions, however, of protestantism, that is, of the theology based upon Scripture as the divine revelation, generally designated their adversaries, not as rationalists, but as naturalists, it naturally came to pass that their own views were designated as supranaturalism, and not as suprarationalism, or irrationalism, though the latter designation occurs. When the term "supranaturalism" was brought into use is not known; but it is found in Gabler.

About the middle of the eighteenth century the two opponents stood fully developed, confronting each other, and the contest began. The finishing strokes, both types received from the philosophy of Wolff; but long preparations preceded the consummation, and it is interesting to notice the different characteristics which the incipient movement exhibits under the different national conditions. In England the rapidly increasing deism called forth a long series of apologetical writings, though without thereby producing any sharp and decisive contrast. Herbert of Cherbury (d. 1648) taught that the innate ideas of reason and the general contents of revelation were identical, but that the latter was, nevertheless, necessary in order to restore the original but almost ruined natural religion. Around this idea of a natural religion, deism gathered its champions; and the prevailing latitudinarianism, emphasizing that which is common to all confessions, and willing to sacrifice that which is specifically Christian for that which is common to all religions, almost bowed to the same standard. Hobbes (d. 1679) disgusted people by representing the absolute authority of the king as the sole foundation of positive Christianity, while Locke (d. 1704) charmed them by his demonstration of the reasonableness of Christianity; but both contributed, each in his way, to strengthen the dominion of that common sense in accordance with which Toland (d. 1722) could proclaim that Christianity contains no mystery, and Tindal (d. 1733), that the Gospels are simply a republication of the religion of nature. But the curious fact is, that this relation between Christianity and natural religion was recognized by the apologists: yea, Butler (d. 1751) even accepted Tindal's proposition concerning the republication of the religion of nature. Indeed, by accommodating themselves to the views of their adversaries, and confining their defence of the authority of Scripture to a strictly scientific demonstration, the English apologists came to point nearly in the same direction as their antagonists; and the representatives of the type of supranaturalism must be sought for among the dissenters. In the Netherlands two currents may be observed; one issuing from a purely philosophical, and the other from a pietistic, religious principle, but both setting directly and with vigor against orthodox Calvinism. From the first proposition of Descartes (d. 1650), *De omnibus dubitandum est* ("every thing must be doubted"), even the confession of the Established Church could not hope to vindicate itself as an exception; and his second proposition, *cogito ergo sum* ("I think, consequently I am"), gave to all speculation a merely subjective basis, from which the objectivity of a denominational creed could never be reached, except by a leap, or surreptitiously. Still worse, in his *Tractatus theologico-politicus* Spinoza openly attacked the authority of Scripture, and demanded the whole question transferred from a religious to a historical court. No wonder, therefore, that, towards the close of the seventeenth century, the Netherlands swarmed with atheists, and critical questions rose to the surface even within theological circles, especially since the other current, the

Dutch pietism, — rapidly developing from a cautious emphasis on life as against doctrine (Coccejus, d. 1669), into an open tendency of separation from the Established Church (Labadie, d. 1674), — ran in an almost parallel direction. Pietism generally takes a much greater interest in life than in science, the result of which is, that it often allows science to shrivel into a mere formal demonstration. On account of this indifferentism to the extension of truth for truth's own sake, pietism may come to consider Scripture simply a practical means to a practical end, and not keep the source of all truth ever flowing, and ever renewing and refreshing life; the practical end of pietist life so often shrinks into a narrow brotherhood of the faithful, with no interest for, but perhaps even antipathy against, the church universal. Thus pietism is never well fitted to take up arms in defence of supranaturalism: on the contrary, in its farther development it generally shows a tendency towards rationalism. But in France, in the middle of the eighteenth century, even this semblance of an opposition to rationalism disappeared, and the whole movement was directed by the encyclopedists. Pascal's influence had died out; and the adversaries of the encyclopedists were either petrified in mere externals, or lost in indifferentism. But the finest fruits, in a religious aspect, which the encyclopedists produced, were the very affected enthusiasm of Rousseau for Christ and the Gospels, and Voltaire's very natural passion for toleration.

What has been said of pietism in the Netherlands is true also of pietism in Germany. Though it was only the eccentricities and excesses of some enthusiasts which actually led into apostasy and free-thinking, even in its noblest form pietism could not help acting on orthodoxy as a dissolvent. It was adverse to the scholastic form in which the orthodox system was presented; it was lukewarm to the idea of pure doctrine for purity's own sake; it was well disposed to those who labored for a union between the Lutheran and the Reformed churches; and it was firmly determined to make religion, first and foremost, a practical issue: that is to say, pietism was indifferent where orthodoxy was passionate, and passionate where orthodoxy was indifferent. At the same time, orthodoxy underwent certain changes which actually weakened it. It is true that Georg Calixtus (d. 1656) occupied a somewhat insulated position. It is also true that Musæus (d. 1681), so famous for his attack upon Herbert of Cherbury and Spinoza, was compelled to abjure all syncretism. But the Carpzovs and the Calovs, nevertheless, soon ceased to sound the keynote. Distinctions were adopted between "against" and "above" reason (*non contra, sed supra rationem*), between regenerated and unregenerated reason (*ratio renata* and *ratio irregenita*), between a mechanical and a normal use of reason (*usus organicus* and *usus normativus*); and, though these distinctions did not actually shake the authority of Scripture, they certainly moved the centre of gravitation on which that authority rested. The old professors fought valiantly against the approaching danger; but they saw with regret and anxiety how the young students dropped off, and fell into pietism, or disbeliefs of various kinds. Such was the state of German theology when the period of enlightenment (*Aufklärung*) dawned upon it. It was double-faced, — at once popular and philosophical. The popular light was at first introduced from England, France, and the Netherlands; but it soon found in Friedrich II. of Prussia its social guaranty, in Christian Thomasius (d. 1728) its theological exponent, and in Gellert and a swarm of co-workers its literary propagators, who in a light, genteel, half-satirical manner, swept away all pedantry, scholasticism, and other forms of old-fogyism. Wolff was the bringer of the philosophical light. He established a sharp distinction between *theologia naturalis* and *theologia revelata*. In the former, nothing is admitted but that which can be logically demonstrated and scientifically proved: in the latter any thing is accepted which is taught in Scripture. And the relation between those two dominions is this: all that is valid in *theologia naturalis* must be found in *theologia revelata*, but not all that is found in *theologia revelata* is valid in *theologia naturalis*. To this distinction corresponds that between rationalism and supranaturalism; and the contest between the two latter is, so to speak, symbolized by Wolff's own life. In 1723 he was driven away from Halle with threats of the gibbet: in 1740 he was brought back in a triumphal chariot.

In the group of supranaturalists which formed under the direct influence of the philosophy of Wolff, S. J. Baumgarten (d. 1757) occupies the most prominent place, and by his side J. D. Michaelis (d. 1791). In Germany as in England the relation in which supranaturalism placed itself to the advancing rationalism was apologetical; and it cannot be denied that the Wolffian school, with its elaborate method of demonstration, its many new cosmological and anthropological ideas, and its bright, ethical optimism, furnished the apologists with much excellent material; though, on the other hand, it is evident, that, by its perpetual harping on the *principium rationis sufficientis*, it often drew the whole subject down into a lower sphere by teaching people to content themselves with the probable and the useful, instead of demanding truth and goodness. (See Zorn: *Petinotheologie*, 1742.) More independent of Wolff are Mosheim (d. 1755) and the Würtemberg school of theology, Matthäus Pfaff (d. 1760), Ötinger (d. 1782), and others. The Würtemberg school is thoroughly biblical in its character, and its work was principally exegetical. Pfaff concedes that natural religion is held in high esteem by Scripture; but he adds that it is utterly insufficient to salvation, because it knows nothing of Christ: it has only a *usus pædagogicus*. Exegesis, he asserts, is the only foundation on which true theology can be built up; and he laments, when seeing how people's hearts have been turned away from Scripture "since theology put on the cloak of philosophy." Ötinger brought into the school a mystico-theosophical element; and he, too, complained of the meagre reasonableness of the Wolffian demonstrations. Entirely without any connection with, but still belonging to, the supranaturalist group, stand the two great apologists of the period, — Bonnet (d. 1793) and Haller (d. 1777).

Between supranaturalism and rationalism, Lessing (d. 1781) forms the transition. His fundamental idea, that God educates the human race by revelations, every supranaturalist will accept.

But when he adds that the contents of the divine revelations are essentially identical with the contents of human reason, and would easily be recognized as such but for the peculiar form which has been given to it for the sake of greater impressiveness, hesitation begins. And when he goes on, and declares that none of the historically given religions is or can be the absolute religion, because its dogmas, though they may contain eternal truth, must be set forth in expressions belonging to a certain time and place, and consequently transitory, he has arrived at the threshold of rationalism. By the decisive distinction he makes between that which is eternal in a religion and that which is historical, he is connected directly with J. S. Semler (d. 1791), the father of modern biblical criticism, and the representative of rationalism in its first stage. In his critical exhibitions of the transient features of the Christian revelation, Semler entirely lost sight of the eternal kernel, which he replaced with a somewhat vague idea of a sublime teaching, conducive, if not indispensable, to the social and moral development of mankind. Personally, however, he was not without piety, and in all practical relations he was quite conservative. He attacked Basedow, the *Wolfenbüttel Fragments*, and Bahrdt, though, perhaps, not without a feeling that he fought against disagreeable consequences drawn from his own premises; and he held that the State had a right to decide what should be taught in the school and in the pulpit, and what not. It was only in the theoretical questions of theology that he was liberal in the application of the principle of "accommodation," his own invention, according to which any idea set forth in Scripture could be put quietly out of the way as a mere accommodation, from the side of the author or of Christ, to reigning circumstances. There was a long distance between him and the *Wolfenbüttel Fragments*, whose publication began in 1774, and, again, between the *Wolfenbüttel Fragments* and Bahrdt (d. 1792). Semler never criticised the moral character of Jesus and the apostles. It was the *Wolfenbüttel Fragments* which led the way in that field, representing Christ as simply a reformer of Judaism, as a mere enthusiast, as a visionary, whose schemes of establishing a kingdom of Palestine were miserably wrecked. But Bahrdt followed up the track; and, to the intense disgust of the rationalists themselves, he represented Christ as a coarse naturalist, who, from mere regards of prudence, concealed his real plan, that of destroying all positive religion, and only communicated his wisdom to a select few, whom he formed into a kind of secret society. Its headquarters rationalism had in Berlin; its popular organ, in Nicolai's *Algemeine Deutsche Bibliothek*, which began to be published in 1765. As a representative example of its scientific productivity may be mentioned Teller's *Wörterbuch des N. T.*, 1772. In Nicolai's periodical, which in its time was considered one of the great instruments of German civilization, every thing which in English or French philosophy smacked of passionate research or audacious aspirations was carefully cut off, and that which was served was cautiously toned down to a most insipid palaver. In Teller's *Wörterbuch* all the specifically biblical ideas were transformed into commonplace trivialities of general morals, which naturally led the author to the idea of the perfectibility of Christianity. Generally speaking, the course of rationalism, from its origin to the appearance of Kant, may be described as a movement from Christianity to religion in general, then from religion in general to mere morality, and finally, from morality to eudæmonism, the doctrine of happiness.

As the philosophy of Wolff had proved decisive for the final development of both supranaturalism and rationalism, it was to be expected that the philosophy of Kant would also exercise its influence. And so it did. When Kant, on the one side, theoretically, completely excluded the supranatural as something to which reason could enter into no relation whatever, and yet, on the other side, practically re-introduced it into reason as a necessary postulate, he seemed simply to open the way for the idea of a divine revelation. And, indeed, there were quite a number of theologians — Stäudlin (d. 1826), K. L. Nitzsch (d. 1831), Ammon (d. 1849), and others — who attempted to infuse new life into supranaturalism by deducing the necessity of faith in the Christian mysteries from Kantian premises. Stäudlin never grew tired of asserting that the true conception of Christianity could be built up only on the basis of a union between rationalism and supranaturalism, whence the school received the name of rational supranaturalism, or supranatural rationalism. But it soon became apparent that the hybrid had not strength enough to live. The philosophical substructure could not bear the theological building reared upon it. One concession had to be made to rationalism after the other; and the school gradually disappeared, while those who took its place — Hamann, Claudius, Harms, and others — built on another foundation, pursued other aspirations, and soon dropped the whole question of rationalism and supranaturalism. Still more affinity rationalism showed to the Kantian philosophy; and all the more serious rationalists among the theologians accepted the Kantian deduction of morality as a true liberation from the vulgar eudæmonism, in which they felt half suffocated. But rationalism had at this time spent all its power of production. It could do nothing but repeat its old proposition, — that reason is the highest arbiter, even in matters of religion; that Christianity is perfectible, etc. Thus Röhr, in his *Briefe über den Rationalismus*, 1813, explains, that "that which the supranaturalists call Christology forms no part of his system, which is simply the exposition of a religion taught by Jesus, but not of a religion of which Jesus is the subject." The fundamental principle of rationalism he finds in the non-exclusion of intermediate causes. "No experience," he claims, "has ever found evidence of a direct, immediate interference of God: nay, the very notion of the supranatural causes a feeling of disgust." The religion of Jesus can become the universal religion, only so far as it is the religion of pure reason; and only those of its propositions can be accepted as universal truth which have been recognized by the collected reason of the human race. Not so very different from this is Wegscheider: *Institutiones theol. dogm.*, 1815. But though, in the second decade of the present century, the rationalists were still in possession both of the

church and the school, they not only produced nothing new, but they actually began to pine away, from inanition; and the new theological schools which arose beside them (those of Schleiermacher and Hegel) were as indifferent to the question of rationalism and supranaturalism as were the successors of their supranaturalist adversaries.

LIT. — HAHN: *De rationalismi indole*, 1827; STÄUDLIN: *Geschichte des Rationalismus und Supranaturalismus*, 1826; THOLUCK: *Vorgeschichte d. R.*, 1853, and *Geschichte d. R.*, 1865; HUNDESHAGEN: *Der deutsche Protestantismus*, 1850, 3d ed.; F. DE ROUGEMONT: *Les deux cités*, 1874; [histories of rationalism by LECKY (Lond., 1865, 2 v.), and HURST (N.Y., 1865); CAIRNS: *Unbelief in the 18th Century*, Edinb., 1881; and THOLUCK: art. in Herzog, I. xii. 537–554]. ROBERT KÜBEL.

RATISBON, The Conference of (April 27–May 25, 1541), may be considered as a continuation of the Conference of Worms, 1540, and as the last attempt by Charles V. at solving the religious confusion of Germany without arms. The interlocutors were Gropper, Pflug, and Eck on the one side, Butzer, Pistorius, and Melanchthon on the other. Besides the presidents, Count-palatine Friedrich and Cardinal Granvella, six witnesses were present, among whom was Jacob Sturm. As basis, was used, not the *Confessio Augustana*, but the so-called Ratisbon Book, in twenty-two articles. In spite of Eck's opposition, an agreement was arrived at concerning the article on justification; and the Roman Catholics granted that faith, with the addition of *efficax*, was the principal, and indeed the sole, condition of justification. But with respect to the articles on the doctrinal authority of the church, the hierarchy, discipline, sacraments, etc., no agreement was possible; and the only real result of the conference was the general conviction that the religious split in Germany was not to be healed by a theological formula.

LIT. — Reports of the conference were published in Latin and German by Butzer and Melanchthon, and in Latin by Eck. Further documents are found in *Corpus Reformatorum*, iv. 118–637. See also BRIEGER: *Contarini u. das Regensburger Concordien.*, 1870; and DITTRICH: *Regesten u. Briefe d. Kardinals C.*, Braunsb., 1851. H. SCHMIDT.

RATRAMNUS, a contemporary of Paschasius Radbertus, and one of the most prominent writers of the Carolingian age; was monk in the monastery of Corbie in Picardy, which he seems to have entered while Wala was abbot (826–835). Of his personal life nothing is known, but he enjoyed great authority and a great literary fame in his time. Charles the Bald often appealed to his opinion on ecclesiastical questions. By the bishops of his province he was charged with the refutation of Photius' encyclical letter; and Gottschalk celebrated him in a poetical epistle, printed in Migne, *Patrol. Latin.*, vol. 121. The most important of his works is his *De corpore et sanguine Domini*, written after 844. He there argues with great vigor that the real body of Christ — the body in which he lived and died, was buried and resurrected — is not present in the Eucharist. But, though he thus defended the symbolical view of the Lord's Supper in opposition to Paschasius Radbertus, he, nevertheless, taught a kind of mystical presence, drawing an analogy from the presence of the Holy Spirit in the water of baptism. The book has had a peculiar history. By the synod of Vercelli (1050), it was condemned and burned as a work of John Scotus Erigena; and during the middle ages it had fallen completely into oblivion, until John Fisher, bishop of Rochester, in 1526 quoted it against Œcolampadius as a representative of the Roman-Catholic doctrine of the Eucharist. It was then printed at Cologne in 1527: but the favor it found with the Protestants, especially with the Reformed, made it suspected among the Roman Catholics; and the Council of Trent put it unhesitatingly on the Index as a spurious fabrication. This view of the book was maintained by all Roman-Catholic writers until the Parisian doctors — Sainte-Beuve in 1655, and Jacques Boileau in 1712 — undertook to vindicate its authenticity. In the Gottschalk controversy, Ratramnus wrote two works, — *De prædestinatione Dei* and *Trina Deitas*. In the former he defends the double predestination; though, at the time he wrote, both the synod of Mayence (848) and that of Chiersy (849) had condemned that idea. His most famous work is his *Contra Græcorum opposita*, a refutation of Photius, in which he defends not only the *Filioque*, but the whole liturgical, dogmatical, and disciplinary development of the Western Church. In his curious *Epistola de Cynocephalis ad Rimbertum* he maintains that the cynocephali are the offspring of Adam. His works are found collected in MIGNE: *Patrol. Latin.*, vol. 121. STEITZ.

RATZEBERGER, Matthäus, b. at Wangen in Würtemberg, 1501; d. at Erfurt, Jan. 3, 1559. He studied medicine at Wittenberg, and was successively body-physician to the Elector of Brandenburg, the Count of Mansfield, and the Elector of Saxony. He was a relative of Luther, his house-physician, and an intimate friend of his. The best edition of his *Life of Luther* is that by Neudecker, Jena, 1850.

RAU (RAVIUS), Christian, b. at Berlin, Jan. 25, 1613; d. at Frankfort-on-the-Oder, June 21, 1677. He was graduated at Wittenberg, 1636. In 1638 he visited England; from 1639 to 1642 he was in the East, acquiring Turkish, Persian, Italian, Spanish, and Romaic. On his return he taught Orientalia at Oxford (1642–44), Utrecht (1644), Amsterdam (1645), Upsala (1650), Kiel (1669), Frankfort-on-the-Oder (1671). He was also at Stockholm for several years, under Charles Gustave, as interpreter and librarian to the king. His most useful work is perhaps his epitome of Buxtorf's *Hebrew and Greek Concordance*, Berlin and Frankfort, 1677; but besides it he published, among other works, *Chronologia infallibilis biblica*, Upsala, 1669; *De adventuali plenitudine temporis Jesu Christi in carnem*, Frankfort, 1673.

RAUCH, Frederick Augustus, Ph.D., first president of Marshall College, Mercersburg, Penn.; b. at Kirchbracht, Hesse-Darmstadt, July 27, 1806; d. at Mercersburg, Penn., March 2, 1841. The son of a minister of the Reformed Church, in his childhood he received a faithful Christian training. At the age of eighteen he entered the university of Marburg, and subsequently studied philosophy and theology in Giessen and Heidelberg. Thereupon he was appointed extraordinary professor of philosophy in the university of

Giessen, and at the end of one year was complimented with an appointment to an ordinary professorship in the university of Heidelberg. But on some public occasion, before leaving Giessen, he expressed political sentiments which brought upon him the displeasure of the government. A friend warned him of danger, and urged him to escape. He had at midnight a final interview of two hours with his father, and then took refuge in America, 1831. He located at Easton, Penn., and, being a total stranger, earned a livelihood for some months by teaching music. But his abilities as a scholar, and his high character, soon becoming known, he was made professor of the German language in Lafayette College.

In June, 1832, he removed to York, Penn., and took charge of the high school, which in 1829 had been established by the German Reformed Church in connection with her theological seminary. In the annual meeting held in October of this year he was elected professor of biblical literature. The high school was removed to Mercersburg in the fall of 1835, and incorporated as Marshall College. Dr. Rauch was chosen president; and in the twofold capacity of president of Marshall College, and professor of biblical literature in the theological seminary, he labored with zeal and enthusiasm for the last five years of his life.

As a scholar, Dr. Rauch excelled in classical literature, in natural history, in moral philosophy, and in mental science. He was at home, also, in the sphere of æsthetics, and had his mind richly stored with the creations of genius as they belong to the fine arts generally. The German philosophy, with all its bewildering abstractions, was for him the subject of familiar knowledge; while it commanded, also, his general confidence and respect. He saw in its different cardinal systems, not contradiction and confusion so much as the unity of one and the same grand intellectual movement, borne forward from one stage of development to another. At Heidelberg he was a student and friend of the eminent theologian and philosopher, Charles Daub, who represented the right or conservative wing of the Hegelian school, and had firm faith in the triune personality of God and in the other distinctive principles of Christianity. In America, Rauch's Christian ideas became more decided, clear, and fixed.

In both the college and the seminary, Rauch taught by lectures, written and oral. When using a text-book, it was his uniform habit to accompany the examination of students with an informal lecture, expounding, criticising, illustrating, or commenting upon the contents of the book. He never failed to awaken interest, stimulate thought, create a keen thirst for knowledge, and kindle enthusiasm in his students. He was probably the first man who introduced into the educational system of America what is known as the organic in distinction from the mechanical method. The parts of a subject were not regarded as externally, but ever as internally related. Mind was not a conglomerate of faculties, but a vital unity. History was not merely a sequence of events, but a growth, a process advancing agreeably to the nature of life. No question in philosophy was to be discussed or settled according to an arbitrary plan or standard, but was to be considered and solved agreeably to principles and laws which were inherent in the idea itself. The truth of a dogma was to be tested or determined, not by any number of Bible-passages, but by its organic connection with that living economy of which Jesus Christ was the author and the animating soul. Rauch, whilst living, was understood and appreciated by few only. The systems of moral and mental philosophy then taught were to him superficial and meagre. He believed it to be his mission to labor for the union of German with Scotch and American modes of thought, or Anglo-German philosophy as he termed it. To accomplish this end he planned a series of works, the most needful of which he believed to be, one on psychology, another on ethics, and a third on æsthetics. But his premature death frustrated this scheme. During the last year of his life he wrote and published his *Psychology*, and he had completed his plan and preparation of a work on ethics.

Dr. Rauch was properly the founder of Marshall College. This was the principal achievement of his short life. He prepared, organized, and trained the first five classes (1837–41); and in doing this he breathed a soul into the institution. The characteristic features of his philosophic genius and organic method he infused so effectually, that his educational work survived his death. The distinguishing spirit inbreathed by him has lived and flourished in the philosophy and theology of the college and seminary (now located at Lancaster, Penn.), though modified, developed, and matured by his successors, onward to the present time. See MERCERSBURG THEOLOGY.

LIT. — RAUCH: *Psychology, or a View of the Human Soul, including Anthropology*, New York, 1840 (3d ed. rev., 1844, with Preface by Dr. J. W. Nevin); *The Inner Life of the Christian* (a series of sermons published after Rauch's death by E. V. GERHART); Dr. J. W. NEVIN: *Eulogy* (on occasion of the removal of Rauch's remains from Mercersburg to Lancaster, 1859), in *Mercersburg Review*, vol. xi. p. 456. E. V. GERHART.

RAUHE, Haus. See WICHERN.

RAUTENSTRAUCH, Franz Stephan, b. at Platten, Bohemia, 1734; d. at Erlau, Hungary, 1785; entered the Benedictine order, taught philosophy, canon law, and theology, at Braunau, and was in 1774 made director of the theological faculty in Vienna. He was a zealous defender of the reforms of Joseph II., and drew up the edict of 1776 concerning the re-organization of the theological study in Austria. Among his writings are, *Institutio juris ecclesiastici*, Prague, 1769, and *Synopsis jur. eccl.*, Vienna, 1776.

RAVENNA, an important city of Gallia Cispadana, forty-three miles south-east from Bologna, and originally situated on the Adriatic, from which, owing to the deposits from the delta of the Po, it is now distant between five and six miles.

It was founded by the Thessalians, according to Strabo, who describes it as traversed by canals, abounding in bridges and ferries, and noted for the abundance of its wine.

Late in the history of the Roman Republic it was the chief military station of Cisalpine Gaul,

and a frequent resort of Julius Cæsar during his Gallic administration. Augustus made it one of the three principal naval stations of the empire, and the headquarters of the Adriatic fleet. He constructed a new and spacious harbor, about which a town grew up, known later as the suburb Classis; and between this and the city proper arose, in time, another suburb, under the name of Cæsarea.

From this time until far on in the history of the later empire, the city appears as an important military and naval station, and as a place of confinement for state prisoners. About 400 A.D. it became the residence of the Emperor Honorius, who fled thither at the approach of Alaric, and continued to be the seat of government until the fall of the Western Empire, in 476. Galla Placidia, the sister of Honorius, and mother of Valentinian III., resided there as regent from 425 to 450, and contributed largely to the adornment of the city. Theodoric besieged it in 487; and the murder of Odoacer placed in his hand the sceptre, which he wielded for thirty-three years. He was succeeded by a series of elective kings, until 539, when Justinian undertook to bring Italy under the Byzantine Empire, and Ravenna opened its gates to Belisarius. Then followed, for a hundred and eighty-five years, the rule of the exarchs or viceroys of the Byzantine court, the last of whom, Eutychius, was expelled by the Lombards in 752.

The chief interest of Ravenna is ecclesiastical. According to a questionable tradition, the gospel was preached there as early as 79 A.D., by a disciple of Peter, Apollinaris, who suffered martyrdom for the destruction of a temple of Apollo. Monumentally the city falls into the line of ecclesiastical history with the era of the Theodosian family; and, within less than a hundred and fifty years, Galla Placidia, Theodoric, and the representatives of the Byzantine Empire, successively enriched it with the Christian monuments which now constitute its principal attraction. Its chief monuments belong to the transitional period, when the Roman and the Teutonic elements of the modern world were both in being, and when the mingling of the two had not yet formed a third whole different from either. It was the seat of the first settled Teutonic dominion beyond the Alps.

The monuments fall into three classes, marking three periods, — the Theodosian, the Gothic, and the Byzantine.

Of the Theodosian era, the principal relics are the church of *San Giovanni Evangelista*, erected by Placidia, 425; the church of *SS. Nazaro e Celso*, better known as the Mausoleum of Galla Placidia (450), where her huge sarcophagus is still preserved with those of at least two Roman emperors; the baptistery of *San Giovanni in Fonte* (451), one of the most interesting ecclesiastical structures in the world, containing the earliest known mosaics of the fifth century.

The Gothic or Arian era is represented by the building known as *Theodoric's Palace*, either a fragment of the original structure, or an addition to Theodoric's actual work; the *Mausoleum of Theodoric*, a cylindrical stone edifice of two stories, with a cupola formed of a single enormous stone; the two Arian churches remaining of the six erected by Theodoric, — *San Spirito*, noteworthy only for its baptistery, *Santa Maria in Cosmedin*, with its sixth century mosaics, — and *San Martino in Cœlo Aureo*, afterwards changed to *S. Apollinare Nuovo*, in honor of the first bishop of Ravenna, whose remains are said to be interred there. The series of colossal mosaic figures occupying the whole length of the triforium on both sides of the nave may safely challenge the competition of any similar works in the world. The church of *S. Apollinare in Classe*, in the ancient suburb Classis, was begun eight years after Theodoric's death (526), and consecrated fifteen years later. It now stands almost alone in a desolate marsh. The original mosaics of 671 are interesting as marking the point where the ecclesiastical sentiment begins to rank with the purely Christian. The figure of Apollinaris in the midst of a flock of sheep is on a level with that of Peter, thus asserting the equality of the Eastern and Western churches.

The great illustration of the Byzantine period is the church of *San Vitale*, begun in 526, and consecrated 547, to the memory of Vitalis, the patron saint of Ravenna. Here the oblong basilica gives place to the octagon, and the lines of columns are replaced by tiers of arches. The mosaics are of the time of Justinian and Theodora. Among them are portraits of the emperor and empress as patrons of the church.

When Honorius chose Ravenna for his residence, the see of Ravenna was raised to metropolitan dignity, increased in importance under the Ostrogothic rule, and maintained its rank during the exarchate. An assembly of bishops was convened there about 419 by Honorius, to decide the contest for the papal chair between Boniface and Eulalius. They could not agree, and left the decision to the emperor. After the establishment of the exarchs, a long struggle began for the independence of the Roman see. Maurus, who was primate (642–671), refused obedience to the Pope, and was sustained by the Emperor Constans in the edict of 666, declaring Ravenna independent of Rome. Under Pope Domnus (678) the supremacy of Rome was again acknowledged. The struggle was renewed between Pope Hadrian and Archbishop Leo (770–779), and again, after nearly a century of quiet, between Pope Nicholas I. and Archbishop John, and was finally ended by the complete submission of John at a synod called by Nicholas at Rome, 861.

Ravenna has been the seat of twenty-five synods, few of which are deserving of special mention. Among the decrees of the synod of 877 it was enacted that bishops must be consecrated within three months after their appointment, on penalty of excommunication. At the synod of 967 the Emperor Otho I. yielded to Pope John XIII. the city and territory of Ravenna. The synod of 998 condemned the custom of selling the holy Eucharist and chrism; and that of 1314 pronounced against the excessive freedom and luxury of nuns, and the too frequent use of excommunication, and revoked the permission to monks to preach indulgences.

Ravenna holds the ashes of Dante, who removed thither in 1320. There he completed the last cantica of the *Divina Commedia*, and died on the 14th of September, 1321. The twenty-eighth

canto of the *Purgatorio*, describing the earthly paradise, bears unmistakable traces of his frequent walks in the *Pineta*, the great pine-forest which now covers part of the ancient harbor, and stretches for forty miles down the coast.

LIT. — HIERONYMUS RUBEUS (local historian of the sixteenth century): *Historiarum Hieronymi Rubei*, libb. x. etc., Venet., 1572; MURATORI: *Rer. Ital. Script.*, vol. ii., Milan, 1723 (this volume contains the lives of all the Ravennese bishops by Agnellus, who wrote under Pope Gregory IV. (828–844). He admits that sometimes, in the absence of authentic sources of information, he has composed the biography "with the help of God and the prayers of the brethren" (*Life of S. Exuperantius*, MURATORI, ii. 62). Nevertheless, he represents fairly enough the traditions of the fifth and sixth centuries, though with some subsequent legendary incrustations. His great importance lies in preserving the dates of the buildings, and in showing beyond all doubt, that the churches of Ravenna are really the works of the fifth and sixth centuries); CIAMPINI: *Romana Vetera Monimenta*, Rome, 1747; AL. FERDINAND VON QUAST: *Die Alt-christlichen Bauwerke von Ravenna, vom fünften bis zum neunten Jahrhundert historisch geordnet u. durch Abbildungen erläutert*, Berlin, 1842 (a very admirable and thorough work); EDWARD FREEMAN: *The Goths at Ravenna*, historical essays, 3d series, London, 1879; T. HODGKIN: *Italy and her Invaders, A.D. 376–476*, Lond., 1880, 2 vols.; CORRADO RICCI: *Ravenna e i suoi Dintorni*, Raven., 1878. See also GIBBON: *Decline and Fall of the Roman Empire;* MILMAN: *History of Latin Christianity*, and HARE: *Cities of Northern and Central Italy*, London, 1876, 3 vols.; and, for history of councils, PHILIPPE LABBÉ: *SS. Concilia*, Venet., 1728; E. H. LANDON: *Manual of Councils of the Holy Catholic Church*, Lond., 1846; HEFELE: *Conciliengeschichte*, vol. v. (2d ed., Freiburg-im-Br., 1873 sqq.). MARVIN R. VINCENT.

RAVIGNAN, Gustave François Xavier de la Croix de, b. at Bayonne, Dec. 2, 1795; d. in Paris, Feb. 26, 1858. He was educated in Lycée Bonaparte; studied law, and had already begun practising as an advocate in Paris, when he entered the order of the Jesuits, and entered the seminary of St. Sulpice. When the Jesuits were expelled from France, in 1830, he repaired to Switzerland, and became a teacher at Freiburg; but in 1835 he returned to France, and in 1837 he succeeded Lacordaire as preacher of Notre Dame. He was considered one of the greatest preachers of his time, vehement in his pathos, trenchant in his irony, audacious but conquering in his argument. In 1848 he retired to his convent on account of ill health. He published *De l'existence et de l'institute des jésuites*, Paris, 1844, 7th ed., 1855, and *Clément XIII. et Clément XIV.*, 1854, 2 vols. A kind of autobiography was translated into English by De Poulevoy, New York, 1869, under the title, *The Life of Father Ravignan.*

RAYMOND MARTINI, a Dominican monk from the thirteenth century; b. at Suberts, a village in Catalonia; is noted as an Orientalist and as a missionary among the Jews in Spain and the Mohammedans in Tunis; he died after 1284. His *Pugio fidei* was first edited by Joseph de Voisin, Paris, 1651, and is still of interest. His *Capistrum Judæorum* is found in manuscript in Bologna, but has never been printed. His refutation of the Koran has perished. See TOURON: *Hist. des hommes illustres de l'ordre de St. Dominique*, Paris, 1743, i. 489–504; AMBROSIUS DE ALTAMATURA: *Biblioth. Dominicana* (ed. Rocaberti), Rome, 1677, pp. 58, 449–455; QUÉTIF and ÉCHARD: *Script. Ord. Prædic.*, Paris, 1719, i. 396–398; WOLF: *Bibl. Hbr.*, i. 1016–1018, iii. 989–991. H. L. STRACK.

RAYMOND OF PENNAFORTE. See PENNAFORTE.

RAYMOND OF SABUNDE, or **SABIENDE,** a native of Spain; taught medicine and philosophy at Toulouse, and became finally professor regius there in theology. From 1434 to 1436 he wrote his *Liber naturæ sive creaturarum*, etc., the only monument he has left of himself, but a work which occupies a most prominent place in the history of natural theology. Augustine was the first who made a distinction between *lumen naturæ* and *lumen gratiæ;* that is, between the truth which may be acquired by natural experience and the truth which is given us only by divine revelation. But after him the distinction was repeated over and over again; and through the whole course of mediæval theology it sent out two opposite tendencies, — one laboring to establish an impassable barrier between the two sources of truth, and another which considered it possible to combine them into one single stream. After the overthrow of nominalism in the twelfth century, and more especially after the formation of the grand systems of Albertus Magnus and Thomas Aquinas, the latter tendency, that of reconciliation and combination, became prevalent. It was supported by the ruling realism, and capable of assimilating a considerable amount of Platonic elements. Revelation and redemption continued to be considered as indispensable links in the divine scheme of salvation; but it was at the same time generally held that the idea of God could be reached by natural ratiocination, and that nature herself had implanted in man the principle of morality. In the beginning of the fourteenth century, however, a complete change took place. From the influx of the Arabico-Aristotelian philosophy, philosophical speculation received a new impulse; but as it was compelled to confine itself to systematic theology without making any fresh researches or any new conquests, and as systematic theology already stood fixed with the character of unquestionable authority, needing no testimony from reason, and even unwilling to accept any, it came quite naturally to pass that reason and faith, philosophy and theology, were placed over against each other as irreconcilable opponents. (See WILLIAM OCCAM.) It was against this tendency that Raymond wrote his *Liber naturæ*, which may be said to contain the first construction of a system of natural theology. The book of nature, he says, and the book of the Bible, are both revelations, — the former general and immediate, the latter specific and mediate; and the reciprocal relation between them is this: by the light which the words of the Bible throw over the works of nature the latter not only become more comprehensible, but they prove also the indispensableness of the former. The manner in which this idea is carried out may not be above criticism; but the work exercised, nevertheless, a considerable influence, as may be inferred from the number

of imitations it found. The *editio princeps* of it is without date or place, but belongs probably to the year 1484. The best edition is that by Rych. Paffroed, Deventer, 1488. The latest is that by J. F. von Seidel, Sulzbach, 1852; but it lacks the *Prologus*, which in 1595 was put on the Index, because it declares the Bible to be the only source of revealed truth. See Fr. Holberg: *De theologia naturali R. Sabunde*, Halle, 1843; D. Matzke: *Die natürliche Theologie des R. S.*, Breslau, 1846; M. Huttler: *Die Religionsphilosophie R. S.*, Augsburg, 1851; Kleiber: *De R. S.*, Berlin, 1856. SCHAARSCHMIDT.

RAYMUNDUS LULLUS. See Lullus.

READER. See Lector.

REALISM. See Scholastic Theology.

REAL PRESENCE. See Lord's Supper, p. 1348.

RE'CHABITES, the descendants of Jonadab, the son of Rechab, whose obedience to their father's command not to drink wine, build houses, sow seed, plant vineyards nor have any, but to dwell always in tents, is held up by Jeremiah as a model for Judah (Jer. xxxv.). The promise that Jonadab should not want a man to stand before the Lord forever (Jer. xxxv. 19) was probably fulfilled by the admission of the Rechabites, on account of their piety, into the tribe of Levi; for a son of Rechab is mentioned in Neh. iii. 14 along with the Levites, and, according to 1 Chron. ii. 55, Rechabites were scribes, a Levitical occupation. Besides, the phrase "to stand before the Lord" meant "to minister," as the Levites did (Deut. x. 8, xviii. 5, 7). Where the Rechabites came from originally is unknown, but it is generally supposed they were Kenites (1 Chron. ii. 55).

RECLUSE, a term often applied to all persons who withdraw from the world to spend their days in meditation, but properly applied only to hermits, and especially to monks and nuns who are, at their own request, solemnly sealed up in their cells, there to die. The privilege is only to be accorded to those of tried and extraordinary virtue, and by express permission of the abbot. They were not allowed afterwards to leave their cells, except by the bishop. The practice was commonest in the eleventh and twelfth centuries, and among the Benedictines and Franciscans. Aelred, abbot of Revesby, Lincolnshire, wrote directions for recluses (*regula s. institutio inclusarum*). Rabanus Maurus was a recluse when elected archbishop of Mainz.

RECOLLECT (from *recolligere*, "to gather again"), the term applied to certain congregations inside different monastic orders, because their members have returned to the primitive strict rule of life. So in the latter part of the seventeenth century, there were recollects of the Augustinians; so among the Franciscans there were recollects of both sexes. HERZOG.

RECONCILIATION. See Atonement.

RECTOR (*governor*), as distinguished from vicar, is a clergyman of the Church of England who receives either the whole revenues of the parish, if there be no vicar or the church was never appropriate, or that part which was of old appropriated to some of the monasteries, while the vicar receives that part which was set out for the maintenance of him who was to supply the cure.

REDEEMER, Orders of the, were founded, (1) in Spain, by Alfonso I., as a reward for bravery against the Moors, which was abolished after their conquest; (2) in Italy, by Vincenzo of Mantua (also called the Order of the Precious Blood of Christ), for the defence of the Catholic faith, which was abolished in the eighteenth century; and (3) in Greece, by King Otto I. on June 1, 1844, as a reward for merit, the king himself being grand master. HERZOG.

REDEMPTION is a fundamental conception of Christianity, and the name Redeemer is applied to Christ as a comprehensive designation of his work. It presupposes a state of bondage and restraint, in which man fails to reach the development for which his powers adapt him, and stands in a false relation to God. This disturbance of our relation to God is called sin. If there were no sin, there would be no redemption. Redemption is, therefore, liberation from sin and its evil consequences. The promise of redemption which God gave after the fall (Gen. iii. 15) was renewed to the children of Israel in various forms, as a deliverance from enemies (Exod. xx. 2) and from the hand of the ungodly (Ps. xxii., xxxi. 15), a conception which still prevailed in New-Testament times (Luke i. 71), and from guilt and sin (Ps. li.; Isa. xliii. 24, 25, liii., etc.). Jehovah is expressly called the Redeemer of Israel (Isa. xli. 14, liv. 5, lx. 16). The promises of the Old Testament were fulfilled in Christ. The redemption from the yoke of the Roman dominion, which the mass of his contemporaries expected, he did not procure. His redemption is an infinitely higher and better one, from sin and all evil, and extends to all mankind (John iii. 16, 17). The New Testament speaks of it under a variety of figures, as the payment of a ransom (*λύτρον*), and a rescue from a lost condition (*ἀπώλεια*). It is regarded as a deliverance from guilt, whereby the forgiveness of sins is made possible (Eph. i. 7; Col. i. 14, etc.), the curse of the law (Gal. iii. 13, iv. 5), and the wrath of God (Rom. v. 9; 1 Thess. i. 10, v. 9). This is the *juridical* side of redemption. It has also an *ethical* side, and includes deliverance from the power and dominion of sin. In this sense, Christ has redeemed us from all unrighteousness, as his own possession, purifying us unto good works (Tit. ii. 14; 1 Pet. i. 18 sq.), and has overcome the world, whose temptation leads us into evil (John xvi. 33; 1 John v. 4, etc.), and has broken the power of the prince of this world, — the Devil (John xii. 31; Col. ii. 15). Redemption also has a *physical* aspect; and, when Christ returns again to raise the quick and the dead, there will be no more pain and death for the believing (Rev. xxi. 4), but eternal life (Rom. v. 10, vi. 22).

The original motive of redemption was the love of God, which wills not the death of the sinner (John iii. 16; 1 Tim. ii. 4). In order to accomplish it, God sent his Son into the world, who gave himself as our ransom, even unto death (Matt. xx. 28; John x. 11, 15; 1 Tim. ii. 6), becoming a curse on the cross to deliver us from the curse of the law (2 Cor. v. 21; Gal. iii. 13). What he began in his humiliation on earth, he is consummating in his state of exaltation. Christ is himself redemption (John xiv. 6, xi. 25, 26) offered to all men, on condition of their repent-

ance, and turning from their evil ways (2 Cor. vii. 10; Jas. v. 20, etc.), believing in the Lord Jesus Christ (Rom. i. 16; Eph. ii. 8), and confessing his name (Rom. x. 9, 13). The sinner must work out his own salvation with fear and trembling (Phil. ii. 12), dying to sin, and living unto righteousness (1 Pet. ii. 24).

The post-apostolic writers bring out the different aspects under which the work of redemption is presented in the New Testament; but the majority of the Fathers (Irenæus, Origen, Gregory of Nyssa, Ambrose, Augustine, etc.) treated it as a judicial transaction, in which Jesus gave up his life to the Devil in payment for mankind. Gregory Nazianzen, opposing this conception, treated it as a conflict between Christ and Satan for the possession of man (*Orat.*, xlv.). As heathenism, the manifestation of sin's dominion began to be overcome, the church began to regard redemption more from the stand-point of its power and effects upon the soul itself. Athanasius carried out the idea that the Logos assumed human nature, and gave himself up unto death, because the justice and veracity of God demanded the death of mankind, as he had threatened, for sin. Basil the Great, Cyril of Alexandria, Cyril of Jerusalem, Hilary, and John of Damascus, held to this conception. It was Anselm of Canterbury who laid the most stress on man's guilt, and worked out his doctrine in the famous treatise, *Why God became Man* ("Cur Deus homo"). Starting with the conception of the divine justice and the majesty of the law, he asserted the necessity of an equivalent for the violation of the law. This could be furnished only by the innocent and infinite Son of God. This doctrine of the atonement was further developed by Hugo of St. Victor, Alexander of Hales, Albertus Magnus, Bonaventura, Thomas Aquinas, and Duns Scotus. The Reformers, accepting this view, developed the doctrine in such a way as to render its practical workings very different from what they are in the Roman-Catholic Church, which imposes burdens and penances upon the sinner, admits works of supererogation, and grants to the priesthood the powers of binding and loosing. The Protestant churches regard redemption as the work of divine mercy, accomplished by the incarnation, obedience, and death of Christ, and made efficacious by the faith of the sinner. This work, which is already accomplished, acts upon the intellectual nature of man as a deliverance from darkness unto light (Col. i. 13), and upon his moral nature, delivering his will from the bondage of sin, and endowing it with the power to choose and execute works of righteousness. Christ redeems us from the world, the flesh, and the devil; and faith in him overcomes the world (1 John v. 4). Redemption also affects man's physical nature by delivering him from death; Christ himself being the resurrection and the life (John xi. 25), having broken the power of death by his own resurrection. He who believes in Christ already has eternal life (John iii. 36) dwelling in him. And, when Christ returns, our vile bodies shall be changed into the likeness of his glorious body (Phil. iii. 21), and we shall be translated into the communion of the blessed. This is redemption in its narrowest sense (Rom. viii. 23; 1 Cor. i. 30; Eph. i. 14). [For a still further treatment of the subject, and its literature, see art. Atonement.]

SCHÖBERLEIN.

REDEMPTORISTS, or CONGREGATION OF OUR MOST BLESSED REDEEMER, was founded by Alfonso da Liguori (see art.), Nov. 8, 1732, and grew in spite of opposition. In 1742 Liguori was chosen general-superior, and in 1749 the order was approved by a papal brief. The first house was established at Scala, Italy; a second, in 1735, in the diocese of Cajazza. After the papal approval, the order increased rapidly, especially in the Two Sicilies. The original rules of the Congregation were unusually severe, allowed only sacks of straw for beds, hard bread and soup at table, and imposed long seasons of worship every night, self-flagellation three times a week, and missionary activity among the very poorest classes. Liguori drafted the first constitution in 1742, and took many of his rules from the Jesuits. In addition to the usual vows of poverty, chastity, and obedience, a fourth vow was enjoined, by which the member was obligated to refuse all honors and benefices outside of the order, except upon the express command of the Pope. In consequence of a breach between the Government of Naples and Pius VI., the order was divided into two factions. The Pope declared the houses that espoused the cause of Naples as no longer a portion of the Congregation, revoked their privileges, and pronounced upon Liguori the forfeiture of his dignity as general-superior, Peter Francis de Paula being substituted in his place. Liguori yielded submission to the Pope, and advised all the houses to do the same. The division was healed three years after his death.

During the last years of Liguori's life the Congregation began to extend beyond the limits of Italy, especially in Germany and Austria. Clemens Maria Hoffbauer (b. at Tasswitz, Austria, Dec. 26, 1751) may be called the second founder of the order. He opened, in connection with one Hibel, a Redemptorist mission in Warsaw, and had great success among the Poles and Germans of the city. In 1792 he was chosen general vicar of his order for the lands where the Polish and German tongues prevailed. The last act of his busy life was the foundation of a Redemptorist college at Vienna, which was achieved about the time of his death, March 15, 1820. Since that time the order has grown to a position of much influence in Austria. It is also strong in Bavaria, and has houses in Holland, Belgium, France, England (Falmouth, etc.), and the United States (New York, Albany, etc., with colleges at Baltimore and Pittsburg).

The Redemptorists have often been identified with the Jesuits on account of their fourfold vows; and in parts of Italy, Austria, and Bavaria, they have taken the place of the Jesuits during the period of the latter's suppression. On account of the resemblance in certain matters of practice, they have shared the same fate with the Jesuits in Germany, France, and Belgium, and been suppressed or banished by the civil law. In 1872 they were expelled from Germany, and in 1879 from France. See Von Schulte: *D. neueren kath. Orden u. Kongregationen in Deutschland*, Berlin, 1872; Pösl: *Clemens M. Hoffbauer*, Regensburg, 1844; Fehr: *Geschichte der Mönchsorden*, II. 219; and art. Liguori.

ZÖCKLER.

RED SEA, The, an inlet of the Indian Ocean, 1,450 miles long, 230 miles broad, separating Egypt from Arabia; begins at Bab-el-Mandeb, in latitude 12° 42′ 20″ north, and stretches, in the direction of north-west, to Ras Mohammed, in latitude 27° 44′ north, where it separates into two arms, — the Gulf of Suez to the west, and the Gulf of 'Akabah to the east. Its name among the ancient Hebrews, Syrians, and Egyptians, was "The Sea of Reeds," and "The Red Sea" among the Greeks and Romans: Herodotus, Agatharchides, Diodorus Siculus, Ptolemy, Pliny, Strabo, Ctesias, Josephus, Pseudoarrian (in his *Periplus*), the Greek writers of Scripture (1 Macc. iv. 9; Sol. Wisdom x. 18, xix. 7; Acts vii. 36; Heb. xi. 29), the Septuagint, the Vulgate, and the Byzantine writers, Antoninus, and Cosmas Indicopleustes. The Arabs have only local names. The derivation of the Hebrew name, "Sea of Reeds," is uncertain, as reeds are very rare along those shores: nevertheless, Ehrenberg has shown that the reed, which the Hebrews knew so well from the banks of the Nile, is actually growing at the two points of the Red Sea with which they were acquainted; namely, the eastern terminus of the Wâdi et Tih and the Gulf of 'Akabah. Equally uncertain is the derivation of the Greek-Roman name "Red Sea." Some derive it from the red corals, which are found in great plenty in the waters, and were much used by the Hebrews and Syrians for ornaments (Ezek. xxvii. 16); others, from *Edom* ("red"). The Hebrews often added to their "Sea of Reeds," "in the land of the Edomites."

The Red Sea has its greatest interest for the student of the Bible on account of its connection with the history of the exodus of the Israelites (which art. see). But it was from the earliest times of importance as the connecting link between the East and the West. The Island Purim, situated in the strait of Bab-el-Mandeb, was the bridge across which the Hamites reached Africa after the destruction of the Tower of Babel, and across which Sesostris led his army to the conquest of the East. 'Akabah was the harbor of Solomon, Josaphat, Azaria, Rezin, the Romans, and the Byzantines. Rameses II. connected the Gulf of Suez with the eastern arm of the Nile by a canal, and the Ptolemies deepened and widened the canal. But very little was known of the Red Sea until quite recently. The western coast was first explored by Niebuhr, 1763; the eastern, by Holford, 1772. The Sinaitic Peninsula and the Gulf of 'Akabah remained unknown till the days of Rüppell, 1819, and Moresby, 1829–33. [See art. in SMITH'S *Dictionary of the Bible;* and EBERS: *Durch Gosen zum Sinai*, Leipzig, rev. ed., 1881 *passim.*] PRESSEL.

REED, Andrew, D.D., an eminent philanthropist and divine; was b. in London, Nov. 27, 1788, and d. there Feb. 25, 1862. Nearly all his life was spent in London, and two-thirds of it in one Congregational pastorate. He founded several asylums for orphans, idiots, and incurables. He published *No Fiction*, 1819; *Narrative of the Visit to the American Churches*, 1836, 2 vols. (mainly, though not wholly, his work); *Narrative of the Revival of Religion in Wycliffe Chapel; Advancement of Religion the Claim of the Times*, 1843; and *Sermons*, 1861. He compiled a Supplement to Watts, 1817 (enlarged ed., 1825), and *The Hymn-Book*, 1842. These contained about twenty hymns of his own, and as many by his wife Elizabeth: a number of them, especially one or two of Dr. Reed's, have been extensively used. His *Memoirs*, by his two sons, appeared 1863. F. M. BIRD.

REFORMATION is the historical name for the religious movement of the sixteenth century, — the greatest since the introduction of Christianity. It divided the Western Catholic Church into two opposing sections, and gave rise to the various evangelical or Protestant organizations of Christendom. It has three chief branches, — the Lutheran, in Germany; the Zwinglian and Calvinistic, in Switzerland, France, Holland, and Scotland; the Anglican, in England. Each of these branches has again become the root of other Protestant denominations, especially in England and the United States, under the fostering care of civil and religious freedom. The entire Protestant population now numbers over a hundred millions of nominal members. Protestantism has taken hold chiefly of the Germanic or Teutonic races, and is strongest in Germany, Switzerland, Scandinavia, Holland, the British Empire, and North America, and extends its missionary operations to all heathen lands. Although divided, and ever tending to new divisions, it is at the present time the most active and progressive part of Christendom.

I. PREPARATION FOR THE REFORMATION. — It was not an abrupt revolution, but had its roots in the middle ages. There were many "reformers before the Reformation," and almost every doctrine of Luther and Calvin had its advocates long before them. The whole struggling of mediæval Catholicism toward reform and liberty; the long conflict between the German emperors and the popes; the reformatory councils of Pisa, Constance, and Basel; the Waldenses and Albigenses in France and Northern Italy; Wiclif and the Lollards in England; Hus and the Hussites in Bohemia; Arnold of Brescia, and Savonarola, in Italy; the spiritualistic piety and theology of the mystics of the fourteenth and fifteenth centuries; the theological writings of Wesel, Goch, and Wessel, in Germany and the Netherlands; the rise of the national languages and letters in connection with the feeling of national independence; the invention of the printing-press; the revival of letters and classical learning under the direction of Agricola, Reuchlin, and Erasmus, — all these, and similar movements, were preparations for the Reformation. The evangelical churches claim a share in the inheritance of all preceding history, and own their indebtedness to the missionaries, schoolmen, fathers, confessors, and martyrs of former ages, but acknowledge no higher authority than Christ and his inspired organs. The Reformation is similarly related to mediæval Catholicism as the apostolic church to the Jewish synagogue, or the gospel dispensation to the dispensation of the law. The discipline of the law looks towards freedom and independence. See the Epistle of Paul to the Galatians (the Magna Charta of evangelical Protestantism).

LIT. — On the preparations for the Reformation, see especially ULLMANN: *Die Reformatoren vor der Reformation* (Hamb., 1842, 2 vols., Eng. trans. by R. Menzies, Edinb., 1855, 2 vols.), and the

monographs on Wiclif, Hus, Wessel, Savonarola, Erasmus, etc., mentioned under these titles.

II. Principles of the Reformation. — It was originally neither a political, nor a philosophical, nor a literary, but a religious and moral movement; although it exerted a powerful influence in all these directions. It started with the practical question, How can the troubled conscience find pardon and peace, and become sure of personal salvation? It retained from the Catholic system all the objective doctrines of Christianity concerning the Holy Trinity and the divine-human character and work of Christ, in fact, all the articles of faith contained in the Apostles' and other œcumenical creeds of the early church. But it joined issue with the prevailing system of religion in soteriology, or in the doctrines relating to subjective experimental Christianity, especially the justification of the sinner before God, the true character of faith, good works, the rights of conscience, and the rule of faith. It asserted the principle of evangelical freedom as laid down in the Epistles of Paul, the apostle of the Gentiles, in opposition to the system of outward legalistic authority which held the individual conscience and private judgment in bondage. It brought the believer into *direct* relation and union with Christ as the one and all-sufficient source of salvation, in opposition to traditional ecclesiasticism, and priestly and saintly intercession. The Protestant goes directly to the word of God for instruction, and to the throne of grace in his devotions; while the pious Catholic always consults the teaching of his church, and prefers to offer his prayers through the medium of the Virgin Mary and the saints.

From this general principle of evangelical freedom, and direct individual relationship of the believer to Christ, proceed the three fundamental doctrines of Protestantism, — the absolute supremacy of the word of Christ, the absolute supremacy of the grace of Christ, and the general priesthood of believers. The first is called the *formal*, or, better, the *objective* principle; the second, the *material*, or, better, the *subjective* principle; the third may be called the *social*, or *ecclesiastical* principle. German writers emphasize the first two, but often overlook the third, which is of equal importance.

(1) The objective principle proclaims the *canonical Scriptures*, especially the New Testament, to be *the only infallible source and rule of faith and practice*, and asserts the right of private interpretation of the same, in distinction from the Roman-Catholic view, which declares the Bible *and tradition* to be two co-ordinate sources and rules of faith, and makes tradition, especially the decrees of popes and councils, the only legitimate and infallible interpreter of the Bible. In its extreme form Chillingworth expressed this principle of the Reformation in the well-known formula, "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants." Genuine Protestantism, however, by no means despises or rejects church authority as such, but only subordinates it to, and measures its value by, the Bible, and believes in a progressive interpretation of the Bible through the expanding and deepening consciousness of Christendom. Hence, besides having its own symbols or standards of public doctrine, it retained all the articles of the ancient Catholic creeds and a large amount of disciplinary and ritual tradition, and rejected only those doctrines and ceremonies for which it found no clear warrant in the Bible, and which it thought contradicted its letter or spirit. The Calvinistic branches of Protestantism went farther in their antagonism to the received traditions than the Lutheran and the Anglican Reformation; but all united in rejecting the authority of the Pope (Melanchthon for a while was willing to concede this, but only *jure humano*, as a limited disciplinary superintendency of the church), the meritoriousness of good works, the indulgences, the worship of the Holy Virgin, of saints and relics, the seven sacraments (with the exception of baptism and the Eucharist), the dogma of transubstantiation and the sacrifice of the mass, purgatory and prayers for the dead, auricular confession, celibacy of the clergy, the monastic system, and the use of the Latin tongue in public worship, for which the vernacular languages were substituted.

(2) The subjective principle of the Reformation is *justification by faith alone*, or, rather, by free grace through faith operative in good works. It has reference to the personal appropriation of the Christian salvation, and aims to give all glory to Christ, by declaring that the sinner is justified before God (i.e., is acquitted of guilt, and declared righteous) solely on the ground of the all-sufficient merits of Christ as apprehended by a living faith, in opposition to the theory — then prevalent, and substantially sanctioned by the Council of Trent — which makes faith *and good works* the two co-ordinate sources of justification, laying the chief stress upon works. Protestantism does not, on that account, by any means reject or depreciate good works: it only denies their value as sources or conditions of justification, but insists on them as the necessary fruits of faith, and evidence of justification.

(3) The social and ecclesiastical principle is the *universal priesthood of believers*. This implies the right and duty of the Christian *laity*, not only to read the Bible in the vernacular tongue, but also to take part in the government and all the public affairs of the church. It is opposed to the hierarchical system, which puts the essence and authority of the church into an exclusive priesthood, and makes ordained priests the necessary and only mediators between God and the people.

Lit. — On the principles of the Reformation, see Dorner: *History of Protestant Theology* (Eng. trans., Edinb., 1871, 2 vols.); *Das Princip unserer Kirche*, Kiel, 1841; *Justification by Faith*, Kiel, 1857 (both the last tracts on the formal and material principle of Protestantism are reprinted in Dorner's *Gesammelte Schriften*, Berlin, 1883, pp. 48–187); Schaff: *The Principle of Protestantism* (Ger. and Eng.), Chambersb., 1845; Schenkel: *Das Princip d. Protestantismus*, Schaffhausen, 1852, and *Die Reformatoren und die Reformation*, 1856; Kahnis: *Ueber die Principien des Protestantismus*, Leip., 1865, and *Internal History of German Protestantism* (3d ed., rev. 1874, 2 vols.; Eng. trans., Edinb., 1850, superseded by the third German edition). On the characteristic differences between the Lutheran and the Reformed (Calvinistic) churches and creeds, see the treatises of Göbel,

HUNDESHAGEN, SCHNECKENBURGER, SCHWEIZER, JULIUS MÜLLER, etc., quoted in SCHAFF's *Creeds of Christendom*, vol. i. 211.

III. THE REFORMATION IN THE DIFFERENT COUNTRIES. — We confine ourselves here to brief sketches, and refer for details to the respective articles, and omit those countries (Italy, Spain) where the Reformation was totally suppressed by the Inquisition and the counter-reformation of Jesuits. For the general history of the Reformation in all countries, we refer to SCHRÖCKH: *Christl. Kirchengesch. seit der Reformation*, Leip., 1804–12, 10 vols.; GIESELER: *Church History*, American ed., vol. iv., N.Y., 1862 (very important for the literature, and extracts from the sources); HAGENBACH: *History of the Reformation* (translated by Miss E. Moore), Edinb., 1878, 2 vols.; MERLE D'AUBIGNÉ: *Histoire de la Reformation au XVI^e siècle*, Paris, 1835–53, 5 vols., and *Histoire de la Reformation au temps de Calvin*, 1862–75, 5 vols. (Eng. trans. repeatedly published in Lond. and N.Y.; complete edition by Carter, N.Y., 1870, the first work in 5 vols., the second in 8 vols., 1879); L. HÄUSSER: *Gesch. des Zeitalters der Reformation*, Berlin, 1868 (Eng. trans., N.Y., 1874); GEORGE P. FISHER: *History of the Reformation*, N.Y., 1873 (an excellent work, with a valuable Appendix on the literature of the Reformation, pp. 555–591, which see); SEEBOHM: *The Era of the Protestant Revolution*, Lond. and N.Y., 1874; T. M. LINDSAY: *The Reformation*, Edinb., 1882; CHARLES BEARD: *The Reformation of the Sixteenth Century in its Relation to Modern Thought and Knowledge* (the Hibbert Lectures for 1883, published in Lond. and N.Y.). The most learned work *against* the Reformation is by Dr. DÖLLINGER: *Die Reformation, ihre innere Entwicklung und ihre Wirkungen*, Regensb., 1846–48, 3 vols. But the distinguished author afterwards protested himself against the Pope and the Vatican Council, and was excommunicated in 1871.

(1) *The Reformation in Germany.* — The movement in Germany was directed by the genius and energy of Luther, and the learning and moderation of Melanchthon, assisted by the electors of Saxony and other princes, and sustained by the majority of the people, in spite of the opposition of the bishops and the imperial government. It commenced in the university of Wittenberg with a protest against the traffic in indulgences, Oct. 31, 1517 (ever since celebrated in Protestant Germany as the festival of the Reformation), and soon spread all over Germany, which was in various ways prepared for a breach with the Pope. At first it kept within the bosom of the Roman Church. Luther shrunk in holy horror from the idea of a separation from the traditions of the past, and retained a profound reverence for certain Catholic dogmas and institutions. He only attacked a few abuses, taking it for granted that the Pope himself would condemn them if properly informed. But the irresistible logic of events carried him far beyond his original intentions, and brought him into irreconcilable conflict with the central authority of the church. Pope Leo X., in June, 1520, pronounced the sentence of excommunication against Luther, who, in turn, burned the bull, together with the canon law and several books of his opponents. This was the fiery signal of war. The Diet of Worms in 1521, where he made his memorable defence, added to the excommunication of the Pope the ban of the emperor. The bold stand of the poor monk, in the face of the combined civil and ecclesiastical powers of the age, is one of the sublimest scenes in history, and marks an epoch in the progress of freedom. The dissatisfaction with the various abuses of Rome, and the desire for the free preaching of the gospel, were so extensive, that the Reformation, both in its negative and positive features, spread, in spite of the Pope's bull and the emperor's ban, and gained a foothold before 1530 in the greater part of Northern Germany, especially in Saxony, Brandenburg, Hesse, Pomerania, Mecklenburg, Lüneburg, Friesland, and in nearly all the free cities, as Hamburg, Lübeck, Bremen, Magdeburg, Frankfort, and Nürnberg; while in Austria, Bavaria, and along the Rhine, it was persecuted and suppressed. Among the principal causes of this rapid progress were the writings of the Reformers, Luther's German version of the Scriptures (his greatest and most useful work, begun 1521, completed 1534), and the evangelical hymns, which introduced the new ideas into public worship and the hearts of the people. That extraordinary man, as a sort of inspired apostle and prophet of Germany, gave to his people the Bible, the Catechism, and the Hymn-Book, in the purest and strongest idiomatic German; and well may Germany, and all the Protestant churches in Europe and America, celebrate the fourth centennial of his birth on the 10th of November of this year (1883). The Diet of Spire, in 1526, left each state to its own discretion concerning the question of reform, until a general council should settle it for all, and thus sanctioned the principle of territorial independence in matters of religion which prevails in Germany to this day; each sovereignty having its own separate ecclesiastical establishment in close union with the state. But the next Diet of Spire (in 1529) prohibited the further progress of the Reformation. Against this decree of the Roman-Catholic majority, the evangelical princes entered, on the ground of the Word of God, the inalienable rights of conscience, and the decree of the previous Diet of Spire, the celebrated protest, dated April 19, 1529, which gave rise to the name of "Protestants."

The Diet of Augsburg, in 1530, where the Lutherans offered their principal confession of faith, drawn up by Melanchthon, and named after that city, threatened the Protestants with violent measures if they did not return shortly to the old church. Here closes the first, the heroic, and most eventful, period of the German Reformation.

The second period embraces the formation of the Protestant League of Smalcald for the armed defence of Lutheranism, the various theological conferences of the two parties for an adjustment of the controversy, the death of Luther (1546), the imperial "Interims" or compromises (the Ratisbon, Augsburg, and Leipzig "Interims"), and the Smalcaldian war, and ends with the success of the Protestant army, under Maurice of Saxony, and the peace of Augsburg in 1555, which secured to the Lutheran states the free exercise of their religion, but with a restriction on its farther progress.

The third period, from 1555 to 1580, is re-

markable for the violent internal controversies within the Lutheran Church, — the Osiandrian controversy, concerning justification and sanctification; the adiaphoristic, arising originally from the fruitless compromises with Romanists (called "Interims"); the synergistic, concerning faith and good works; and the crypto-Calvinistic, or sacramentarian controversy, about the real presence in the Eucharist. These theological disputes led to the full development and completion of the doctrinal system of Lutheranism as laid down in the *Book of Concord* (first published in 1580), which embraces all the symbolical books of that church: namely, the three œcumenical creeds; the Augsburg Confession and its "Apology," both by Melanchthon; the two Catechisms of Luther, and the Smalcald Articles drawn up by him in 1537; and the "Formula of Concord," composed by six Lutheran divines in 1577. But, on the other hand, the fanatical intolerance of the strict Lutheran party against the Calvinists and the moderate Lutherans (called, after their leader, Melanchthonians or Philippists) drove a large number of the latter over to the Reformed (Calvinistic) Church, especially in the Palatinate (1560), in Bremen (1561), Nassau (1582), Anhalt (1596), Hesse-Cassel (1605), and Brandenburg (1614).

The German Reformed communion adopted the Heidelberg Catechism — drawn up by two moderate Calvinistic divines, Zacharias Ursinus and Kaspar Olevianus, in 1563, by order of the elector Frederick III., or the Pious — as their confession of faith.

The sixteenth century closes the theological history of the German Reformation; but its political history was not brought to a final termination until after the terrible Thirty-Years' War, by the Treaty of Westphalia in 1648, which secured to the Lutherans and the German Reformed churches (but to no others) equal rights with the Roman Catholics within the limits of the German Empire. Those two denominations, either in their separate existence, or united in one organization under the name of the Evangelical Church (as in Prussia, Baden, Würtemberg, and other states, since 1817), are to this day almost the only forms of Protestantism recognized and supported by the German governments; all others being small, self-supporting "sects," regarded with little sympathy by the popular mind, and nourished mostly by foreign aid (the Baptists and Methodists of England and America). But within those ecclesiastical establishments, Germany has bred and tolerated, during the present century, almost every imaginable form of theoretic belief and unbelief, from the strictest old-school orthodoxy to the loosest rationalism and scepticism. Theological schools take the place of contending sects. The third tercentennial jubilee of the Reformation (1817) marks a return to the doctrines and principles of the Reformers, and most of the theological chairs in the universities were gradually filled with men of evangelical convictions. But the conflict is still going on; and every new system of philosophy and theology has a fair chance of success or failure, under the protection of the academic liberty of teaching. Germany is the chief modern workshop of critical and scientific theology in all its branches, especially in biblical and historical studies, and sends forth annually the results of profound and acute research in the line of progress.

Lit. — On the German Reformation, see the works of the Reformers, in the *Corpus Reformatorum* (so far 54 vols.). A new edition of Luther's works was begun under the auspices of the German emperor, William I., in 1883, in commemoration of the fourth centennial of Luther's birth, and will be published under the direction of Dr. Knaake. (The first volume appeared in November, 1883, at Weimar, 710 pages small quarto). Spalatin (d. 1545): *Annales Reform.*; Sleidan: *De statu relig. et reipubl. Carolo V. Cæsare*, 1555; Seckendorf: *Comment. hist. et apolog. de Lutheranismo*, 1686 sqq., 4 vols.; Löscher: *Vollständige Reformationsacta u. documenta*, 1720 sqq., 3 vols.; Marheineke: *Gesch. der deutschen Reform.*, 1816 sqq., and 1831, 4 vols.; Ranke: *Deutsche Gesch. im Zeitalter d. Reform.*, 4th ed., 1869, 7 vols., trans. in part by S. Austin, 1845–47, 3 vols.; Kahnis: *Die Deutsche Reformation*, Bd. i., 1872 (unfinished); the numerous biographies of the German Reformers, by Jürgens, Plitt, Rein, and especially Köstlin's *Life of Luther*, large edition, revised 1883, 2 vols., small edition, 1883 (the latter translated in England, and published in London and New York, and another by Morris, published in Philadelphia, 1883). Comp. also Krauth: *The Conservative Reformation*, Phila., 1872, and the arts. Luther, Lutheran Church, Melanchthon, etc., in this Encyclopædia. The ultramontane historian Janssen made an elaborate attack on the German Reformation, in his *Geschichte des deutschen Volkes seit dem Ausgang des Mittelalters* (Freiburg-i.-Br. 1876 sqq., 3d vol. 1882) which rapidly ran through 12 editions, and called forth vigorous replies from Ebrard, Kawerau, Baumgarten, Lenz, Rade, Köstlin, and others.

(2) *The Reformation in Switzerland.* — This was contemporaneous with, but independent of, the German Reformation, and resulted in the formation of the Reformed communion as distinct from the Lutheran. In all the essential principles and doctrines, except that on the mode of Christ's presence in the Eucharist, the Helvetic Reformation agreed with the German; but it departed farther from the received traditions in matters of government, discipline, and worship, and aimed at a more radical moral and practical reformation of the people. It naturally divides itself into three periods, — the Zwinglian, from 1516 to 1531; the Calvinistic, to the death of Calvin in 1564; and the period of Bullinger and Beza, to the close of the sixteenth century. The first belongs mainly to the German cantons; the second, to the French; the third, to both jointly. Zwingli began his reformatory preaching against various abuses, at Einsiedeln, in 1516, and then, with more energy and effect, at Zürich, in 1519. His object was to "preach Christ from the fountain," and to "insert the pure Christ into the heart." At first he had the consent of the Bishop of Constance, who assisted him in putting down the sale of indulgences in Switzerland; and he stood even in high credit with the papal nuncio. But a rupture occurred in 1522, when Zwingli attacked the fasts as a human invention; and many of his hearers ceased to observe them. The magistrate of Zürich arranged a public dis-

putation in January, and another in October, 1523, to settle the whole controversy. On both occasions, Zwingli, backed by the authorities and the great majority of the people, triumphed over his papal opponents. In 1526 the churches of the city and the neighboring villages were cleared of images and shrines; and a simple, puritanic mode of worship took henceforward the place of the Roman-Catholic mass. The Swiss diet took a hostile attitude to the Reformed movement, similar to that of the German diet, with a respectable minority in its favor. To settle the controversy for the republic, a general theological conference was arranged, and held at Baden, in the Canton Aargau, in May, 1526, with Dr. Eck, the famous antagonist of Luther, as the champion of the Roman, and Œcolampadius of the Reformed cause. Its result was in form adverse, but in fact favorable, to the cause of the Reformation. It was now introduced in the majority of the cantons, at the wish of the magistrates and the people, by Œcolampadius in Basel, and by Haller in Bern, also, in part, in St. Gall, Schaffhausen, Glarus, Appenzell, Thurgau, and the Grisons; while in the French portions of Switzerland William Farel and Viret prepared the way for Calvin. But the small cantons around the Lake of Lucerne, Uri, Schwytz, Unterwalden, Lucerne, and Zug, steadfastly opposed every innovation. At last it came to an open war between the Reformed and Catholic cantons. Zwingli's policy was overruled by the apparently more humane, but in fact more cruel and disastrous, policy of Bern, to force the poor mountaineers into measures by starvation. The Catholics, resolved to maintain their rights, attacked and routed the small army of Zürichers in the battle of Cappel, October, 1531. Zwingli, who had accompanied his flock as chaplain and patriot, met a heroic death on the field of battle; and Œcolampadius of Basel died a few weeks after. Thus the progress of the Reformation was suddenly arrested in the German portions of Switzerland, and one-third of it remains Roman Catholic to this day.

But it took a new start in the western or French cantons, and rose there to a higher position than ever. Soon after this critical juncture, the great master mind of the Reformed Church — who was to carry forward, to modify, and to complete the work of Zwingli, and to rival Luther in influence — began to attract the attention of the public.

John Calvin, a Frenchman by birth and education, but exiled from his native land for his faith, found providentially a new home, in 1536, in the little republic of Geneva, where Farel had prepared the way. Here he developed his extraordinary genius and energy as the greatest divine and disciplinarian of the Reformation, and made Geneva the model church for the Reformed communion, and a hospitable asylum for persecuted Protestants of every nation. His theological writings, especially the *Institutes* and *Commentaries*, exerted a formative influence on all Reformed churches and confessions of faith; while his legislative genius developed the Presbyterian form of government, which rests on the principle of ministerial equality, and of a popular representation of the congregation by lay elders, aiding the pastors in maintaining discipline, and promoting the spiritual prosperity of the people. Calvin died, after a most active and devoted life, in 1564, and left in Theodore Beza (d. 1605) an able and worthy successor, who, partly with Bullinger, the faithful successor of Zwingli in Zürich, and author of the Second Helvetic Confession (1566), labored to the close of the sixteenth century for the consolidation of the Swiss Reformation, and the spread of its principles in France, Holland, Germany, England, and Scotland.

Lit. — On the Swiss Reformation, see the works and biographies of Zwingli, Œcolampadius, and especially Calvin (see those arts.); Bullinger (d. 1575): *Reformationsgesch.* (to 1532), published 1838–40; A. L. Herminjard: *Correspondance des Reformateurs dans les pays de langue française*, Genève et Paris, 1866–83, 5 vols.; Füsslin: *Beiträge*, etc., Zürich, 1741–53; Simler: *Sammlung alter u. neuer Urkunden*, etc., 1767; Ruchat: *Histoire de la réformation de la Suisse*, Geneva, 1727 sqq., 6 vols.; Hottinger: *Gesch. d. Schweiz. Kirchentrennung*, Zürich, 1825–27, 2 vols.; Merle d'Aubigné: *History of the Reformation in the times of Calvin*, N.Y., ed. 1863–79, 8 vols. *Archiv für die schweizerische Reformationsgeschichte*, ed. by Scherer-Boccard and others, Freiburg-im-Br., 1869–75, 3 vols.; T. Strickler: *Actensammlung zur Schweizerischen Reformationsgeschichte in den Jahren 1521–32, im Anschlusse an die gleichzeitigen eidgenössischen Abschiede*, Zürich, 1878–83, 5 vols.; Emil Egli: *Actensammlung zur Geschichte der Zürcher Reformation in den Jahren 1519–33*, Zürich, 1879.

(3) *The Reformation in France.* — While the Reformation in Germany and Switzerland carried with it the majority of the population, it met in France with the united opposition of the court, the hierarchy, and the popular sentiment, and had to work its way through severe trial and persecution. The tradition in that country was favorable to a change, as France had always maintained a certain degree of independence of Rome; and the university of Paris, once the centre of European intelligence and culture, had strongly urged a thorough reformation *in capite et membris* on the councils of the fifteenth century. The first professed Protestants in France were Lefèvre, Wolmar, Farel, Viret, Marot, Olivetan, Calvin, and Beza, all men of distinguished learning and ability; but most of them had to seek safety in exile. It was only after the successful establishment of the Reformation in French Switzerland, that the movement became serious in the neighboring kingdom. Calvin and Beza may be called the fathers of the French Reformed Church. Their pupils returned as missionaries to their native land. The first Protestant congregation was formed at Paris in 1555, and the first synod held in the same city in 1559. In 1561 the theological conference at Poissy took place, where Theodore Beza eloquently but vainly pleaded the cause of the Protestants before the dignitaries of the Roman Church, and where the name "Reformed," as an ecclesiastical designation, originated. In 1571 the general synod at La Rochelle adopted the Gallican Confession, and a system of government and discipline essentially Calvinistic, yet modified by the peculiar circumstances of a Church not in union with the State (as in Geneva), but in antagonism with it. The

movement here unavoidably assumed a political character, and led to a series of civil wars, which distracted France till the close of the sixteenth century. The Roman-Catholic party, backed by the majority of the population, was headed by the Dukes of Guise, who derived their descent from Charlemagne, and looked to the throne, then occupied by the house of Valois. The Protestant (or Huguenot) party, numerically weaker, but containing some of the noblest blood and best talent of France, was headed by the Princes of Navarre, the next heirs to the throne, and descendants of Hugh Capet. The queen-regent, Catharine, during the minority of her sons (Francis II. and Charles IX.), although decidedly Roman Catholic in sentiment, tried to keep the rival parties in check, in order to rule over both. But the champions of Rome took possession of Paris, while the Prince of Condé occupied Orléans. Three civil wars followed in rapid succession, when the court and the Duke of Guise resorted to treason, and concerted a wholesale slaughter of the Huguenots (Aug. 24, 1572), the leaders of the party having been expressly invited to Paris to attend the marriage of Prince Henry of Navarre with a sister of Charles IX. as a general feast of reconciliation. But the party was only diminished in number, by no means annihilated. Other civil wars followed, with varying fortune, and terminated at last in the victory of Prince Henry of Navarre, who after the assassination of Henry III. in 1589, by a Dominican monk, became king of France as Henry IV. This seemed to decide the triumph of Protestantism in France. But the Roman party, still more numerous and powerful, and supported by Spain and the Pope, elected a rival head, and threatened to plunge the country into new bloodshed. Then Henry, from political and patriotic motives, abjured the Protestant faith, in which he had been brought up, and professed the Roman-Catholic religion (1593), saying that "Paris is worth a mass." At the same time, however, he secured to his former associates, then numbering about seven hundred and sixty congregations throughout the kingdom, a legal existence and the right of the free exercise of religion, by the celebrated Edict of Nantes, in 1598, which closes the stormy period of the French Reformation. But the Reformed Church in France, after flourishing for a time, was overwhelmed with new disasters under the despotism of Richelieu, and finally the revocation of the Edict of Nantes by Louis XIV., in 1685, reduced it to a "church of the desert;" yet it survived the most cruel persecutions at home, and enriched by thousands of exiles the population of every Protestant country in Europe and America.

Lit. — See arts. Calvin, Beza, France, Huguenots, St. Bartholomew, etc. The chief sources of the history of the Reformation in France are Beza: *Hist. eccles. des églises réform. au royaume de France* (to 1563), Antwerp, 1580, 3 vols.; De Serres: *De statu rel. et reipubl. in regno Gall.*, 1570 sqq., 5 parts; De Thou (Thuanus): *Historiarum sui temporis*, etc., 1546–1607 (first ed., 1620 sqq., 5 vols.; Eng. trans. in 16 vols., 1734 sqq.); Herminjard: *Correspondance*, etc. (quoted above). Modern histories of the Reformed Church of France by Laval, De Félice, Soldan, Von Polenz, Browning, Coquerel, Ranke, Haag, Weiss, Bersier, etc., and the *Bulletin de la Société de l'histoire du Protestantisme français*, Paris, 1854–73, 22 vols. Compare also Henri Martin: *Histoire de France* (1855 sqq. 16 vols.), vols. vii.–x.; and Henry M. Baird: *History of the Rise of the Huguenots of France*, New York, 1879, 2 vols.

(4) *The Reformation in the Netherlands* was kindled partly by Luther's works, but mostly by Reformed and Calvinistic influences from Switzerland and France. Its first martyrs, Esch and Voes, were burned at Antwerp in 1523, and celebrated by Luther in a famous poem. The despotic arm of Charles V. and his son Philip II. resorted to the severest measures for crushing the rising spirit of religious and political liberty. The Duke of Alva surpassed the persecuting heathen emperors of Rome in cruelty, and, according to Grotius, destroyed the lives of a hundred thousand Dutch Protestants during the six years of his regency (1567–73). Finally the seven northern provinces formed a federal republic, — first under the leadership of William of Orange, and, after his assassination (1584), under his son Maurice, — and after a long and heroic struggle accomplished their severance from the Church of Rome and the Spanish crown. The southern provinces remained Roman Catholic, and subject to Spain. The first Dutch-Reformed synod was held at Dort in 1574, and in the next year the university of Leyden was founded. The Reformed Church of Holland adopted as its doctrinal and disciplinary standards the Heidelberg Catechism of 1563, the Belgic Confession of 1561, and the canons of the synod of Dort of 1618–19. This important synod was held in consequence of the Arminian controversy, which violently agitated the country at that time. The Arminians, or Remonstrants, differing in five points from the orthodox Calvinists, and holding to the freedom of the will and a conditional predestination, were condemned by the synod of Dort, but continued as a tolerated sect, and exerted, through the writings of their distinguished scholars and divines, — Arminius, Hugo Grotius, Episcopius, Limborch, and Le Clerc (Clericus), — considerable influence upon Protestant theology in England, France, and Germany during the eighteenth century. The Methodists under the lead of Wesley adopted the Arminian views. The orthodox church of Holland has been represented in the United States, since 1628, by the Reformed Protestant Dutch Church (now the "Reformed Church in America"), the oldest, save one, of the denominations in the United States.

Lit. — See arts. Holland, Reformed Church of Holland, Dort (Synod of), Calvinism, Arminianism, etc. Chief works: Hugo Grotius: *Annales et Hist. de rebus Belgicis*, 1559–1609, Amst., 1658; J. de Long: *History of the Reformed Church in the Netherlands*, Amst., 1741; Brandt: *History of the Reformation in the Netherlands*, Amst., 1671–76, 4 vols.; Dermont (in Dutch, Breda, 1819 sqq., 4 vols.); Scheffer (in Dutch, Amst., 1873, 2 vols.); Holzwarth: *Abfall der Niederlande*, 1865–72, 3 vols. Comp. also, on the political aspect of the struggle, Prescott's *Philip II.*, Motley's *Dutch Republic* and his *History of the United Netherlands*. Important documents in Groen van Prinsterer: *Correspondance inédite*

de la maison d'Orange-Nassau (1552–84), 1857–61, 10 vols., 2d series (1584–1688), 6 vols.

(*b*) *The Reformation in Bohemia* was thoroughly prepared by the labors of John Hus and Jerome of Prague, who were burned at the stake as heretics by order of the Council of Constance (the one July 6, 1415, the other May 30, 1416), but left a large number of followers, especially in the Czech or Slavic portion of the population. The wars which followed would have resulted in the triumph of the Hussites, if they had not been broken up by internal dissensions between the Calixtines, the Utraquists, and Taborites. From their remnants arose the "Unitas Fratrum," or the "Bohemian Brethren." They endeavored to reproduce the simplicity and purity of the apostolic church, and were in fraternal alliance with the Waldenses. Notwithstanding their violent persecution, they perpetuated themselves in Bohemia and Moravia. When the Reformation broke out, they sent several deputations to Luther; and many of them embraced the doctrines of the Augsburg Confession, but the majority passed to the Reformed or Calvinistic communion. During the reign of Maximilian II., there was a fair prospect of the conversion of the whole Bohemian nation; but the bloody Thirty-Years' War (which began in Prague, 1618), and the counter-Reformation of the Jesuits, crushed Protestantism, and turned Bohemia into a wilderness. A Jesuit named Anton Koniasch (1637) boasted that he had burned over sixty thousand Bohemian books, mostly Bibles. The Bohemian Brethren who had fled to Moravia became, under Count Zinzendorf's care, the nucleus of the Moravian Church (1722), which continues to this day one of the smallest but most active, devoted, and useful among evangelical denominations. But even in Bohemia Protestantism could not be utterly annihilated, and began to raise its feeble head when the emperor, Joseph II., issued the famous Edict of Toleration, Oct. 29, 1781. The recent revival of Czech patriotism and literature came to its aid. The fifth centenary of Hus was celebrated in Prague, 1869, and his works and letters were published. In 1880 there were about fifty Reformed congregations in Bohemia, and thirty in Moravia, holding to the Second Helvetic Confession and the Heidelberg Catechism. The number of Lutheran congregations is smaller, and mostly confined to the German part of the population.

Lit. — The Bohemian Confessions in Niemeyer's *Coll. Conf. Ref.*, pp. 771–818 and 819–851; Palacky: *Geschichte von Böhmen*, Prag, 1836 sqq., 3d ed. 1864, 4 vols. (and other works of that author); Pescheck: *Geschichte der Gegenreformation in Böhmen*, Leipzig, 1850, 2 vols.; Gindely (Roman Catholic, but kindly disposed toward the Bohemian Brethren): *Böhmen und Mähren im Zeitalter der Reformation*, Prag, 1858, 2 vols.; Gillett: *Life and Times of John Huss*, Boston, 1864, 2d ed., 1871, 2 vols.; Jaroslav Goll: *Quellen und Untersuchungen zur Gesch. der böhm. Brüder*, Prag, 1878; A. H. Wratislaw: *John Hus*, Lond., 1882.

(6) *The Reformation in Hungary.* — This country was first brought into contact with the Reform movement by disciples of Luther and Melanchthon, who had studied at Wittenberg, after 1524. Ferdinand I. granted to some magnates and cities liberty of worship, and Maximilian II. (1564–76) increased it. The synod of Erdöd, in 1545, organized the Lutheran, and the synod of Czenger, in 1557, the Reformed Church. The German settlers mostly adopted the Augsburg Confession; the national Magyars, the Helvetic. Rudolph II. having suppressed religious liberty, Prince Stephen Bocskaj of Transylvania, strengthened by his alliance with the Turks, reconquered by force of arms (1606) full toleration for the Lutherans and Calvinists in Hungary and Transylvania, which under his successors, Bethlen Gábor and George Rákóczy I., was confirmed by the treaties of Nikolsburg (1622) and Linz (1645). In Transylvania, Socinianism also found a refuge, and has maintained itself to this day.

Lit. — *Confessio Czengerina*, or *Hungarica* (in Niemeyer's *Coll. Conf. Ref.*, pp. 539–550); Ember: *Hist. Eccles. Ref. in Hungaria et Transylvania*, Utrecht, 1728; Ribini: *Memorabilia Aug. Conf. in regno Hung.*, 1787, 2 vols.; Bauhofer (not named): *Gesch. der evang. Kirche in Ungarn*, Berlin, 1854; Burgovszky: art. "Ungarn," in the first edition of Herzog, xvi. 636 sqq.

(7) *The Reformation in Poland.* — Fugitive Bohemian Brethren, or Hussites, and the writings of the German Reformers, started the movement in Poland. King Sigismund Augustus (1548–72) favored it, and corresponded with Calvin. The most distinguished Protestant of that country was Jan Laski, or John à Lasco, a Calvinist, who fled from Poland for his faith, was called back by the Protestant nobility, aided by several friends, translated the Bible, and labored for the union of the Reformed and Lutherans (d. 1560). A compromise between the two parties was effected by the general synod of Sendomir (*Consensus Sendomiriensis*), in 1570; but subsequently internal dissensions, the increase of Socinianism, and the efforts of the Jesuits, greatly interfered with the prosperity of Protestantism in that country. The German provinces now belonging to Russia — Courland, Livonia, and Esthonia — opened likewise the door to the Reformation, and adopted the Augsburg Confession.

Lit. — *Consensus Sendomiriensis*, in Niemeyer's *Collect. Conf.* (pp. 551 sqq.); Jablonski: *Historia Cons. Sendomir.*, Berlin, 1731; Friese: *Reformationsgesch. von Polen und Lithauen*, Breslau, 1786, 3 vols.; Krasinski: *Historical Sketch of the Reformation in Poland*, Lond., 1840, 2 vols.; Fischer: *Gesch. der Reform. in Polen*, Grätz, 1856, 2 vols.; P. Bartels: *Johannes a Lasco*, Elberf., 1860; Koniecki: *Gesch. der Ref. in Polen*, Breslau, 1872; also the works of Joh. a Lasco (in Latin), ed. by Kuyper, Amsterdam, 1866, 2 vols.

(8) *The Reformation in Scandinavia.* — The Reformers of Sweden were two brothers, Olaus and Laurentius Petri (Petersen), disciples of Luther, who after 1519 preached against the existing state of the church. They were aided by Lorenz Anderson of Strengnäs. Gustavus Vasa, who delivered the country from the Danes, and became king in 1523, favored Protestantism from political and mercenary motives: the whole country, including the bishops, followed without much difficulty. He appropriated a large portion of the wealth of the church to meet the expenses of his wars and administration. The synod of Oerebro, in 1529,

sanctioned the reform; and the synod of Upsal, in 1593, after a fruitless attempt to reconcile the country to Rome, confirmed and completed it. Sweden adopted the Lutheran creed, to the exclusion of every other, and retained the episcopal form of government in the closest union with the State. It did great service to the cause of Protestantism in Europe, through its gallant king, Gustavus Adolphus, in the Thiry-Years' War; and recently the intolerant laws against dissenters have been almost completely abolished. Denmark became likewise an exclusively Lutheran country, with an episcopal form of State-church government, under Christian III. But the episcopal succession was interrupted; the new bishops received presbyterial ordination, and are therefore merely superintendents, as the bishops in the Evangelical Church of Prussia.[1] A diet at Copenhagen in 1536 destroyed the political power of the Roman clergy, and divided two-thirds of the church's property between the crown and the nobility. The remaining third was devoted to the new ecclesiastical organization. Bugenhagen of Wittenberg was then called to complete the reform (1537). From Denmark, the Reformation passed over to Norway, in 1536. The Archbishop of Drontheim fled with the treasures of the church to Holland; another bishop resigned; a third was imprisoned; and the lower clergy were left the choice between exile, and submission to the new order of things, which most of them preferred. Iceland, then subject to Danish rule, likewise submitted to the Danish reform.

Lit. — Schinmeyer: *Biographies of the Three Swedish Reformers, Andersen, O. and L. Petersen* (German), Lübeck, 1783; Thyselius: *Ch. Hist. under Gustav I.* (Swedish), Stockholm, 1841–45, 2 vols.; Fryxell: *Life of Gustav Wasa* (Swedish and German), 1831; Geijer: *History of Sweden*, (German), 1834, Eng. trans. by Turner, 1845; C. M. Butler: *The Reformation in Sweden*, N.Y., 1883. — Münter: *Church History of Denmark and Norway* (Danish and German), 1823–33, 3 vols.; Helvig: *Church History of Denmark* (Danish), Kopenhagen, 1851, 2d ed., 1857. Comp., also, *General Histories of Denmark*, by Dahlmann, Baden, and Dunham.

(9) *The Reformation in England.* — The struggle between the old and the new religion lasted longer in England and Scotland than on the Continent, and continued in successive shocks even down to the end of the seventeenth century; but it left in the end a very strong impression upon the character of the nation, and affected deeply its political and social institutions. In theology, English Protestantism was dependent upon the Continental reform, especially the ideas and principles of Calvin; but it displayed greater political energy, and power of organization. It was from the start a political as well as a religious movement, and hence it afforded a wider scope to the corrupting influence of selfish ambition and violent passion than the Reformation in Germany and Switzerland; but it passed, also, through severer trials and persecutions. In the English Reformation we distinguish five periods. The first, from 1527 to 1547, witnessed the abolition of the authority of the Roman Papacy under Henry VIII. This was merely a negative and destructive process, which removed the outward obstruction, and prepared the way for the reform. Henry VIII. quarrelled with the Pope on purely personal and selfish grounds, because the Pope properly refused consent to his divorce from Catharine of Aragon, and his marriage to Anne Boleyn. "The defender of the faith," a title given him by the Pope for the defence of the seven sacraments against Luther, remained in doctrine and religious sentiment a Roman Catholic to the end of his life; and at his death the so-called "bloody articles" — which enjoined under the severest penalties the dogma of transubstantiation, auricular confession, private masses, and the celibacy of the priesthood — were yet in full force. The only point of radical difference was the royal supremacy. He simply substituted a domestic for the foreign, and a political for an ecclesiastical Papacy, and punished with equal severity Protestant as well as Roman-Catholic dissenters who dared to doubt his supreme headship of the Church of England. But, while he thus destroyed the power of the Pope and of monasticism in England, a far deeper and more important movement went on among the people, under the influence of the revived traditions of Wiclif and the Lollards, the writings of the Continental Reformers, and chiefly of the English version of the Scriptures, commenced by Tyndale (1525), carried on by Coverdale (1535), Matthew *alias* John Rogers (1537), Taverner (1539), Cranmer (1540), the Genevan exiles (1560), the Elizabethan Bishops (1568 and 1572), and completed in the Authorized Version of King James (1611). The second period embraces the reign of Edward VI., from 1547 to 1553, and contains the positive introduction of the Reformation by the co-operation mainly of the Duke of Somerset, protector and regent during the king's minority, and Cranmer, archbishop of Canterbury, who by his pliable conduct, and subserviency to the will of Henry, had preserved the idea and hope of a reformation through that reign of terror. Cranmer was assisted in the work by Ridley and Latimer, and by several Reformed divines from the Continent, whom he called to England, especially Martin Bucer of Strassburg, now elected professor at Cambridge, and Peter Martyr of Zürich (originally from Italy), for some time professor at Oxford. The most important works of this period, and in fact of the whole English Reformation, next to the English version of the Bible, are the Forty-two Articles of Religion (subsequently reduced to thirty-nine), or a new and moderately Calvinistic confession of faith, and the Book of Common Prayer, or a new directory of worship in the vernacular tongue, on the basis of the old Latin service, but with essential changes. The third period is the reign of Queen Mary, from 1553 to 1558, and presents to us the unsuccessful attempt of that queen and her friend Cardinal Pole (now made archbishop of Canterbury, after the deposition of Cranmer) to undo the Reformation, and restore the Roman-Catholic religion and the authority of the Pope. This papal interim

[1] The Protestant-Episcopal Church of the United States, after its separate organization, first sought episcopal ordination from Denmark; but, before the negotiations were completed, an act of Parliament was passed, which empowered the Archbishop of Canterbury to ordain bishops for a foreign country.

did more to consolidate the Reformation in England than Henry, Edward, and Elizabeth. Hundreds were martyred in this short reign, among them the three British Reformers, Ridley, Latimer, and Cranmer, who were publicly burned at Oxford in 1555 and 1556. Many others fled to the Continent, especially to Geneva, Zurich, Basel, and Frankfort, where they were hospitably received, and brought into closer contact with the Reformed churches of Switzerland and Germany. The fourth period is the restoration and permanent establishment of the Anglican Reformation during the long reign of Elizabeth, — 1558 to 1603. The Roman-Catholic hierarchy was replaced by a Protestant; and the Articles of Religion, and the Common Prayer-Book of the reign of Edward, were introduced again, after revision. The ecclesiastical supremacy of the crown was likewise renewed, but under a modified form; the Queen refusing the title "supreme head" of the Church of England, and choosing, in its place, the less objectionable title "supreme governor." The Convocation and Parliament readily sanctioned all these changes. But the Anglican Church, as established by Elizabeth, was semi-Catholic in its form of prelatical government and liturgical worship, a sort of *via media* between Rome and Geneva. It suited the policy of the court, and the taste of the majority of the English people, but was offensive to the severer school of strict Calvinists who had returned from their Continental exile: hence the agitation in the bosom of the Reformed Church of England, and the growing conflict between the Episcopalian majority and the Puritanic minority. Elizabeth's reign was as intolerant against Puritan as against Papal dissenters, and passed the severest penal laws against both. But, while the Roman-Catholic party was almost annihilated in England, the Puritan party grew more powerful under the successors of Elizabeth, and overthrew the dynasty of the Stuarts, and even the Episcopalian establishment. But the latter revived from the shock, and was restored, with the restoration of the Stuart dynasty, in 1662; while a limited liberty of public worship was given to the dissenting denominations after the final overthrow of the Stuarts, by the Act of Toleration, in the reign of William and Mary (1688). These troubles and agitations constitute the fifth period in the history of English Protestantism, which in some respects is the most important and interesting, but lies beyond the age of the Reformation proper.

Lit. — *Works of the English Reformers*, published by the Parker Society (1841–54), 54 vols.; *State Calendars*, Wilkins: *Concilia;* Cardwell: *Documentary Annals;* Strype: *Memorials of the Church of England;* Burnet: *History of the Reformation of the Church of England;* Collier, Thomas Fuller, Neal, Heylin, Soames, Waddington, Blunt, Perry, Geikie, and others on the *Church History of England and the English Reformation.* See also arts. on Cranmer, Latimer, Ridley, Henry VIII., Articles of Religion (Thirty-nine), Puritanism, etc.

(10) *The Reformation in Scotland.* — The first impulse to the Reformation in Scotland proceeded from Germany and Switzerland. Copies of the writings of the Continental Reformers and of Tyndale's English Testament found their way to the Far North. The first preacher and martyr of Protestantism in that country was Patrick Hamilton, a youth of royal blood, and for some time a student at Wittenberg and Marburg, who was condemned to death by Archbishop Beaton, and burned at the stake. The movement gradually increased, in spite of persecution, especially after the rupture of England with the Pope, and was carried to a successful conclusion under the guidance of John Knox, the Luther of Scotland. He was a disciple and admirer of John Calvin, with whom he spent several years. He returned, after the accession of Elizabeth, to his native country, resolved to reform the Scotch Church after the model of the Church of Geneva, which he esteemed as "the best school of Christ since the days of the apostles." After a short civil war the Parliament of 1560 introduced the Reformation, and adopted a Calvinistic confession of faith, drawn up by Knox, Spottiswoode, Row, and three others (superseded afterward by the Westminster standards), and prohibited, under severe penalties, the exercise of the Roman-Catholic worship. In 1561 the first *Book of Discipline* was issued, and gave the new church a complete Presbyterian organization, culminating in a General Assembly of ministers and elders. The mode of worship was reduced to the greatest simplicity, with a decided predominance of the didactic element. When the unfortunate Mary Stuart, — of French education, tastes, and manners, and in no sympathy with the public opinion of Scotland, — began her reign, in August, 1561, she made an attempt to restore the Roman-Catholic religion, to which she was sincerely attached. But her own imprudences, and the determined resistance of the nation, frustrated her plans; and, after her flight to England (1568), Protestantism was again declared the only religion of Scotland, and received formal legal sanction under the regency of Murray.

Lit. — Publications of the *Wodrow Society* (London, 1842 sqq., 24 vols.) and of the *Spottiswoode Society* (Edinburgh, 1844 sqq., 16 vols.); *Church Histories of Scotland* by John Knox, George Buchanan, John Spottiswoode (1655), Calderwood (1678), Thomas M'Crie (*Life of Knox*, 1811; *Life of Melville*, 1819), Hetherington (1853), Von Rudloff (1847 sqq.), Cunningham (1859), John Lee (1860), Stanley (1872), Rainy (1872, in reply to Stanley), Lorimer (several monographs published from 1857 to 1875), Moffat (1883). See arts. Knox, Melville, Henderson, Presbyterian Churches, etc.

On the whole subject, comp. the author's art. "Reformation," in Appleton's *American Cyclopædia*, and Köstlin's in the first edition of Herzog, vol. xx. 440–496 (devoted chiefly to the German Reformation). The Confessions of the churches of the Reformation are given in the original languages, with English translation, in the third volume of the author's *Creeds of Christendom*, New York, 3d ed., 1881.

Append. — A few words must be added on the Luther celebrations of the present year (1883), and their historic significance. They are no less than a revival of the Reformation and a republication of the principles of evangelical Protestantism. They are the best vindication of Luther and his work against old and new calumnies, and

misrepresentations of ignorance, prejudice, and malice. They were held not only in Eisleben, Eisenach, Erfurt, Wittenberg, and Worms, made memorable by Luther, but in every large city of Europe and North America, even in Rome. In the commemoration at Berlin the emperor and crown-prince of Germany, and eighty thousand children, took part. In London the event was celebrated in three hundred churches at once; and throughout Great Britain and Ireland the same theme resounded from pulpit and platform. In New York every Protestant minister preached on the blessings of the Reformation; and three public mass meetings were held beside, in Steinway Hall and the Academy of Music, on the 10th, 11th, and 13th of November which will long be remembered (especially the last) for their interest and enthusiasm. Similar celebrations took place in Philadelphia, Boston, Hartford, Princeton, Baltimore, Washington, and the great cities of the West, under the auspices of prominent citizens of all classes and denominations. Many thousands of addresses and sermons on the Reformation were preached in humble villages in Germany and throughout the world. Many Luther statues were unveiled. All the characteristic merits of the great Reformer were set before the people as never before: he lived his life over again as a man, as a German, as a husband and father, as a Christian, as a theologian, as a Bible translator, as a catechist, as a hymnist, as a preacher, as the founder of the Lutheran Church, as the champion of the sacred rights of conscience, and especially as the originator of a movement for religious and civil liberty which spread over Europe and across the ocean to the new world. His victorious battle-hymn, "*Ein feste Burg ist unser Gott*," resounded throughout Christendom as never before. Truly the genius of the Reformation is still living and marching on in languages unknown to Luther, in countries not discovered, and nations not born, at the time of his birth.

The Luther bibliography of the year 1883 would fill several columns. See the *Bibliographie der Luther-Literatur des Jahres 1883*, published at Frankfort; the *Reading Notes on Luther*, by JOHN EDMUNDS, Philadelphia, Oct. 1, 1883; *Die deutsche Rundschau* for November, 1883; W. E. FOSTER (of Providence, R.I.): *Monthly Reference-Lists*, published by Leypoldt, New York, November, 1883. For illustrations, see the *Luther-Nummer* of the *Illustrirte Zeitung* of Leipzig, for October, 1883. Among American publications we mention two English translations of KÖSTLIN'S popular *Life of Luther* (New York and Philadelphia), and several biographies by REIN (translated by Behringer), by Wackernagel, Schaeffer, etc.; a beautiful edition of *The Hymns of Martin Luther* (German and English), with his original tunes, edited by Bacon and Allen (Charles Scribner's Sons, New York); the *Luther Document* (No. xvii.) of the American Evangelical Alliance, containing the stirring addresses of Drs. Taylor and Phillips Brooks, in the Academy of Music, New York, Nov. 13, 1883; the *Symposiac on Luther*, consisting of brief addresses of the seven professors of the Union Theological Seminary of New York, held Nov. 19, 1883, on the various aspects of Luther's character and labors, edited by Dr. Hitchcock. The secular and religious newspapers during the weeks preceding and following the 10th of November are filled with reports and editorials on Luther and the Reformation. PHILIP SCHAFF.

REFORMED (DUTCH) CHURCH IN AMERICA. 1. *History.* — The first settlers in New Amsterdam brought with them the schoolmaster, and the visitor of the sick; but a church organization was not made until 1628, when the Rev. Jonas Michaelius collected a congregation of more than fifty communicants, "Walloons and Dutch." This was five years after the trading-post on Manhattan Island had become a permanent agricultural settlement. The emigration from Holland, which then began, continued for half a century; the emigrants, for the most part, following up the valleys along the Hudson and the Mohawk Rivers in New York, and the Passaic, Hackensack, and Raritan in New Jersey. The church at home kept the colony well supplied with ministers; and for many years harmony prevailed, and growth was steady, the English conquest in 1660 in no respect interfering with the natural development of the church. But in the next century a change took place. The labors of the elder Frelinghuysen, who began his work in New Jersey in 1719, and was a very earnest and spiritual man, were attended with great success. He and those of like spirit felt that it was necessary that the colonial church should educate and ordain its own ministers, instead of sending its sons to Holland for that purpose. They applied to the classis of Amsterdam for permission. After years of waiting, authority for holding a subordinate ecclesiastical assembly, called a "*Coetus*," was obtained from the mother-country; and for a little while the plan worked well. But soon dissension broke out. The ministers and consistories who preferred the old ways withdrew from the coetus, and formed another body called the "*Conferentie*." A violent and very bitter controversy ensued, which went to great extremes, and hindered all progress for many years. At length, in 1770, through the efforts of Dr. John H. Livingston, a plan of union was adopted, and the churches worked together as a self-governing body. This organization was further perfected in 1793, and finally, in 1812, took the form which it has maintained, with slight alterations, to this day. The territory of the denomination, at first limited to the States of New York and New Jersey and a small portion of Pennsylvania, was gradually extended to the West, where, within the last forty years, there came a large increase, mainly owing to the thousands of Hollanders who sought a new home in this country, and naturally identified themselves with the church planted by their fathers. As these all speak Dutch only, they in part renew the difficulty which existed in the middle of the last century, when the transition from the Dutch language to the English was the cause of much heart-burning and alienation. It is hoped, however, that the lessons of experience will not be lost. In 1867 the denomination, which had been incorporated as the "Reformed Protestant Dutch Church in North America," changed its title to that of the "Reformed Church in America."

2. *Organization.* — This is substantially that of the Reformed churches of the Continent. The

affairs of each congregation are managed by a consistory, consisting of elders and deacons chosen for two years, but in such a way that only one-half go out of office at once. The elders, with the pastor, receive and dismiss members, and exercise discipline: the deacons have charge of the alms. Both together are *ex officio* trustees of the church, hold its property, and call its minister. (A few congregations have a separate board of trustees to manage their temporal affairs; but this is an ill-advised and unhappy departure from the traditionary usages and spirit of the church.) Ex-elders and ex-deacons constitute what is called "the Great Consistory," who may be summoned to give advice in important matters. The minister and one elder from each congregation in a certain district constitute a classis, which supervises spiritual concerns in that district. Four ministers and four elders from each classis in a larger district make a Particular Synod, with similar powers. And representatives, clerical and lay, from each classis, proportioned in numbers to the size of the classis, constitute the General Synod, which has supervision of the whole, and is a court of the last resort in judicial cases.

3. *Doctrine.* — The church is eminently confessional, having no less than five creeds, — the Apostles', the Nicene, the *Quicunque Vult*,[1] the Belgic Confession (1561), and the Canons of Dordrecht (1618–19). It requires the Heidelberg Catechism (1563) to be taught in families and schools, and also to be regularly explained from the pulpit on the Lord's Day, so that the whole is completed in at least four years. A short compendium of this Catechism is the standard of doctrine for all who seek full communion; and ministers are required to subscribe the Confession and Catechism, and to pledge themselves in writing not to promulgate any subsequent change of views without previously consulting the classis to which they belong. Parents offering children for baptism must acknowledge the articles of the faith as taught in this church, and engage to see their children instructed and brought up in the same. The salient characteristic of the body is its hereditary zeal for doctrine and order, which, however, knows how to reconcile unyielding attachment to its own views and usages with a large charity for all other Christians.

4. *Discipline.* — This is purely spiritual, and extends to all baptized members. It is in the hands of the ministers and elders, who are required, before every administration of the Lord's Supper, to attend to the *censura morum;* that is, to inquire if any communicant has become unsound in faith, or disorderly in life, and to take action accordingly. This action is subject to an appeal to each higher court in turn, even to the last. Careful provision is made for the trial of offences. Further to guard purity of doctrine and life, at every spring session of a classis each minister and elder is asked if the doctrines of the gospel are faithfully preached in their congregation, the Catechism explained from the pulpit, and taught in the schools, the *censura morum* observed, etc.; and the answers are entered in detail on the minutes, for the information of the higher judicatories. The church inherited from Holland a tolerably full Liturgy (parts from the pens of Calvin, Bucer, and John à Lasco), which has recently been enlarged, and has had appended to it the Psalter, arranged for responsive reading. The use of the greater part of the Liturgy is optional; but the offices for the sacraments, for ordination, and for church discipline, are of imperative obligation. No psalmody is allowed to be used unless it has been approved by the General Synod. The old custom of reading the Ten Commandments during the morning service on the Lord's Day, and of reciting the Apostles' Creed during the second service, has been revived, and is rapidly becoming general.

5. *Institutions.* — Rutgers College, founded under the name of Queen's College at New Brunswick, N.J., in 1770, is and ever has been controlled by members of this church. It has a hundred and twenty-nine students, who are taught by fifteen professors, and is growing in means, character, and usefulness. Hope College in Michigan, founded in 1865, is doing a good work for the people among whom it is placed. The Theological Seminary at New Brunswick is the oldest on the continent, having been established in 1784.[1] It has four professors (soon to be increased to five), forty-five students, commodious buildings, and a well-selected library of nearly 40,000 volumes. Foreign missions were begun through the A. B. C. F. M. in 1832, but independently in 1857, and now include stations in Japan, in Amoy, China, and in the Madura district, India. There are eighteen missionaries, thirty-seven churches, 2,843 communicants, and the annual outlay is from $70,000 to $80,000. A Woman's Auxiliary Board has been in operation for several years, and is very flourishing. The Board of Domestic Missions celebrated its jubilee in 1882. It aids in sustaining nearly a hundred churches, and expends about $40,000. A Board of Education aids between eighty and ninety students in the various stages of preparation for the ministry, and expends about $18,000, the larger portion of which comes from the wise endowments made by the benevolent during this century. The Board of Publication has a capital of about $12,000, and issues a valuable monthly paper called *The Sower.* The *Christian Intelligencer*, a weekly journal of high character, represents the church, but without official sanction. There is a widows' fund, amounting to over $59,000, and also a disabled ministers' fund of $53,000, the income of which, together with the voluntary offerings of the churches for the latter and similar offerings (aided by the annual payments of subscribers) for the former, is distributed twice a year by the treasurer.

6. *Statistics.* — At the present time (1883) the body numbers 516 churches, 569 ministers, and more than 80,000 communicants, who are organized into thirty-four Classes, four Particular Synods, and one General Synod. Its chief strength lies in the East; but four classes have been formed among the eighty thousand Hollanders who have settled within a generation in Michigan, Illinois, Wisconsin, and Iowa. The

[1] The Dutch is the only Protestant Church in America which formally receives the Athanasian Creed.

[1] This was not simply a pastor's school, but a denominational affair. The credit of being the first regular theological seminary is also claimed by Andover. Harvard College was primarily designed for the education of ministers.

contributions of the whole body for the last year were, for benevolent purposes, $224,000, and for congregational purposes, over $870,000.

LIT. — D. D. DEMAREST: *History and Characteristics of Reformed Presbyterian Dutch Church*, 1856; *Centennial Discourses, delivered in 1876 by Order of the General Synod*, 1877; E. T. CORWIN: *Manual of the Reformed Church in America*, New York, 3d ed., 1879; *Journal of the Coetus and the Conferentie*, 1738–67; and *Minutes of the General Synod*, 1773–1883. T. W. CHAMBERS.

Reformed Dutch Church, True. This is the result of a secession from the foregoing body, led by the Rev. Sol. Froeligh in 1822, a learned man who was once professor of theology. The reasons assigned for the separation were, that the Dutch Church had become erroneous in doctrine, lax in discipline, and corrupt in practice. The secession, however, did not adopt any new standards. At one time it was formidable, numbering over a hundred churches and as many ministers; but as it had no real basis, refused to co-operate in the benevolent institutions of the age, and was generally Antinomian in sentiment and practice, it began to dwindle in the first generation, and now numbers hardly more than a dozen churches, most of which are small and feeble. It was a great injury to the church from which it seceded, but it is hard to see of what service it has been to its own members or to anybody else. See *Minutes of the True Dutch Church;* BRINKERHOFF: *History of the True Dutch Church*, New York, 1873; TAYLOR: *Annals of Bergen.* T. W. CHAMBERS.

REFORMED EPISCOPAL CHURCH. See EPISCOPAL CHURCH, REFORMED.

REFORMED (GERMAN) CHURCH IN THE UNITED STATES. I. ORIGIN IN EUROPE. — The German Reformed Church traces its origin, in part to the rise of the Protestant Reformation in Switzerland, — where Ulrich Zwingli, as one of the leading Reformers, began to preach the Reformation views as early as 1516, just one year before Luther began the Reformation in Germany, — and in part, also, to the Reformation in Germany. A portion of the Protestant Church there was not prepared to indorse all the teaching of Luther, nor could they fully agree with the teaching of Zwingli. A tendency was therefore developed in Germany, under Melanchthon, which subsequently found utterance in Calvin, the great theologian of the Reformation. The church in the Palatinate was of this Melanchthonian type when Frederick III. became elector. In order to set forth the true doctrine for his people, he appointed Zacharias Ursinus and Caspar Olevianus, professors in the university of Heidelberg, to prepare a Catechism, which was first published in 1563, under his direct supervision. This Catechism became the doctrinal standard of the Reformed Church in Germany, and was adopted by the Reformed churches in Holland, Hungary, Bohemia, and other countries. It is the only doctrinal confession of the German Reformed Church in the United States. In the membership of this church, there is also a number of descendants of Huguenots, whose ancestors came to this country in small colonies, and united with the German Reformed, Dutch Reformed, and Presbyterian churches.

II. ITS ORIGIN AND ORGANIZATION IN AMERICA. — The German immigration to America began as early as 1684, being composed mostly of exiles, who fled to escape persecution in the Palatinate, and seek an asylum in the New World, where they could enjoy religious freedom. This immigration continued at intervals into the following century. Colonies were formed along the Delaware, the Lehigh, the Susquehanna, in New York, Maryland, Virginia, and North and South Carolina. The principal settlement was in Pennsylvania. As early as about 1730 one of the first German Reformed ministers in this country, Rev. George Michael Weiss, reported to the synod of Holland that there were in America many Germans, particularly from the Palatinate and the districts of Nassau, Waldeck, Wittgenstein, and Wetterau, holding to the Reformed Confession. The first German Reformed minister settled among them was Philip Boehm, who came to America in 1720, and followed for a time the calling of schoolmaster, and was then appointed minister over a congregation in Whitpain township, in Montgomery County, in the neighborhood of what is now known as Boehm's Church. Other ministers followed, — George Michael Weiss, Johannes Henricus Goetschey, John Bartholomew Reiger, John Peter Miller, John Bechtel, and in 1746 Michael Schlatter, the missionary father of the German Reformed Church in America (see that art.). The first organization into a *cœtus*, or synod, was formed Sept. 27, 1747, under the care of the Reformed Classis of Amsterdam, just fifteen days after the first *cœtus* of the Dutch Reformed Church was organized. In 1747 there were 5 ordained ministers and 46 organized churches. In 1793 (at which time the cœtus became an independent synod) there were 22 ordained ministers, and about 150 churches. Subsequently the Synod of Ohio and adjacent States was organized. Though in friendly relations, there was no organic union between it and the mother-synod. This fact led to a change in the constitution, by which, in 1863, a General Synod was organized, which is the highest judicatory in the church, and is composed of delegates elected by the classes, and meets triennially.

Since 1863 these two synods have become six, and the twenty-six classes that then existed have grown into fifty. During the same period of twenty years (till 1883) the number of ministers has advanced from 447 to 817, and the communicant membership from 98,775 to 163,669.

III. EDUCATIONAL AND BENEVOLENT INSTITUTIONS. — The first organization of a theological seminary was effected at Carlisle, Penn., in 1825, afterwards removed to Mercersburg (1836), and then to Lancaster, Penn.; and the first college was established at Mercersburg in 1836. The church has now under its care and control Franklin and Marshall College and Theological Seminary at Lancaster, Penn., the oldest and most liberally endowed; Heidelberg College and Theological Seminary at Tiffin, O.; Ursinus College and Seminary at Collegeville, Penn.; Catawba College at Newton, N.C.; a collegiate department in connection with a theological seminary at Howard Grove, Wis.; Calvin Institute at Cleveland, O.; Palatinate College at Meyerstown, Penn.; Mercersburg College at Mercersburg, Penn., besides a number of select classical schools and female seminaries. The church has fifteen English periodicals and six German. It carries forward two

orphan's homes, — one at Womelsdorf, Berks County, Penn., and one at Butler, Butler County, Penn.; the former having sixty-eight, and the latter forty, orphans under its care.

The Reformed Church maintains a board of foreign missions, which has a mission under its care in Japan; and missionary work is carried on also in India, and among the North-American Indians. It has home missionary boards, which have at present about a hundred missionaries under their care. An important part of the home-mission work refers to the wants of the large immigration from Germany to our shores, a considerable portion of which comes properly under the care of the German Reformed Church.

IV. Its Doctrinal Position and Cultus. — The Reformed Church in the United States belongs to the large family of Reformed churches in the world which constitutes the greater portion of Evangelical Protestantism. The name "Reformed" came to be applied to all those Reformation churches that were distinguished from the Lutheran Church. They belong to different nations, — England, Scotland, Ireland, France, Switzerland, Holland, Germany, etc.; and they have a number of confessions; but these are all moulded by one general type, with a recognized consensus of doctrine. But, while the Reformed Church in the United States belongs to this general family, it has its distinguishing type of doctrine, cultus, and life.

It differs from the Lutheran Church, in common with all the Reformed churches, in its doctrine of the Lord's Supper, and holds the Calvinistic doctrine of the *spiritual* real presence of the body and blood of Christ in the holy Eucharist, for believers only. It differs from the Church of England in holding to the parity of the ministry, and the presbyterial form of government, and in its more simple ritual in conducting public worship. It differs, on the other hand, from the strictly Calvinistic Reformed churches, in allowing freedom for more moderate views on the doctrine of predestination. The Heidelberg Catechism teaches substantially the old Augustinian doctrine of natural depravity, and salvation by free grace alone; but it does not teach a *double* decree, — a decree of *reprobation* as well as salvation, and leaves room for some difference of views on this mysterious subject. The Catechism gives a central position in its system of doctrine to the Apostles' Creed, and points with special emphasis to the person of Christ as the source of redemption and salvation. It regards the children of the church, being born of Christian parents, and baptized, as standing in the covenant; and this view governs the faith and practice of the church on the subject of educational religion. It is required of her ministers that they shall faithfully instruct the young in the teachings of the Catechism, as the best means of preparing them for confirmation, and for their admission to the Lord's Supper, and full membership in the church. While it makes due account of experimental religion, it regards faithful instruction in the truths of God's word as the best means to be used to lead to this end.

In reference to its mode of public worship, the Reformed Church seeks to combine simplicity with decorum. It provides liturgical forms of service; but it has always allowed a certain degree of freedom in regard to their use, neither imposing such forms upon its congregations, nor forbidding their use. On the subject of liturgical worship, as well as in regard to certain doctrinal views, the church passed through considerable agitation and controversy for a number of years, especially during the rise and progress of the "Mercersburg Theology," which for a time threatened its unity and peace; but the different tendencies at length came to an amicable settlement, by the unanimous adoption of the measure submitted by the Peace Commission, at the general synod held at Tiffin, O., in the year 1881. (See Mercersburg Theology.)

The statistics of the church, as summarized for the year 1883, include under the General Synod six distinct synods, — four of which are English, and two German, — fifty classes (presbyteries), 817 ministers, 1,426 congregations, and 163,669 communicant members.

Lit. — Lewis Mayer: *History of the German Reformed Church*, Philadelphia, vol. i. 1851 (all published); H. Harbaugh: *Life of Rev. Michael Schlatter*, Phila., 1857; *The Fathers of the Reformed Church*, Lancaster, Penn., 1857, 2 vols., continued by D. Y. Heisler, vols. iii. and iv. 1872, vol. v. 1881; *Liturgy of the Reformed Church*. 1858; *Tercentenary Monument*, Chambersburg, 1863 (English and German); George B. Russell: *Creed and Customs*, Phila., 1869; J. H. Dubbs: *Historical Manual Ref. Ch.*, Lancaster, 1885; *Deutsche Kirchenfreund*, January, April, and May, 1849; *Mercersburg Review*, January, 1858, April, 1867, July, 1872, April and July, 1875, July, 1878; *Bibliotheca Sacra*, January, 1863; *Reformed Church Quarterly Review*, January, 1879, October, 1880, July, 1881, October, 1882; *Guardian* (monthly), May, 1882 – December, 1883. THOMAS G. APPLE.

REFORMED PRESBYTERIAN CHURCH. See Presbyterian Churches, pp. 1911 sqq.

REGALIA (*jus regaliæ*, or *jus regale*). According to the oldest ecclesiastical legislation, any savings made by a bishop or other member of the clergy were to be spent for the interest of the church; and during vacancies the revenues of an episcopal see or other benefice were to be collected and held in the name of the church: *Con. Chalcedon.* (451), c. 25, *Con. Ilerden.* (546), c. 76, Petr. de Marca: *De concordia sacerdotii et imperii*, viii. 17. During the middle ages, however, the church received fiefs from the State; and such ecclesiastical fiefs were subject to exactly the same rules as the secular fiefs: during a vacancy the State took the revenues. The custom was general in France from the middle of the twelfth century, and in England even earlier. But while the king tried to extend his right of *regalia* to all ecclesiastical property, regardless of its historical origin, the Pope labored to abolish the right of *regalia* altogether; and sharp conflicts arose, as, for instance, between Boniface VIII. and Philip the Fair. By the aid of his Parliaments, Philip was able to vindicate his right; and it was formally recognized by Clement V. and Gregory XI. (see Petr. de Marca, c. 24). There were, however, in France several episcopal sees, — in the province of Bordeaux, in Provence and Dauphiné, — which were exempted from the royal claims; and when Louis XIV., simply in order to carry out consistently his

idea of royal sovereignty, extended his right of *regalia* also to those sees, it came to a violent embroilment between him and Innocent XI. The general assembly of the French clergy sided with the king in a declaration of Feb. 3, 1682, which was confirmed by a royal edict of March 20, 1682; and, though Innocent XI. condemned the declaration as null and void, he had no means of enforcing his verdict directly. He chose an indirect way: he refused to confirm the bishops appointed by the king; and, as his successors followed the same policy, the affairs of the French Church soon fell into utter confusion, until a compromise was brought about under Innocent XII. See GASPARD ANDOUL: *De l'origine de la régale*, Paris, 1708; PHILLIPS: *Das Regalienrecht in Frankreich*, 1873. H. F. JACOBSON.

REGENERATION. The idea of redemption leads directly to that of regeneration. For Christ's sake, sin is forgiven: the faithful is redeemed from the curse of his guilt. He is justified; that is, the fundamental condition for a communion between him and God is present. That communion, however, cannot be realized, unless man — whose natural tendency previously was towards sin, and against God — is internally transformed, and made another with respect to the very centre of his personal life. Nor does God forgive, or justify, or restore to favor, without communicating his own spirit: so that man, from the moment his sins are forgiven him, and his guilt is blotted out, feels within himself the germ of a new life, and the power to rise above his former misery; for the inner transformation is a real regeneration. A new man is born. It is not a simple restoration which takes place, a restoration by which man returns to the state of innocence and righteousness and grace before the fall, but a new creation by the quickening spirit of the lost Adam (1 Cor. xv. 45).

The testimony of Scripture concerning regeneration gradually develops under the old dispensation, and in the New Testament it stands forth in full definiteness. The Mosaic law, placing the divine will over against the human will, as the norm and rule of the latter, steadily inculcates the necessity of a moral conversion. Very characteristic in this respect are the passages in Deut. x. 16 and xxx. 6: the demand of the circumcision of the heart, the promise that God will circumcise the heart of his people, and the purpose of that demand and that promise, which is the love of God. But a total transformation of the inner man is not expressed by that simile. Still more characteristic is, for instance, Ps. li., referring in definite and very impressive terms to the gifts from above which the sinful man needs in order to begin a new moral life; not simply the forgiveness of sin, but the restoration of a clean heart, and the renewal of a right spirit. But even here a regeneration in the full sense of the word is only hinted at in a vague way. Quite otherwise in the New Testament. Jesus, too, insists upon conversion as the final aim of all his preaching; but the moral character to be accomplished is "perfection," and the religious character to be realized is "sonship" (Matt. v. 9). The agency is the Word, which falls like a seed into the soul (Mark iv. 26); and the process is that of being born anew, born of God (John iii. 3). In the apostolic writings, and more especially in the Epistles of Paul, the occult depths of this act of new birth, its various stages, and their internal relations, are set forth with matchless lucidity and impressiveness.

Not so in the after-apostolic age. Regeneration as a divine act became gradually connected with baptism in such a way that the whole ethical process, with the subjective appropriation of the divine grace, was swallowed up by a magical conception of the divine activity. When grown-up persons were baptized, the demand of faith, penitence, etc., was, of course, not abandoned; but faith itself was considered a kind of offering from man to God, rather than the organ through which divine grace was to be received, and moral conversion to be effected; and as infant baptism became more and more general in the church, the magical view of regeneration also spread. What little the scholastic theology of the middle ages had to say of regeneration, it presented under the head of *gratiæ infusio*, the first stage of justification. (See THOMAS AQUINAS: *Summa*, Pt. 2, 1, quest. 110.) And the Council of Trent, when fixing and systematizing the doctrines of the Roman-Catholic Church, had nothing to add to the meagre definitions of the schoolmen. It was, indeed, the German mystics, who, during the middle ages, kept alive the idea of regeneration. (See BÖHRINGER: *Die deutschen Mystiker*, 1855.) In the soul, Tauler says, which has become pregnant with the eternal Word, God bears his Son; and the man in whose soul that takes place is thereby born himself anew, a son of God. However deeply the mystics penetrated into the mysteries of this process, and however sedulously they investigated its ethical development, they always represented the state of man before regeneration, not as a positive degradation and guilt, but simply as a natural deficiency common to all creation.

At this point the Reformation effected a radical modification. Luther placed the idea of regeneration in the closest connection with those of forgiveness of sin, reconciliation with God, and justification; and the only essential difference on this point between him and Calvin was the emphasis he laid on the *contritio*, the pangs of conscience, as a preparation for regeneration, while Calvin referred the act more directly to the reconciliation with God through Christ. Too soon, however, the orthodox party, jealous of keeping the doctrine of justification pure, began to neglect the serious practical labor in behalf of the true internal transformation; but the corrective was rapidly and energetically given by Arndt and Spener. Spener wished to remain true to the orthodox doctrine of the Church; but he could not help reproaching the preachers of his time because they spoke too little of the power of faith as a heavenly light destined to bear the soul anew. The controversy between the pietists and the orthodox was, however, on this point confined to the question whether the intellectual light was or was not conditioned by a preceding moral conversion. By the rationalists not only that question, but the whole subject, was set aside; and with the exception of some remarkable allusions in the Kantian philosophy, and some singular insinuations in the Hegelian, it was abandoned to neglect, until revived by Schleiermacher, who

gave it a solution as deep as ingenuous, and strictly evangelical in its whole bearing. [In popular religious books, "conversion" and "regeneration" are often used as synonymous terms. But they are properly to be distinguished, as in the Bible, where regeneration (*ἀναγέννησις*) is the act of God, and conversion (*μετάνοια*) is the act of man, who is exhorted to repent, and turn to God.] J. KÖSTLIN.

REGENSBURG. See RATISBON.

REGINO, b. at Altrip on the Rhine, near Spires; d. at Treves, in 915; was monk in the monastery of Prüm, and was elected abbot there in 892, but was expelled in 899, and was by Archbishop Ratbod of Treves placed at the head of the monastery of St. Martin. His *Chronicon* is the first world's history written in Germany. The first book goes from the birth of Christ to the death of Charles Martel; and the second, from that point to 906. From 814 the narrative is based upon personal observation or oral tradition, but it is not so very reliable. The best edition of the work is that in *Mon. Germ.* i. 536–612. His *Libri duo de synodal. causis*, etc., edited by Wasserschleben, Leipzig, 1840, is a collection of ecclesiastical laws for judicial use on diocesan inspections. A little treatise on church music, *De harmonica institutione*, is printed in COUSSEMAKER: *Scriptores ecclesiasticæ de musica*, Paris, 1867, ii. 1–73.

REGIONARIUS is the title of different classes of ecclesiastical officers in Rome who are assigned to certain "regions" or districts of the city. Thus there are regional deacons, subdeacons, notaries, etc. H. F. JACOBSON.

REGIUS, Urbanus. See RHEGIUS.

REGULA FIDEI (*rule of faith*). This term was used by the Fathers of the second half of the second century and of the third century to designate the sum of Christian doctrine as based upon the formula of baptism, and accepted by the orthodox church. Irenæus, Tertullian, and Origen have preserved the earliest form. Irenæus (*Hær.*, i. 10) says, "The church, although it is scattered to the ends of the earth, has received from the apostles and their disciples the faith in one God, the Almighty Father, Maker of heaven," etc. Tertullian dwells upon the rule of faith in his *De præscr. Hæret.*, and in his *De veland. virg.* says, "The rule of faith is everywhere the same, alone unchangeable and immovable." Origen's statement (*περὶ ἀρχῶν*) is very important, when he says, "Because many of those who profess to believe in Christ differ not only in the smallest things, but also in the greatest, therefore it seems necessary to lay down beforehand a fixed line and clear rule (*certam lineam manifestamque regulam ponere*) about single matters."

These are the oldest utterances about the rule of faith. What conclusion are we to draw from them and the rules of faith in the treatise *De trinitate seu regula fidei* connected with Novatian's name, the so-called "Catholic teaching" of the *Apostolic Constitutions* (vi. 14), etc.? The substance of them all is essentially the same, and indicates an incontestable connection with the ancient Roman formula of baptism. This rule of faith was not identical with the Apostles' Creed, which was the accredited formula of baptism for the church. Called now *lex fidei, fides legitima, regula veritatis, linea, mensura,* canon, tradition, etc., it was simply a statement of the subjects of Christian faith based upon the New Testament and oral tradition. It is probable that the first attempts to formulate such a statement date back to the apostolic age, although the earliest account we have is that of Irenæus. At first it was probably a simple statement of the doctrine of the Trinity, which Tertullian calls "the substance of the New Testament (*c. Praxean*, 31). Subsequently polemical affirmations were added in defence against the heresies. Thus formulated, it no doubt formed an important part of the instruction of the catechumens. Irenæus (i. 9, 4) says the believer has in himself "the norm of the truth (*τὸν κανόνα τῆς ἀληθείας*) having received it in baptism."

In the Occident, the rule of faith was developed out of the formula of baptism. In the Orient, on the contrary, it seems to have influenced the formula of baptism; or, in other words, the formula of baptism adapted itself from time to time to the anti-heretical doctrinal statements of distinguished ecclesiastical leaders. The formula which the presbyters in Smyrna in 230 opposed to Noetus is quite similar to the old Roman formula of baptism, and the Apostles' Creed in Latin seems to have been a translation from the Greek (Caspari, iii. 254–263). The Nicæno-Constantinopolitan Creed (see art.) of 381 is nothing else than the first œcumenical formula of baptism enlarged. This creed is still used as the formula of baptism in the Eastern Church.

In the Protestant churches the numerous, and, for the most part, bulky confessions are substituted for the rule of faith. The Roman Catholic theologians now pretty generally understand by the expression the utterances of the infallible Church and Pope. See CASPARI: *Quellen zur Gesch. d. Taufsymbols u. d. Glaubensregel*, 1866–75, 3 vols.; ZEZSCHWITZ: *System d. Katechetik* (ii. 2), 2d ed., 1875; [SWAINSON: *The Creeds of the Church*, etc., Camb., 1878; SCHAFF: *Creeds of Christendom*, N.Y., 1880, vol. i. 14 sqq., vol. ii. 11–40; and the arts. APOSTLES' CREED, NICÆNO-CONSTANTINOPOLITAN CREED]. GÜDER.

REGULARS are those who have made their vows in some religious house, such as monks. A *regular* priest is in some order, while a *secular* priest lives in the world. *Regular* benefices were only conferred on regular priests. *Regular* places are those within the boundary of a convent, as the cloister, dormitory, chapter, and refectory.

REHOBO'AM (*enlarger of the people*), son of Solomon by the Ammonite princess Naamah (1 Kings xiv. 21), and his successor in his forty-first year. He reigned seventeen years, and was himself succeeded by his son Abijah (Abijam), the child of his favorite wife, Maachah (Michaiah), the granddaughter of Absalom (1 Kings xv. 2). To the new king at Shechem, assembled Israel brought their grievances, and prayed their amelioration. But he answered harshly, foolishly following the counsel of the contemporary advisers; and then Israel revolted, and under Jeroboam set up a rival kingdom. Only Judah and a part of Benjamin remained loyal to Rehoboam. Between the two kingdoms there was naturally constant friction, giving rise at times to bloodshed (1 Kings xiv. 30); but the prophet Shemaiah repressed Re-

hoboam's desire to put down the revolt by force (1 Kings xii. 24; 2 Chron. xi. 4). Rehoboam, apprehending an attack from Egypt,—instigated by Jeroboam, or by the known wealth of Jerusalem,—fortified the south and west boundaries of his country (2 Chron. xi. 5 sqq.). But Shishak (Sesonchis), the first king of the twenty-second dynasty, in the fifth year of Rehoboam marched against him, captured the fenced cities, and "took away the treasures of the house of the Lord and of the king's house" (2 Chron. xi. 9). This glorious victory is portrayed upon the walls of a small temple finished by Shishak on the south side of the great Temple of Karnac, near the present Luxor, on the Nile. The remainder of Rehoboam's reign was passed in comparative peace, but "he prepared not his heart to seek the Lord." He had eighteen wives and sixty concubines, who bore him twenty-eight sons, whom he made governors of as many cities (2 Chron. xi. 21, 22). Unfortunately, the chronology of Shishak is uncertain; and therefore Rehoboam's dates are variously given as 975–957 (usual reckoning), 985–968 (Ewald), 977–960 (Thenius). [Besides the art. "Rehabeam," in WINER and RIEHM, see GEIKIE: *Hours with the Bible*, vol. iv. chap. 1.] RÜETSCHI.

REICHEL, Johann Friedrich, a Moravian bishop; b. at Leuba, Altenburg, Germany, May 16, 1731; d. at Berthelsdorf, Saxony, Nov. 17, 1809. He joined the Moravians after he had for four years served as a Lutheran minister, and was for forty years on the executive board of the Unitas Fratrum. In 1775 he was consecrated bishop, and made very extensive episcopal visits, going as far east as the Cape of Good Hope and the East Indies, and as far west as the American Colonies. He staid for four years (1778–82) in America, and healed many a breach occasioned by the Revolutionary War.

REID, Thomas, D.D., professor of moral philosophy, Glasgow; father of Scotch philosophy; was b. at Strachan, Kincardineshire, Scotland, April 26, 1710; d. at Glasgow, Oct. 7, 1796. His father, Rev. Lewis Reid, was parish minister at Strachan. His mother was Margaret Gregory, daughter of David Gregory, Esq., of Kinairdie, Banffshire, and sister of three professors,—one of astronomy, at Oxford; the other two, of mathematics,—the one at St. Andrews, the other at Edinburgh. Thomas Reid was a student in Marischal College, Aberdeen, there being two colleges in the Granite City of the North. Afterwards he was appointed librarian to the college, which office he held till he was twenty-six years of age. A year later he was ordained minister of New Machar, Aberdeenshire, to which he was presented by King's College, Aberdeen. He married his cousin, Elizabeth Reid, daughter of Dr. George R. Reid, physician, London. While a minister, he devoted a great part of his time to philosophic study. His first effort as an author was a paper submitted to the Royal Society of London, and published in the Transactions, when he was thirty-eight years of age. This was a criticism of some positions in Hutcheson's *Inquiry into the Origin of our Ideas of Beauty and Virtue;* Hutcheson being at the time professor of moral philosophy at Glasgow,—the position which Reid was afterwards to hold. In 1752 Reid was elected professor of philosophy in King's College, Aberdeen; the duties of the chair, however, requiring the teaching of physical as well as mental philosophy. Twelve years later (1764) he published his *Inquiry into the Human Mind;* and in the same year he was elected professor of moral philosophy in the university of Glasgow, as immediate successor to Adam Smith, afterwards author of *The Wealth of Nations,* who had succeeded Hutcheson in the chair. The *Inquiry* was an investigation into the conditions of knowledge, and produced a deep impression as a bold and resolute defence of the certainty of human knowledge against the scepticism which Hume had developed out of the theory of ideas then current. Its title was, *An Inquiry into the Human Mind, on the Principles of Common Sense.* This formal introduction of the phrase "common sense" by and by afforded the descriptive appellation of the Scotch philosophy, "the philosophy of common sense." The phrase had aptness for the end contemplated, and yet awkwardness, on account of its popular use as an equivalent for "good sense," or sagacity. Its consequent ambiguity led to mistaken applications and misspent criticism. What Reid meant by the phrase was that any adequate inquiry into the human mind must disclose certain principles or axiomatic truths common to all intelligence, as essential to a sound philosophy as to a healthy intellect. As in the philosophy of Locke, all knowledge had been traced to sensation and reflection, Reid took "sense" in the wide meaning of knowledge; and "common sense" was a knowledge common to all the race. In effect, Reid's title meant "an inquiry into the human mind, on the principles common to rational beings;" and his motto was a quotation from the Book of Job, "The inspiration of the Almighty giveth them understanding." Thus he suggested the form of his theory,—the creation of intelligence implies communication of the first principles of knowledge. All language suggesting that some men are highly endowed with a faculty of common sense, and perceive by special insight what others fail to recognize, is language wide of Reid's formula of common sense, and quite alien to his theory. See Hamilton's Note A, in Reid's *Works*, 742.

When he had prepared his reply to Hume, he submitted the manuscript in parts to the author of a *Treatise of Human Nature,* and received from Hume a friendly reply, reserving full judgment until the book appeared. Hume acknowledged having read it "with great pleasure and attention," adding, "It is certainly very rare that a piece so deeply philosophical is wrote with so much spirit, and affords so much entertainment to the reader." In reply to this, Reid said to Hume, "I have learned more from your writings in this kind than from all other put together." (STEWART'S *Life of Reid;* STEWART'S *Works*, x. 256, *Reid's Works* by HAMILTON, pp. 8, 91; BURTON'S *Life of Hume*, ii. 153–156.) Of Reid, Hill Burton says, "His was the greatest mind which set itself in opposition to Hume's system in British literature; and he was great because he examined the works of the sceptical philosopher, not in the temper of a wrangler or partisan, but in the honest spirit of an investigator, who is bound either to believe in the arguments he is examining, or to set against them a system which

will satisfy his own mind and the minds of other honest thinkers" (*Life of Hume*, ii. 151). Reid did set himself to develop a system, which he offered to the acceptance of honest thinkers as a refutation of the scepticism of Hume, by refuting the theory of ideas previously in favor among philosophers. But in doing this Reid acknowledged, as Kant also afterwards did in a very similar manner, that he was indebted to Hume for rousing him to the task of criticising the popular philosophy, and endeavoring to replace it by another which could endure the test of sceptical argumentation.

Reid's *Inquiry into the Human Mind* is an investigation into the relations of mind to the special senses, dealing in succession with smelling, tasting, hearing, touch, seeing. The work shows that Reid had given considerable attention to the physiology of the senses; though it cannot meet the requirements of present knowledge as to the structure of the terminal organs of the special senses, and their relation to the brain. Considering the period of its publication, it sufficiently refutes the allegation that mental philosophers have shown themselves ignorant and indifferent as to the relations of mental phenomena to physiological facts. His main purpose is to show the ample warrant we have for trusting the information gathered by the senses, and constructing a theory of things by the application of rational principles. In point of form, his method is to confront scepticism with the bulwarks of common sense. Unhappily his favorite phrase, "common sense," is at times used vaguely, and does not always meet the requirements of philosophic procedure. At one time it seems as if "common sense" were opposed to philosophy; at another, as if it were essential to it: but commonly his reasoning is clear and forcible, and ambiguities are easily brought into harmony with the general drift of the argument. Thus, when he says, somewhat angrily, somewhat boldly, and rather unwisely in both respects, "If thou hast not power to dispel those clouds and phantoms which thou hast discovered or created . . . I despise philosophy, and renounce its guidance, — let my soul dwell with common sense" (*Inquiry*, sect. iii.), he seems to favor the allegation that this theory of common sense is not a philosophy, but is at variance with the deeper spirit of philosophy. But he means no more in this than to express strongly his detestation of "the received philosophy," the philosophy of ideas, which had furnished scepticism with its weapons. And in truth he is no more scornful of the popular philosophy of the time than Kant was of the "dogmatic philosophy." Reid's exaggerated words have been freely condemned by his own followers, Dugald Stewart and Hamilton, who distinguished themselves for their defence of the philosophy of common sense. But Reid's real intention is apparent when he complains, of the received philosophy, that her votaries "have endeavored to extend her jurisdiction beyond its first limits, and to call to her bar the dictates of common sense." Then he adds, "In reality, common sense holds nothing of philosophy, nor needs her aid. But, on the other hand, philosophy (if I may be permitted to change the metaphor) has no other root but the principles of common sense" (*Inquiry*, sect. iv.). By this he means that the essential conditions of intelligence are given to all men, so that intellect does not need to wait on philosophy for warrant of her procedure; while, on the contrary, all sound philosophy must start with unreserved acknowledgment of the principles of intelligence, which he would name "common sense." Equally for the weapons of defence against scepticism, and for the foundations of a structure in which a thinker can dwell with satisfaction, he turns to the "principles which irresistibly govern the belief and the conduct of all mankind in the common concerns of life." To find out what these principles are is the necessary and most momentous task of a philosophy which would present us with a scheme of the conditions of human knowledge.

The form of philosophy which Reid had thus described and introduced, he further vindicated and developed in his *Essays on the Intellectual Powers of Man* (published in 1785), for which, also, he took as motto a quotation from Job, "Who hath put wisdom in the inward parts?" and in his *Essays on the Active Powers of Man* (published in 1788), for which the motto on titlepage was from the prophet Micah, "He hath showed thee, O man, what is good." These three works present us with Reid's answer to Hume, and they unify and give the result of his achievements in attempting to construct a theory of knowledge. His first and essential position was gained in showing that the use of the senses implies constant exercise of judgment, and that this implies fundamental principles of thought which could be neither demonstrated, nor disputed, nor dispensed with. His next position was reached in laying open to view certain first principles in reasoning which are essential to intelligence. "The judgment follows the apprehension of them necessarily; and both are equally the work of nature and the result of our original powers" (*Intellectual Powers*, essay vi. chap. iv.). These are axioms, first principles, principles of common sense, common notions, self-evident truths. His third position was reached when he entered the domain of morals, and maintained, in reference to our knowledge of moral truths, that there "must be in morals, as in other sciences, first principles which do not derive their evidence from any antecedent principles, but may be said to be intuitively discerned" (*Intellectual Powers*, essay vii. chap. ii.). Such is Reid's theory, often involved in considerable obscurity of statement, at times adopting forms of expression which favor the view that there is a measure of intellectual constraint holding man in subjection; but in the main a clear and strong vindication of the adequacy of intelligence as a guide to certainty. He had not Kant's distinction between reasoning and reason; he did not grasp Kant's problem, How is a knowledge *a priori* possible to mind? (see art. KANT): but, when treating of judgment as the ruling power in mind, he clearly distinguished those two functions, — to reason, and to recognize first principles apart from reasoning. "We ascribe to reason two offices or two degrees. The first is to judge of things self-evident: the second is to draw conclusios that are not self-evident from those that are. The first of these is the province, and the sole province, of common sense; and therefore it coincides with reason in its whole extent" (*Intellectual Powers*, essay vi. chap. ii.). Even though it be granted that there is in Reid's

works a want of philosophic exactness and metaphysical range, there is a sagacity, a breadth of reflection, and a massiveness of thought, fully accounting for the power of his philosophy in Britain, France, and America. H. CALDERWOOD.

REIHING, Jakob, b. at Augsburg, 1579; d. at Tübingen, May 5, 1628. He entered the Jesuit order; taught theology and philosophy in their seminaries at Ingolstadt and Dillingen; and was in 1613 appointed court-preacher to the apostate count-palatine, Wolfgang William. He took a very active part in the Romanization of the Palatinate, but the careful study of the Bible which he found necessary in order to dispute with the Protestants had its influence. In the beginning of 1621 he suddenly fled to Stuttgart, and towards the close of the same year he formally embraced Protestantism. In 1622 he was made professor of theology at Tübingen. His writings are mostly polemical, first against the Protestants, afterwards against the Jesuits: they are described in his life by OEHLER, in MARIOTT'S *Wahre Protestanten*, iii. 1854. OEHLER.

REIMARUS, Hermann Samuel, the author of the famous *Wolfenbüttel Fragments;* b. at Hamburg, Dec. 22, 1694; d. there March 1, 1768. He studied philology at Jena and Wittenberg; travelled in Holland and England; and was appointed rector of the gymnasium in Weimar, 1723, and in Hamburg, 1729. He was a pupil of Wolff, and one of the most radical among German rationalists. He published *Diss. de assessoribus Synedrii Magni*, Hamburg, 1751, and *Die vornehmsten Warheiten der natürlichen Religion*, Hamburg, 1754. His life was written in Latin by Büsch. See also sketch in Eng. trans. of the *Fragments* (Lond., vol. i., 1879), and art. WOLFENBÜTTEL FRAGMENTS.

REINHARD, Franz Volkmar, b. at Vohenstrauss in the Upper Palatinate, March 12, 1753; d. in Dresden, Sept. 6, 1812. He studied theology at Wittenberg, and was appointed professor there in 1780, and court-preacher in Dresden in 1792. He was a rational supranaturalist, that is, one of those rationalists who still retained the principal tenets of supranaturalism, the divinity of Christ, and the absolute authority of the Bible. His *System der christlichen Moral*, Sulzbach, 1788–1815, 5 vols., was several times reprinted; but he exercised the greatest influence as a preacher. His collected sermons comprise thirty-five volumes. See his *Geständnisse*, Sulzbach, 1810, and TZSCHIRNER'S *Briefe*, Leipzig, 1811, thereby occasioned. His life was written by BÖTTIGER, Dresden, 1813, and PÖLITZ, 1801–04, 4 vols. Cf. Palmer's art. in Herzog.

RELAND, Hadrian, b. at Ryp, near Alkmaar, July 17, 1676; d. at Utrecht, Feb. 5, 1718. He studied Oriental languages and ecclesiastical antiquities in Amsterdam, and was in 1699 appointed professor at Utrecht. His principal theological works are, *Analecta rabbinica*, Utrecht, 1702; *De religione Mohammedica*, 1705 (in which he tried to give a more accurate and impartial representation of the religion of Mohammed); *Antiquitates sacræ veterum Hebræorum*, 1708 (best edition by VOGEL, Halle, 1769); *Palæstina ex monumentis veteribus illustrata*, 1714 (his chief work, often reprinted, in which he displays such comprehensive learning and so much penetration and power of analysis, that it still remains the foundation of all study of ancient Palestine); *De spoliis templi Hierosolymitani in arcu Titiano*, 1716 (new edition by SCHULZE, Utrecht, 1775). ARNOLD.

RELICS. The Latin word *reliquiæ* meant "remains," and was in that sense adopted by the Church, where, however, while on the one side its application was confined to the remains of saints and martyrs, it was on the other extended to every thing which had been in bodily contact with the deceased. Thus the church of Jerusalem boasted of the possession of the episcopal chair of James as a precious relic (EUSEBIUS: *Hist. Eccl.*, VII. 19). The worship of relics developed with the worship of martyrs. The possession of the corpse of a martyr was held to guarantee the continuous communication between the deceased and the congregation: hence the custom of gathering around the tomb of the martyr for the celebration of the Eucharist. Though the worship of relics originally had to overcome a certain aversion founded on the views of the Old Testament concerning the uncleanness of a corpse, it easily succeeded, as may be seen from the Apostolical Constitutions, lib. vi. At the time of Constantine it was in full bloom; and the Greek Fathers of that and the next periods are unanimous in their recommendations (EUSEBIUS: *Præparatio evang.*, 13, 11; GREGORY NAZIANZEN: *Orat. in Cyp.*, 17; GREGORY NYSSA: *Oratio in Theod.*, 740; BASIL: *Epistolæ* II. 197; CHRYSOSTOM: *Laud. Dros.*, p. 683; THEODORET: *In Psalm.*, 67, 11). In the West it also found zealous defenders (Jerome and Paulinus of Nola). From the latter, as well as from Gregory of Tours, it appears that people in general considered relics to be the bearers of some hidden miraculous power; and it became necessary to protect by laws the corpses of martyrs from being cut into pieces (*Cod. Theod.*, ix. 17, 7). But so great was the credulity and superstition of the people, that the laws proved in vain. The church authorized this superstition to a certain extent by decreeing that relics should be deposited in every altar. Ambrose refused to consecrate a church when it had no relics (*Ep.* 22 *ad Marcell.*); and though the synod of Agde (506) simply demanded the anointing and benediction of altars, the seventh œcumenical synod of Nicæa (787) forbade the bishops, under penalty of excommunication, to consecrate a church without relics; and the synod of Mayence (888) presupposes that even the portable altars contain relics. In the Roman-Catholic Church the mediæval superstition is still maintained; while the whole Protestant world had adopted the views of Luther, set forth in his Larger Catechism: "'Tis but a dead thing which sanctifies nobody." HAUCK.

RELIEF SYNOD. See art. PRESBYTERIAN CHURCHES, p. 1894.

RELIGION and REVELATION are correlative terms; that is, the relation in which man places himself to God in religion presupposes the relation in which God has placed himself to man in revelation. Without revelation there can be no religion; and it is a fact which should not be overlooked, that even those, who, on account of their idea of God, absolutely reject the idea of a direct divine revelation, recognizing nothing but Nature in her material existence and mechanical working, cannot help applying to Nature expres-

sions and conceptions which tend to raise her above the dumb necessity, and constitute her a higher being, capable of moral relations; nor can they for a longer period escape a feeling of thirst after revelations of the secret depths of that being which they then strive to attain by ways more or less mystical and magical.

1. Religion — either from *relegere*, "to read over," i.e., to reflect upon what has been written (Cicero), or from *religare*, "to rebind" (Lactantius) — means the conscious relation between man and God, and the expression of that relation in human conduct. It has thus, though it presupposes certain objective conditions both for its origin and for its farther development, a purely subjective character, forming the innermost centre of the human personality, and the only true basis of spiritual growth. But, in spite of its decidedly subjective character, religion is as much a social as an individual affair. Not to speak of the specifically Christian ideal of the kingdom of heaven to be established here on earth by the Christian congregations, in all spheres of the human consciousness, — in the religious no less than in the moral, and in the moral no less than in the intellectual, — reciprocal contact between individual and individual is the general condition of development. Thus originate common forms of the religious consciousness and common forms of its expression in actual life; and thus the word "religion" assumed a new sense, an objective sense, — so objective, indeed, that not only there spring up many different religions, but it becomes possible for an individual to have religion without being religious, to stand in an external relation of recognition and obedience to a certain form of religion, without standing in any living relation to God himself.

It is the business of Christian science by a searching analysis to find those elements which constitute religion, and which must be present in all religious life, even on its lowest and most primitive stage, and to represent the psychological process by which the actual formation of a religion takes place. The New Testament gives a few but very important notices on the subject, which fully sustain the above propositions concerning the relation between religion and revelation (Rom. i. 18 sqq.; Acts xiv. 17, xvii. 27; John i. 19). From a comparison of the various Pagan religions it is apparent, that originally all religious life started from an impression of an overwhelming power; which impression could not fail to engender fear, as it was accompanied by a complete ignorance of the true nature and character of the power observed. But fear naturally leads to attempts at reconciling that which is feared; and as the understanding develops, and one light is lighted after the other, the attempts at reconciliation will result in a partial willingness to submit. Finally, when the idea of personal will holding the power dawns upon the consciousness, the willingness to submit will grow into a desire to obey; and religious life has thus reached the highest stage of development which it can attain within the bounds of Paganism. The old dispensation may be referred back to the covenant which God made with Abram: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly" (Gen. xvii. 1, 2). Here, too, the emphasis is laid upon the omnipotence of God, before whom it behooves man to walk in fear. But a new element, which in Paganism never reached beyond the dim dream, is here added in the form of direct promise, — the love of God to Abram: "And I will multiply thee exceedingly." The law with its prescripts, and the prophets with their promises, made the outlines of the old dispensation still more precise and definite. At the same time they introduced a new element in religious life, — that of understanding the will of God, that of true human wisdom; which element, however, was never severed from its moral complement; for "the fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments" (Ps. cxi. 10). Under the new dispensation, love, God's love to man, appears as the true centre of religious life, instead of fear, man's fear of God. Man has become chiefly receiving. The words of life, forgiveness of sin, the sonship of God, eternal life, etc., is offered him, and he has only to take it. But how? By faith. Faith, however, though a sacrifice of one's self, a submission of one's own righteousness to the righteousness of God (Rom. x. 3), and consequently a moral act which cannot be accomplished without the aid of God (1 Cor. ii. 5), has a much more strongly pronounced intellectual character than the wisdom of the old dispensation, because that which shall be accepted, that to which man shall surrender himself, is the truth. Christ calls himself the truth (John xiv. 6), and even the possession of eternal life is referred back to the knowledge of the truth (John xvii. 3). Thus the elements of religion, though always the same, change as religion grows from its first germ in Paganism to its full maturity in Christianity.

A scientific treatment, however, of the subject was not attempted until quite recent times. The Reformation made a beginning with its comprehensive and penetrating analysis of faith as the informing centre of all religious life. In the *Confessio Augustana* and the *Apologia*, faith, as the confidence that in Christ the grace of God has been offered to us, is represented as an act of the will; and this moral act is again represented as the necessary condition of any true knowledge of God. But the old Protestant, more especially the Lutheran, theologians, very soon left that track. Calovius, Quenstedt, Buddæus, J. Gerhard — they all represent the moral act in faith as preceded by a theoretical acceptance of the divinely revealed truth, thus making the basis of faith purely intellectual; and in this they were followed both by the rationalists and the supranaturalists. The treatment of the subject received a much more powerful impulse from the development of German philosophy; though at times it looked as if philosophy were about to dissolve, and finally supersede religion. Kant excluded the idea of God from the competency of theoretical reason, and made it a mere postulate of practical reason: the existence of God is necessary for the realization of the highest good. But thus religion was defined as a mere recognition

of our duties as divine commandments; that is, it was made a mere appendix to morals, and its innermost kernel, the direct relation between man and God, was set aside as something irrelevant. The opposite extreme was developed by Hegel. He considered all existence an evolution of the spirit. But the true character of spirit is thought; and the thinking of man, of the human spirit, of the subject, is the medium in which God, the divine spirit, the absolute, becomes conscious of itself. This process in its lowest form, — in the form of feeling, to be distinguished from the form of imagination (art) and the form of pure thought (philosophy), — Hegel called religion; that is, while Kant had made religion a simple, practical matter, Hegel made it a merely theoretical interest. A re-action against those extremes was started by Jacobi and Schleiermacher. Both agreed in deriving religion from feeling, in making feeling the proper sphere of religion, the place in which it has its roots. But there was, nevertheless, a considerable difference between them. "Faith in God is an instinct in man," said Jacobi: "when spoken to, it will answer." But, in order to reach full clearness in his relation to God, Jacobi held that man must rise above his own nature, because nature with its continuous web of cause and effect conceals God, and approach God as a free being, free of the necessity of nature. This rising above nature in order to reach freedom, Schleiermacher completely discarded; making the relation between man and God much deeper and much more direct, and finding its true expression, not in an instinct, ready to respond whenever it is touched, but in a never-dying feeling of absolute dependence. As representing the stand-point of Kant may be mentioned Wegscheider; Hegel is represented by Daub and Marheinecke; Schleiermacher by Nitzsch, Twesten, and Dorner. An attempt to go beyond Schleiermacher may be observed in Lipsius, Biedermann, and Pfleiderer, members of the so-called critical school.

2. Christian faith and Christian theology recognize, and have always recognized, both that religion in general would be impossible without a direct activity for the purpose from the side of God, and that specially the Christian religion is the result of such an activity. In details, and more especially with reference to the different religions, the views of the character and nature of that activity may vary considerably; but there is general agreement with respect to its principal features, — that it must be a direct communication between the divine will and the human consciousness, that is, have the character of a revelation; and that the revelation must present, for acceptation by man, truths which give a new form to religious life, and tend to gather communities or congregations which strive to express this new form. But the question then arises, whether that activity is identically the same at the origin of every religion, — like human nature, like the laws of spiritual development, — or whether the biblical revelation on which the Christian religion rests is the result of a special activity of a peculiar kind, which, in contradistinction from the general activity, may be designated as extraordinary and supernatural. Cf. Auberlen: *Die göttliche Offenbarung*, Basel, 1861; Rothe: *Zur Dogmatik*, Gotha, 1862; A. E. Krauss: *Die Lehre von der Offenbarung*, Gotha, 1868.

The New Testament (for the Old Testament see F. E. König: *Der Offenbarungsbegriff des A. T.*, 1882, 2 vols.) speaks of a revealing activity of God, under the influence of which religious life has developed; but directly it makes no distinction between a general and a special revelation. The two terms it uses to express its ideas, *φανεροῦν* and *ἀποκαλύπτειν*, it applies promiscuously, both to the general manifestation of God in his creation and to the specific Christian revelation. Indirectly, however, the distinction is present. The revelations reported in Scripture — the signs, miracles, prophecies, and other manifestations to the ear and the eye, culminating in the incarnation — form a continuous series, a logically connected totality, discovering the divine scheme of salvation. And to this revelation in the objective world corresponds a revelation in the subjective world. The final reason why so large a portion of the human race remained outside of the communion with God established by the old dispensation was, according to Paul (Rom. i.), the lack of power to comprehend the plans of God, the loss of the very organ for the divine truth; it being impossible to appropriate this special revelation without an internal resuscitation and revival. In the theology of the Reformers, this distinction between a general revelation, which can only prevent man from being overwhelmed in his own sin, and a special revelation, which alone can carry him safely to salvation, is set forth with great sharpness. The old orthodox theologians even made a distinction, with respect to the special revelation, between a *revelatio immediata*, made to the prophets and apostles, and a *revelatio mediata*, made to us through them. Nevertheless, the distinction was soon threatened with complete dissolution, and the attack came from two different points. On the one side, the general depravity of the race, which made a special revelation (objective as well as subjective) necessary, was denied; and, on the other side, the human intellect was supposed to be able to reach by itself the very truths of revelation, which made revelation itself superfluous. See the arts. on Socinianism and Rationalism.

A strong re-action against rationalism, and its conception of religion as a merely intellectual recognition of the higher truths, naturally sprang up in the very moment, when, with Jacobi and Schleiermacher, the feeling, and not the intellect, was pointed out as the true source of religion; and a necessary result of that re-action was a complete remodelling of the relation between religion and revelation, — a complete reversion of the relation established by rationalism. The idea of revelation, almost extinguished by rationalism, now came to great honor. Yet it is a question, whether the distinction between the general and a special revelation, which Christian apologetics absolutely must insist upon, is not more radically hurt by the new theory than it ever could be by any of the propositions of rationalism. According to Jacobi, every strong religious emotion is a revelation, and outside of this inner enthusiasm there is no revelation; for God is felt only in secret, and the Word, which by itself reveals nothing, is set only to prove and corroborate the

revelations of the inspiration. More especially the term "revelation" is applied to such productions of the religious spirit as exercised a decisive influence in wide circles and for long periods. But what difference is here between revelation and inspiration in the sphere of faith, in religion, and genius and originality in the sphere of imagination, in art? Schleiermacher put the so-called natural religion out of the world as a mere abstraction, and defined revelation as the product of a direct, divine activity. But, unable to give his definition the necessary preciseness, he was compelled to recognize every idea which rose in the soul, and could not be explained from external influences, as a revelation. Hence his exertions to stretch the supernatural and supra-reasonable in Christianity, until it will connect with nature and reason, or, rather, his exertions to raise nature and reason until they can reach the supernatural and supra-reasonable. Among the theologians after Schleiermacher, some — Richard Rothe, Isaac August Dorner, etc. — vindicate with great emphasis the claims of Christianity upon an extraordinary, supernatural origin; while others, the critical school, — Lipsius, Biedermann, etc., — hold that all religions rest in the same manner upon revelations. J. KÖSTLIN.

RELIGION, The Philosophy of, comprises two elements, — one historical, and one metaphysical, — which must be present, equally developed, and organically combined. On the one side, religion is a fact whose origin and manifold relations must be explained: on the other, that fact claims to contain the final truth, and the claim must be investigated. But a perfect fusion of these two elements is difficult, and the difficulty explains the late development of this branch of philosophy.

Researches concerning the final cause of existence and the true nature of consciousness are as old as philosophy itself; and during the middle ages a relation actually sprang up between metaphysics and religion, so far as the first part of the representation of the theological system generally occupied itself with the question, whether man is able to demonstrate the existence of God, and form a just idea of his nature, without the aid of a direct revelation. But the relation remained barren. Philosophy and religion were more and more sharply separated from each other, the former being confined to that which is mathematically demonstrable, the latter to that which is directly revealed; and an application of the results of metaphysical researches to the various forms of religion was impossible, simply because the history of religion was not yet written. Judaism and Christianity were the only religions known: even concerning Mohammedanism ignorance prevailed. In the latter part of the seventeenth century, however, the study of religion began. The first work of the kind was A. Ross: *A View of all the Religions of the World*, 1652; which was often reprinted, and translated into French and German. Then followed HOFFMANN: *Umbra in luce sive consensus et dissensus religionum profanorum*, Jena, 1680; JURIEU: *Histoire critique des dogmes et des cultes*, Amsterdam, 1704; KÖCHER: *Abriss aller bekannten Religionen*, Jena, 1753; KIPPING: *Philosoph. Geschichte der natürl. Gottesgelehrsamkeit*, Brunswick, 1761; OUVRIER: *Geschichte d. Religionen*, Leipzig, 1781; MEINERS: *Geschichte aller Religionen*, Lemgo, 1785; REINHARD: *Geschichte der religiösen Ideen*, Jena, 1794; DUPUIS: *Origine de tous les Cultes*, Paris, 1796.

As soon as the historical materials were collected, the philosophical treatment began, with LESSING: *Erziehung des Menschengeschlechts*, 1780 (according to which all religion depends upon a revealing activity of God, whose purpose is the education of the race); and HERDER: *Ideen zur Philosophie der Geschichte*, 1784. Before KANT published his *Die Religion innerhalb der Grenzen der reinen Vernunft*, 1793, two other works appeared, — TIEFTRUNK: *Entwurf einer Kritik der Religion*, 1789; and J. G. FICHTE: *Versuch einer Kritik aller Offenbarung*, 1792, which, on the basis of the Kantian philosophy, subjected religion to a severe criticism, reducing religious faith, the ideas of God, of the freedom of the will, and of the immortality of the soul, to mere postulates of practical reason. Leaning against Jacobi, and constructing religion on the basis, not of reason, but of feeling, F. KÖPPEN published his *Philosophie des Christenthums* in 1813; and to the same sphere of influence (Kant-Jacobi) belongs FRIES: *Handbuch der Religionsphilosophie*, though it was not published until 1832. Meanwhile the appearance of SCHELLING and HEGEL gave a new and powerful impulse to the movement. To Schelling — who defined God as the absolute, and the absolute as full identity of the subjective and the objective, the ideal and the real, the finite and the infinite — absolute knowledge, or, as he called it, intellectual intuition, was the only medium through which man could become fully conscious of God. Religion he was consequently compelled to reject as a mistaken conception: see his *Philosophie und Religion*, 1804. He was vehemently attacked by Fries, Jacobi, and Herbart, but in vain. Hegel, whose *Religionsphilosophie* was not published until after his death (1832), also defined God as the absolute. But with him every thing was process and evolution. The absolute was not a dead identity, always at rest, but the result of a never-ending process by which the opposites reached identity through contest and reconciliation. He was consequently able to give religion a legitimate place in his system, though only as a lower and temporary form of the consciousness of God.

Against Schelling's and Hegel's ideas of the absolute, though in many respects influenced by their methods, wrote ESCHENMAYER (*Religionsphilosophie*, 1818–24, 3 vols.), FRANZ VON BAADER (*Fermenta cognitionis*, 1822–25, *Vorlesungen über religiöse Philosophie*, 1827, and *Vorlesungen über speculative Dogmatik*, 1829), and HEINRICH STEFFENS (*Religionsphilosophie*, 1839, 2 vols.). All these writers have a more or less pronounced mystical character. The most interesting of them is Baader. He was a strict Romanist, but held that nature and Scripture reciprocally interpret each other, that a true natural philosophy and a true Christian theology must lead to the same results. Of still more importance among the adversaries of the pantheism of Schelling and Hegel are J. H. FICHTE (*Spekulative Theologie*, 1846), and CH. G. WEISSE (*Philosophische Dogmatik*, 1855), who both are representatives of pure theism. Very characteristic is the proposition with which

Weisse starts: religion is an experience, and must be treated by science like any other experience. Recent writers on the subject are, J. D. MORELL: *Philosophy of Religion*, London, 1849; J. CAIRD: *Philosophy of Religion*, 1876; I. RICHARD: *Essai de philosophie religieuse*, Heidelberg, 1877; [NEWMAN SMYTH: *The Religious Feeling*, New York, 1877]; O. PFLEIDERER: *Die Religion*, Leipzig, 1878; A. STÖCKL: *Lehrbuch der Religionsphilosophie*, Mayence, 1878; PEIP: *Religionsphilosophie*, Güterloh, 1879; [G. C. B. PÜNJER: *Geschichte der christlichen Religionsphilosophie seit der Reformation*, Braunschweig, 1880–83, 2 vols.; A. RÉVILLE: *Prolegomènes de l'histoire des religions*, Paris, 1881; A. B. BRUCE: *The Chief End of Revelation*, London and New York, 1881]; H. LOTZE: *Grundzüge der Religionsphilosophie*, Leipzig, 1882; [F. E. KÖNIG: *Der Offenbarungsbegriff des Alten Testamentes*, Leipzig, 1882, 2 vols.; A. RÉVILLE: *Les religions des peuples non civilisés*, Paris, 1882, 2 vols.; KUENEN: *National Religions and Universal Religions*, London and New York, 1882; G. RAWLINSON: *Religions of the Ancient World*, Lond. and N.Y., 1883; H. K. HUGO DELFF: *Grundzüge d. Entwickelungsgesch. d. Religion*, Leip., 1883; A. GILLIOT: *Études historiques et critiques sur les religions et institutions comparées*, Paris, 1883]. H. ULRICI.

RELIGIOUS DRAMAS IN THE MIDDLE AGES. Between the ancient and modern theatre there is an absolute void of several centuries. Only a few dramas were produced during that period, — the *Χριστὸς πάσχων* of Gregory Nazianzen, some cloister-plays from the Carolingian age, the six comedies of Roswitha, — and they were all simple imitations of the ancient models, and without any literary influence. When at last the modern drama began to germinate, it was prompted by no reminiscence of the ancient. Its origin was entirely religious: it grew up in the midst of the divine service of the Christian Church.

Even in its earlier form there were in the Christian service numerous dramatic elements which needed only a little development in order to become real dramas, such as the antiphonies and responsories of the mass, the change of persons and costumes in various parts of the Liturgy, the processions inside and outside the church, the washing of feet on Maundy-Thursday, the imitation of the manger at Christmas and the tomb at Easter, the recitation of the gospel reports on Easter morning, etc. These recitations of the biblical narratives were soon recast in the form of rhymed dialogues interspersed with choral hymns. Costumes were added, to represent the angels, the women carrying incense, the soldiers keeping watch, etc.; and in the eleventh century the Christmas and the Easter plays were ready, though the period of their full bloom falls in the twelfth and thirteenth centuries. In France they were called *mistères* (formerly derived from *mysterium*, now generally from *ministerium*); in England, *miracles;* in Spain, *autos;* in Germany, *ludi*. They were played in the church and by the clergy, who also wrote them, and they made a deep impression on the audience, as many anecdotes show. Gradually the dialogues were rendered into the vernacular tongue, and the singing became more elaborate and artistic; thus the words of God were composed for three voices, — descant, tenor, and bass, — with an allusion to the Holy Trinity. The outlines of the drama were extended; non-scriptural matter was adopted, from the legends and other sources; and laymen were admitted to the scene, for the representation of certain characters, such as the impenitent thief. At last the church or the chapel became too small for the drama and the audience. Perhaps, also, incongruities crept in, or people began to think the whole business below the dignity of the clergy. At all events, in 1210 Innocent III. forbade to represent the plays in the churches, and also forbade the clergy to act any part in them.

After its removal from the church to the public square, the drama underwent many changes. It assumed a more historical character. Instead of a single episode, it undertook to represent the whole biblical history, from creation to doomsday. A huge stage was reared, consisting of three floors, of which the middle one represented earth, with heaven above, and hell below. Several hundred people might be engaged in the representation, which generally lasted for several days. The greatest change, however, and one by which a new kind of drama, the so-called *moralities*, was formed, consisted in the abandonment of the biblical text and the adoption of allegorical characters. Even in the oldest religious dramas, allegorical characters, such as Mercy, Justice, the synagogue, etc., occur; and when the drama fell into the hands of the laity, it was quite natural that they, more especially under the influence of the Renaissance, should develop a taste for a drama of a more secular character, — a drama which to a certain extent mirrored their own life, and expressed their own ideas. The *moralities* were invented in France; and in Paris their representation became the special privilege of the Bazochists, the guild of lawyers and advocates; while at the same time (1402) the *Confrérie de la Passion* erected the first stationary scene in Paris for the representation of *mysteries*. In England *moralities* also found much favor; and many plays of the kind were produced and became popular. In Germany, on the contrary, they hardly occur.

The *moralities*, as well as the *mysteries*, were strictly orthodox; not so with the *sottises*, or *entremets* in France, the English *interludes*, the German *fastnachtspiele*. They were from their very origin, while yet mere episodes of the larger plays, humorous and satirical; and, when the Reformation began to put men's ideas and passions in commotion, their satire was immediately directed against the Roman-Catholic Church and clergy. Already, in the first half of the thirteenth century, Anselm Faidit of Avignon wrote for Boniface of Montferrat a comedy, *Heregia dels Peyres* ("The Heresy of the Fathers"), which was represented in the palace of the marquis, and which depicted all the adversaries of the Albigenses as heretics. In the beginning of the fourteenth century Luca de Grimoald is said to have written a bitter satirical comedy against Boniface VIII., which, however, he was compelled by force to burn; and in the sixteenth century the satirical drama became a most effective weapon in the hands of the Reformers. In a *sottise* by the French poet Pierre Gringoire (1511), the Mother of all Fools enters the stage with the pontifical mantle on her shoulders, and the tiara on her head. In an *auto da feyra*, by the Portuguese poet Gil Vincente

(1508), the church is represented as an inn-keeper. Thomas Heywood, the inventor of the English *interludes*, launched boldly out in the religious controversies of his time; and Edward VI. is said to have written a drama against the Roman-Catholic Church under the title, *The Whore of Babylon*. The most celebrated specimens, however, of this kind of dramas, are the *fastnachtspiele* of Pamphilus Gegenbach in Basel, Nikolaus Manuel Deutsch in Bern, and Hans Sachs in Nuremberg.

In England the religious drama of the middle ages connects directly with Shakspeare; in Spain, with Lope de Vega and Calderon de la Barca; in France, with Corneille. Its most direct artistic offspring, however, is the Protestant oratorio. In Catholic Germany the representation of *mysteries* has continued down to the present time. [See OBER-AMMERGAU.] GRÜNEISEN.

LIT. — WILLIAM HONE: *Ancient Mysteries described*, London, 1823; ONÉSIME LE ROY: *Études sur les mystères*, Paris, 1837; WRIGHT: *Early Mysteries*, Lond., 1838; ALT: *Theater und Kirche*, Berlin, 1846; MARRIOTT: *English Miracle-Plays*, Basel, 1856; HASE: *Das geistliche Schauspiel*, Leip., 1858; Eng. trans. *Miracle Plays*, Lond., 1880; E. WILKEN: *Geschichte d. geistlichen Spiele in Deutschland*, Göttingen, 1872; and art. *Drame religieux*, in Lichtenberger, *Encyclopédie*, iv. 62–81.

RELIGIOUS LIBERTY. See LIBERTY.

RELIGIOUS STATISTICS, reprinted from Holtzmann u. Zoepffel's *Lexikon für Theologie*, Leipzig, 1882.

NOTE. — The value of this table is not in the accuracy and freshness of its figures (for manifestly in the case of the United States a former census has been used, and it is probably so in other cases), but in its presentation of the comparative strength of the various religions. The first column expresses the number of millions and fractions of millions there are in the respective countries: thus in the German Empire there are 42 and 72 hundredth millions.

COUNTRIES.	Population in Millions.	TO EVERY THOUSAND INHABITANTS THERE ARE						
		CHRISTIANS.			Israelites.	Mohammedans.	Buddhists.	Other Heathens.
		Protestant.	Roman Cath.	Oriental.				
Europe.								
Liechtenstein	0.01	....	1,000	....	....	....	....	....
Portugal	4.56	....	999	....	....	....	....	....
Spain	16.56	1	999	....	....	....	....	....
Italy	27.50	2	996	....	1	....	....	....
Belgium	5.34	4	996	....	....	....	....	....
France	36.10	16	980	....	1	....	....	....
Austria	22.49	18	804	138	40	....	....	....
Hungary	15.51	203	487	271	36	....	....	....
Switzerland	2.67	587	406	....	3	....	....	....
Netherlands	4.01	613	367	....	19	....	....	....
German Empire	42.72	623	362	....	12.5	....	....	....
Great Britain	33.62	824	175	....	1	....	....	....
Russia	71.73	37	104	783	38	33	.....	3
Turkey	8.50	1	56	509	9	44	....	....
Roumania	5.07	3	22	893	78	....	....	....
Montenegro	0.19	....	10	989	....	....	....	....
Greece	1.46	2	6	988	2	....	....	....
Servia	1.38	....	2	992	1	4	....	....
Denmark	1.99	991	1	....	2	....	....	....
Sweden and Norway	6.18	999	.....	....	....	....	....	....
Finland	1.88	980	.....	19	....	....	....	....
	309.47	239	493	228	17	21	.....	1
Asia.								
Thibet	6.00	....	.....	....	....	....	1,000	....
Mongolia	2.00	....	.....	2	....	....	998	....
Japan	33.30	....	.....	....	....	....	997	3
Manchooria and Corea	20.50	....	.....	....	....	....	990	10
China	405.00	....	.....	....	....	5	990	4
Hither India	36.73	....	6	....	....	14	980	....
Further India	242.73	3	5	....	....	149	811	32
Hither India Isl'nds,	33.78	7	88	....	....	800	60	45
Siberia	3.43	1	6	892	2	17	57	25
Central Asia	4.34	....	.....	....	....	950	50	....
Afghanistan, Kafiristan, Beloochistan	5.30	....	.....	....	3	987	10	....
Arabia	3.72	1	.....	....	5	989	5	....
Persia	5.00	....	.....	3	3	992	2	....
Asiatic Turkey	13.18	1	1	214	5	779	.....	....
Russian Central Asia	4.65	....	.....	95	1	898	.....	4
Russian Caucasia	4.89	2	6	572	5	410	.....	1
	824.55	1	5	9	..	123	846	14
Africa.								
South Africa	18.79	....	5	....	....	10	.....	980
Equatorial region	44.00	....	10	....	....	100	.....	890
Madagascar	2.50	300	5	....	....	50	10	630
Upper Guinea	26.00	5	10	....	....	550	.....	430
Western Soudan	17.60	5	15	....	....	575	.....	400
Egyptian Soudan	10.75	....	.....	....	....	600	.....	400
British So. Africa	1.61	550	90	....	....	8	2	350
Middle Soudan	31.40	....	.....	....	....	600	.....	400
Abyssinia	24.28	....	.....	200	10	400	.....	390
Orange Republic	0.06	650	50	....	....	....	.....	300
Sahara	3.70	....	.....	....	....	900	.....	100
Nubia	1.00	....	.....	50	....	900	.....	50
Islands in the Indian Ocean	0.81	50	800	....	....	40	60	50
Islands in the Atlantic	0.57	7	970	....	....	10	.....	13
Algeria	2.45	5	82	....	13	896	.....	....
Egypt	5.25	2	7	62	5	920	.....	....
Morocco	6.00	....	15	....	60	925	.....	....
Tunis	2.00	....	13	....	23	963	.....	....
Tripolis	1.15	....	1	....	5	990	.....	....
	199.92	9	12	27	3	423	3	523
America.								
Mexico	9.28	....	925	....	....	....	.....	5
Central America	2.83	....	995	....	....	....	.....	5
Peru, Bolivia, Chili,	6.86	9	966	....	....	....	.....	25
Colombia, Ecuador, Venezuela, Guiana	5.93	12	960	....	1	....	2	25
Argentine Republic, Paraguay, Uruguay	2.38	9	950	....	....	....	.....	31
Hayti, Spanish and French West Indies	3.17	3	939	....	....	....	16	42
Brazil	11.11	4	905	....	1	....	.....	90
Dutch, Danish, and Swedish West Indies	0.08	520	480	....	....	....	.....	....
British North America	3.85	560	420	....	....	....	.....	20
United States of N. A.	38.93	823	162	....	1	....	3	8
British West Indies,	1.07	790	96	....	....	....	18	96
Patagonia and Terra del Fuego	0.02	....	50	....	....	....	.....	950
Greenland	0.01	800	.....	....	....	....	.....	200
	85.52	418	555	....	....	....	2	25
Australia.								
New Zealand	0.42	844	136	....	4	....	.....	16
Tasmania	0.10	753	218	....	2	....	.....	27
South Australia	0.23	750	144	....	2	....	.....	104
Victoria	0.82	712	279	....	6	....	.....	3
New South Wales	0.59	697	296	....	5	....	.....	2
Queensland	0.18	620	238	....	2	....	.....	140
West Australia	0.04	400	162	....	1	....	.....	437
Polynesia	2.35	300	150	....	....	....	50	500
	4.73	514	194	....	2	....	25	265
Grand total	1,424.19	81	146	59	4	137	490	83

RELLY, James, b. at Jefferson, North Wales, 1720; d. in London about 1780. He may be regarded as the founder of the Universalist denomination from his association with John Murray. Both Relly and Murray were, in the early part of their career, disciples and co-workers of Whitefield. Very few particulars in the life of

Relly have been preserved. Even Mr. Murray, his ardent admirer and convert, tells us nothing which would afford an insight into his personality. He became a Universalist about 1750, and organized a society a year or so later. His society, after his death, until its dissolution in 1830, was ministered to by laymen. He is best known through his writings, which are somewhat voluminous. Mr. Relly's style of writing is remarkably good, indicating more than ordinary culture. His principal works are as follows: *The tryal of spirits, or a treatise upon the nature, offices, and operations of the Spirit of Truth*, London, 1756, 2d ed., 1762; *Union, or a treatise of the consanguinity and affinity between Christ and his Church*, 1759, reprinted, Philadelphia, 1843; *Antichrist resisted*, 1761; *The life of Christ*, 1762; *The Sadducee detected and refuted*, 1764; *Christian liberty*, 1775; *Epistles, or the great salvation contemplated*, 1776; *Salvation completed* ("a discourse on that subject by J. R., wrote in the year 1753"), 1779; *The salt of the sacrifice, or the true Christian baptism delineated, according to reason and spirit* [n. d., 1779 ?]; *The Cherubimical mystery, or an essay on the mission of Daniel the prophet*, 1780.

The chief of his works—that in which his doctrinal views are most fully elaborated, together with the grounds on which they rest—is *Union*. In this he holds to a certain mystical union between Christ and humanity. Christ's relation to men is like that of the head to the different members of the body. His actions and thoughts, therefore, are ours: his obedience and sufferings are ours. He has brought the whole human race into the divine favor as fully as if each member had obeyed and suffered in his own person, and thus has secured a complete salvation. His theology is of the ethical type, maintaining that there must be perfect harmony between the divine attributes. Of the Almighty he says, "that, as a God infinite in goodness, he doth not, will not, act from one attribute to the dishonor of another." He believed in the literal resurrection of the body. He says [see *Sadducee refuted*], "What does the term 'resurrection' imply, if not the rising again to life of that which was subjected to death? But the soul is immortal. . . . It is the body only that dies. Therefore the future resurrection of the dead, if there be any, must be that of the body." He confesses, however, that the rising again of mankind in the second Adam from the sin in which they were involved in the first Adam implies a quickening and renewal of the mind through the truth. He teaches the millennial coming of Christ, in which the believers shall rise and reign with him. Afterwards, those who are under condemnation shall rise; and, through the mediation of the saints, they shall be brought to Christ: so that at last every knee shall bow, and every tongue confess that in the Lord they have righteousness and strength. He held that Christ had abolished ordinances. The "one baptism" spoken of in Eph. iv. 5 is spiritual, operating upon the mind and conscience through faith. Hence he placed special emphasis upon good works, and commended a broad and generous philanthropy. As to the nature of Christ, the views of Relly do not seem to differ from those which were accounted orthodox in his time. His writings show him to be a man of intellectual vigor, versed in theology, a careful student of the Scriptures, a keen logician, and a good controversialist. He must have been a powerful preacher, inasmuch as Mr. Murray, who abhorred Universalism, and who had been specially appointed to refute the *Union*, was converted by the first sermon which he heard him preach. ELMER H. CAPEN (President Tufts College).

REMIGIUS, St., b. probably in 437; d. Jan. 13, 533. He was made bishop of Rheims in 459, and was an intimate friend of Clovis, whom he converted to Christianity. Twice he was made the subject of a fraudulent fiction invented for political purposes by Hincmar of Rheims; first as having anointed Clovis with oil from the sacred *ampulla*, and next as having received a letter from Pope Hormisdas recognizing him as primas of France. He has left four letters. The *Commentary on the Pauline Epistles*, ed. by J. B. Villalpandus (1699), and also found in *Bib. Max.* (Lyons, 1677), is not by him, but by Remigius of Auxerre. [See A. AUBERT: *Hist. de saint Remi*, Paris, 1849; DESSAILLY: *Authenticité du grand testament de saint Remi*, Paris, 1878.]

REM'PHAN (more correctly **Raiphan**), a god, so called in Acts vii. 43. It occurs in a quotation from the Septuagint of Amos v. 26, where the Hebrew has *Chiun*. The god is generally identified with Saturn.

RENAISSANCE, The, is the term now commonly used to designate the general movement of the human mind against the system of government in Church and State which prevailed in Europe during the middle age. That system was founded upon the principle of absolute authority in both spheres, in accordance with the supposed divine order for the government of the world. The Church maintained this principle in its control of the consciences, opinions, and acts of men in their relations to subjects within its special jurisdiction; while the civil power, claiming the same divine origin, ruled with the same authority the citizen in his more immediate relations to the State. The theory was, that there could be no lawful resistance to the duly constituted authority either in Church or State, and no conceivable opposition between them, because the divine will was represented by its lawful exercise in either sphere. Against this theory, upon which the mediæval system was based, a revolt began in the twelfth century, which, in one form or another, continued to assert itself with aggressive force throughout Western Europe for nearly four hundred years; and that revolt is known by the general name of the "Renaissance." This movement was most active during the transition period between the middle age proper and our modern era (1100–1500), and its influence is clearly seen in some of the most characteristic features of existing civilization. It may be described in general terms as a struggle of *individualism* to control the forces of European life as against the power of Church and State as organized in the middle age.

The movement, as a general one throughout the countries of Western Europe, is said to have begun with the teachings of Abelard (1079–1142); and its special work was not completed, at least in France, until the close of the sixteenth century. Two eras are to be distinguished in its history: *first*, that in which the assertion of this claim to

individúalism — which is, after all, only another name for the right of private judgment — was boldly avowed, and persistently maintained, by scholars and philosophers, as a distinct general principle; and the *second*, that in which the outgrowth of these opinions, and the changes which they produced in the condition of European society, became conspicuous. The first was seed-time, the other the fruit-season; and between the two lay the dark night of nearly a century, in which the "new birth," the Renaissance, seemed to have reached an untimely end.

The following is an outline, in their historical order, of some of the principal events in which this spirit of individualism — afterwards known, from the marvellous changes it produced in European life, as the Renaissance, or "new birth" — exhibited itself.

1. *Abelard* (1079–1142) was the first great scholar in the middle age who openly maintained the principle of individualism in a definite form against that of the authority of the church as recognized and settled in his time. He did not claim, as later scholars did, that the church had actually reached wrong conclusions in any given case, but that her fundamental theory, that her own declaration of her own infallibility in all cases should be binding upon Christians, was a false one. Anselm had formulated the church's position by asserting that we must believe in order that we may be able to understand; Abelard, on the contrary, insisted that we must first understand before we can believe. Abelard, although condemned by the church for this and other errors, had many disciples, who, adopting his theory, did not hesitate to discuss and condemn many things which were done under the claim of church authority. Indeed, so wide-spread and potent was the influence of Abelard's example, that, according to Hallam, the greater part of the literature of the middle age from the twelfth century may be considered as artillery levelled against the clergy.

2. *Arnold of Brescia*, who lived in the first half of the twelfth century, was a pupil of Abelard, and applied the principle of free inquiry, as defended by his master, to an examination of the claim of popes and bishops to the exercise of authority as *secular princes*. His influence was so great, that he practically dethroned, for a time, one pope, and became himself the ruler of Rome. He was soon deposed, condemned, and burned; but his career lasted long enough to show that in Italy in the twelfth century there was an opinion strong enough to make itself felt effectually, questioning the authority of the church, not merely to make itself the interpreter of its own jurisdiction over civil as well as over ecclesiastical affairs, but revolting also against the system of government it had established. The same principle we see applied, about the same time, in a different sphere, in the insurrection of the Italian cities, under the name of the "Lombard League," against the authority of their German master, the emperor of the Holy Roman Empire, — an authority which had theoretically, in the middle age, the same divine origin and sanction, and the same claim to unquestioning universal obedience, as that of the Pope himself. Yet the cities of Lombardy did not hesitate to disown the imperial authority; and they acquired, by successful resistance to it, a certain qualified independence of the emperor, thus maintaining, as Sismondi says, the first and noblest struggle ever waged by the nations of modern Europe against despotism.

3. Another step in the process of change from the old to the new, the revolt of individualism against the theory of passive obedience to authority as maintained by the church, is seen in the condition of the south of France in the thirteenth century. This movement presents itself under a double aspect. We see a defiance of the church's authority by all classes of the population. The higher nobility and the peasants of that region were both arrayed at the same time against it, but from different motives. The nobility of Provence, affected, no doubt, a good deal by the example of their Saracen neighbors, not only led lives in this era characterized by a worldliness, luxury, and love of display, up to that time wholly unknown in Western Europe among Christians; but many of their opinions were regarded as loose and heretical, and they had become restless under the restraints of church discipline. They professed to be orthodox Catholics; but their practice of an extraordinary exaltation of the passion of sexual love, their pretentious gallantry to women of their own rank, the courts which they established for the formal regulation of the relations between the sexes, their strange notions of the nature and extent of the marriage obligation, the encouragement of the troubadours, whose love-songs are the expression of an important phase in the life of the time, — all this was a genuine revolt, as much directed against the church's ideal conception of Christian virtue based upon poverty and self-denial, as it was against the recognition of the authority which enforced its discipline. The nobles denied the power of the church, whose restraints had become distasteful to them; and naturally they found justification for their course in opinions regarded as heretical. The example of the nobles was followed by the peasants, who, known in history as the Albigenses, had long been ready to revolt against the church for another and opposite reason; viz., that its doctrines, as well as its authority, did not seem to them to be in accordance with the principles and examples revealed in the New Testament. As is well known, this revolt against the authority of the church was cruelly crushed in the thirteenth century: still, it must be regarded as one of the most important movements of the earlier Renaissance against that authority which had been recognized as paramount, not merely in settling the belief, but in regulating the lives and actions, of men. While the Provençal poetry was the outgrowth of an age and race thus characterized by disbelief and gross materialism, according to the church standard, the Norman ballads and the lays of the minnesingers in Germany, about the same era, seem to have been consistent with devotion to the authority of the church, and with the encouragement of the robuster virtues of chivalry.

4. From Provence the spirit of opposition to the church's theory of the universality of its jurisdiction, and to the nature of the ideal of life which it set forth as the highest, passed into Italy. Dante (1310), Petrarch (1348), and Boc-

caccio are called the earliest humanists; that is, they are the earliest and most eminent of the writers who regarded human life as something more than a state of preparation for the life to come, and who believed that obedience to authority did not necessarily include all virtue. Dante, with his mind filled with a knowledge of mediæval history, and with mediæval conceptions of life, still does not hesitate, in *La Divina Commedia*, to try every human action by the standard of right and justice implanted in every conscience, and never makes mere obedience to the order of the church the test of rightfulness of conduct. He strikes at the very foundation of the secular power of the Pope, as understood in his age, by portraying vividly, in a celebrated passage, the evil results of the supposed gift by the Emperor Constantine, of the Roman territory, and with it the temporal authority, to the Bishop of Rome. While Dante thus made, in opposition to the spirit of the age, the conscience the final judge, Petrarch and Boccaccio strove to conceive of human life as a state less gloomy and ascetic, more human and natural, more joyous, in short, as it was supposed to have been in antiquity, than it was under the practice and the discipline of the church. Petrarch sang at the same time the praises of love and of the free spirit of antiquity, exalting human dignity and pride, and claiming that there were objects worth living for in this life outside of those included in the church's ideal. Boccaccio was even more worldly, attracting attention to human interests, and portraying man's passions, joys, and sorrows, the good and the evil so strangely mingled in life, concentrating interest upon man as he actually is, and not upon the ideal man, whom the church by its all-controlling power and discipline sought to make him.

The first or early Renaissance, then, was characterized by a general restlessness in European society; a strong desire making itself manifest through philosophers and poets, and by habits of self-indulgence, to free life from those restraints in opinions and acts which the Church and the State, by means of their universal authority, recognized for ages, had imposed upon it.

There was a long eclipse of the light shed by the earlier Renaissance, but at somewhat different epochs in the different countries of Europe. In Italy it occurred during the long struggle which resulted in the downfall of the city republics; in France and England, during the hundred-years war between those countries; and in Germany, during that reign of force and terror which accompanied the decline of the imperial power. During this eclipse the pretensions of the popes to absolutism became more pronounced than ever. The new orders of the Dominicans and Franciscans were their most active agents in repressing heresy; and, the practical control of the universities being in their hands, the most slavish theories of passive obedience to civil as well as to ecclesiastical authority were taught there. But nothing could restrain the bursting-forth in due time of the *new and greater Renaissance*, the force of which, unlike that of the earlier one, has gone on increasing ever since.

5. In Italy this revival was mainly stimulated by the enthusiasm awakened among scholars by the study of the works of the great writers of antiquity, and especially of Greek authors, whose writings were first brought to the knowledge of scholars in Western Europe during the fifteenth century and by the discovery of the works of Greek art. There had been many learned Greeks, and many manuscripts of Greek authors, in Italy before the taking of Constantinople by the Turks in 1453; but that event drove the Greek scholars into exile, and gave those in Italy who were students of the ancient classics invaluable aid in their interpretation. It was soon found that the ancient authors, Greek and Latin, offered to Italy a literature inspired by nature and reality, guided by reason alone, not subject to any authority, or shrouded by any mysticism. To cultivate and imitate this literature, and to seek for the ideal of life as set forth by the ancient philosophers and scholars, was to break the last bond imposed by the middle age. Italy soon became invaded by a species of fanaticism for the learning of antiquity. Search was made everywhere for the treasures of Greek and Roman art; and the discovery of a manuscript of a celebrated ancient author was regarded as a prize almost equivalent to the conquest of a kingdom. All classes, even the rough soldiers who had become sovereign princes in Italy, became enthusiasts in the study of Greek literature. Academies were founded in the principal cities for the study of the Greek philosophy; and very soon the ancient Greek ideal of life, which was that formed by the exaltation of human pride, and dignity, and force, — in other words, individualism, — was substituted, even among orthodox churchmen of the highest rank, for the Christian ideal, which was that of poverty, humility, and obedience. Some of the popes even became the unconscious instruments of sapping the foundations of their own authority. Nicolas V. (1455), for instance, who urged the Greek exiles to accept his hospitality, and to teach Greek literature under his protection, seemed to have no higher ambition in life than the patronage of Greek scholars, even those whose opinions were thoroughly Pagan, and the formation of a library made up of the manuscripts of the works of ancient authors. So Leo X. was, to say the least, as enthusiastic in the cultivation of the Platonic philosophy as in the performance of his proper duties as head of the church, or in maintaining its traditional authority. No one in Italy at that time, save a few unheeded enthusiasts, such as Savonarola, drew attention to the utter incompatibility between the Christian philosophy and that of the Greeks. Hence there was no open defiance of church authority, and outward conformity was maintained, being all that was required or expected from the learned. This love of antiquity included many things besides an enthusiasm for the Greek philosophy. The discovery of certain remains of Greek sculpture changed the whole ideal of art in the fifteenth century, or, rather, educated it in accordance with Greek models. The truth is, that the later Renaissance in Italy, with its wonderful results, may be regarded as a revolution brought about in the human mind and in culture by the study of beauty of form inspired by the literature and art of antiquity. This was the era of the glory of the fine arts in Italy. While the productions of such

painters as Raphael and Michael Angelo, of such architects as Bramante and Brunelleschi, and of such a wonderful genius as Leonardo da Vinci, have given them fame unrivalled in the history of art, all their works are stamped with this peculiarity of the time, as distinguishing them from artists of the middle age: (1) They are utterly free from any conventional type, but are pre-eminently the expression of individual and original genius; and (2) Their ideal of form and beauty, even in the portrayal of Christian subjects, is the natural or Greek type, wholly unlike that consecrated by the piety and usage of the church in the middle age.

It was the passionate love of the literature and art of antiquity, and especially of Greece, which made Christian Italy during the Renaissance essentially Pagan in opinion and in life. The study of Greek in Germany and in England produced the same effect in disintegrating and crumbling the Catholic faith and authority in those countries, but in a different way. In Italy the tendency was to make life practically Pagan: north of the Alps, to which region the study of Greek soon spread, it became the seed of Protestantism. In the hands of such scholars as Erasmus, Melanchthon, and Reuchlin in Germany, and as Colet and Sir Thomas More in England, a knowledge of Greek became a key to the interpretation of the original tongue in which the New Testament was written. It was thus the most powerful instrument of biblical study, and became a formidable instrument in assailing the doctrines, practices, and traditions of the Roman Church, and necessarily the authority of that church upon which so much that was distinctive in its system was based. The recent invention of printing, spreading the result of these investigations far more widely than any other agency could have done, strengthened and made permanent the revolt known in history as the Protestant Reformation. In France the revival of letters did not produce so great, or at least so immediate, a result as in the other countries we have named. The French campaigns in Italy, under Charles VIII. and Francis I., made those sovereigns familiar with the brilliant culture which prevailed in that country, and stimulated a desire to introduce it into their own. Greek scholars such as Lascaris, and artists such as Leonardo da Vinci, were invited to France by Francis I. For various reasons the influence of the new learning was not as marked there as elsewhere in the sixteenth century. It is seen, probably, more conspicuously in the new style of architecture which it introduced into France, called "La Renaissance," than in any thing else.

The general tendency, however, throughout Europe during the whole of the sixteenth century, was shown in a great variety of ways towards the development of individualism, and the decline in the recognition of the principle of authority, until this tendency reached its logical outcome in the Reformation. This tendency was much strengthened by the results of the discovery of America, — an event which, if the church's theory of the earth's cosmogony had been well founded, would have been simply impossible. The discovery of a new world turned men's thoughts, beliefs, and aspirations into a new channel. It opened to individualism in action a field wider and more attractive than any which had hitherto been presented to it. Love of adventure, enterprise, an ardent thirst for wealth, took the place of the typical virtues of the middle age, — celibacy, poverty, and obedience; and thus the last bond which united the life of the time to that of the mediæval era in Europe was broken.

Lit. — Burckhardt: *Renaissance in Italy;* Symonds: *Renaissance*, 1875–77, 3 vols.; Lecky: *Hist. of Rationalism; European Morals;* Draper: *Intellectual Development of Europe;* Laurent: *L'histoire de l'humanité;* Lea: *Studies in Ch. History;* Rémusat: *Life of Anselm;* Guizot: *History of Civilization, general, and in France*, Villari: *Machiavelli* and *Savonarola.* C. J. STILLÉ.

RENATA, Duchess of Ferrara, daughter of Louis XII. of France, and Anne of Bretagne; b. at Blois, Oct. 25, 1511; d. at Montargis, June 12, 1575. She received an excellent education, — understood Latin and Greek, had studied philosophy and theology, mathematics and astronomy, — and was in 1528 married to Hercules of Este, who in 1534 succeeded to the ducal throne of Ferrara. From early youth she inclined towards Protestantism. She encouraged Braccioli to translate the Bible into Italian, and she made her court a place of refuge for French and Italian Protestants. In 1535 Calvin came to Ferrara, and in 1541 began that correspondence which ceased only with his death (1564). But, when the religious re-action of 1542 set in, her position became difficult. The Inquisition was established at Ferrara in 1550, and in 1554 the duke complained to the king of France of the obstinacy of his wife. The inquisitor Oris came to Ferrara; and Sept. 7, 1554, Renata was imprisoned as a heretic in the old castle of Este. She was released on Sept. 26, but she was forced to recant. After her husband's death, in 1559, she returned to France, and openly embraced the Reformation. She lived at first in Paris; but, as she could not celebrate Protestant service there after the peace of Amboise, she retired to Montargis in 1563. She was in Paris during the Massacre of St. Bartholomew, and succeeded in saving Merlin and the daughter of L'Hôpital. See E. Masi: *I Burlamacchi e di alcuni documenti intorno a Renata d'Este*, Bologna, 1876; [and Sophia W. Weitzel: *Renée of France, Duchess of Ferrara*, N.Y., 1883]. TH. SCHOTT.

RENAUDOT, Eusébe, b. in Paris, July 20, 1646; d. there Sept. 1, 1720. He was educated by the Jesuits; entered the Congregation of the Oratory; visited Rome in 1700, and published a number of works referring to the history of the East and the agreement between the Eastern and Western churches with respect to the doctrine of the Eucharist: *Défense de la perpétuité de la foi catholique*, Paris, 1708, with two continuations, against Aymon's *Monuments authentiques; Gennadii homiliæ de Eucharistia*, Paris, 1709, against Leo Allatius; *Historia patriarcharum Alexandrinorum*, Paris, 1713; *Collectio liturgiarum orientalium*, Paris, 1716. This last work is that which has most interest to our time. HERZOG.

REPENTANCE (the rendering, in the New Testament, of the Greek *μετάνοια*) signifies a change of mind and disposition. This idea can never be wanting where there is a genuine and earnest consciousness of the divine commands and human

sin. The obligation to repent will only be acted upon where pardon and atonement have been offered to allay the guilt, condemnation, and pain of conscience. In the Old Testament the need of pardon is insisted upon; and pardon is offered for all sins committed without forethought or in haste, provided it is sought by the offering of a sacrifice to the God of mercy. In the Psalms and prophets a broken and contrite heart is substituted for sacrifices (Ps. li.; Joel ii. 13). The motives for the cultivation of such a state of heart are human guilt and the divine willingness to forgive sin (Isa. xliv. 22). God himself creates the new heart (Ps. li.; Ezek. xxxvi. 25 sqq.), converts (Jer. xxxi. 18), and promises a dispensation in which he will write his law upon the heart (Jer. xxxi. 31 sqq.).

The Mediator of the new covenant, and his forerunner, John the Baptist, began their public labors with the call to repentance (Matt. iii. 2, iv. 17; Mark i. 15). Citizenship in the kingdom of heaven depends upon this change of disposition. Jesus enunciated the code of the repentant sinner in the Sermon on the Mount (Matt. v.–vii.), and gave a picture of such a one in the parable of the prodigal son (Luke xv.), who, "coming to himself," returned in humility, and with the confession of his sins, to his father. The thief was saved on the cross (Luke xxiii. 40 sqq.) when he besought the mercy of the crucified Saviour. The apostles called upon the people to repent, and urged, as the strongest reason for it, the elevation of Christ, the Saviour of the world, to the right hand of God (Acts v. 31, xi. 18). They used the term *ἐπιστρέφεσθαι* as synonymous with *μετανοεῖν* (Acts iii. 19, ix. 35). The most emphatic statement of the thoroughness of this moral change is made by Paul when he speaks of it as a burial with Christ, which is followed by a change of life (Rom. vi. 2 sqq.; Col. ii 12 sqq.), and in the Gospel of John, when it is spoken of as a new birth from above (John i. 12 sq., iii. 3). This brings us to the connection between genuine repentance and that which goes before it, and which is called regeneration. From the stand-point of regeneration, the change of heart is an act of God; from the stand-point of repentance, an act of the human will.

In the Roman-Catholic Church, baptism is regarded as simultaneous with regeneration and the washing-away of sins. It imposes, however, certain exercises, obligations, and burdens upon its members, which are subsumed under the head of penance (see art.). The Reformers went back to the original idea of repentance as "a transmutation of the mind and affections" (*transmutatio mentis et affectus* — Luther); and Luther, in his ninety-five theses, asserted that the entire life should be a penance, penitential act. The decisive element in repentance, or *metanoia*, is faith. Repentance, therefore, consists of contrition for sin, and faith in Jesus Christ; or, as the Augsburg Confession puts it, of "contrition, or the terrors of a startled conscience for sin, and faith, which is conceived by the gospel, or pardon, and believes its sins to be forgiven for Christ's sake." Good works are the necessary fruits of true repentance. Calvin did not differ from Luther, although he failed to emphasize the pangs for sin committed as much as he.

The Pietists in Germany, and the Methodists in England, laid great stress upon the necessity of a thorough repentance, or change of heart (*mentaoia*). This led to the exaggeration that true repentance necessitates a prolonged and agonizing spiritual struggle. Spener never countenanced this idea, except to say, that whereas many passed into the joys of adoption without experiencing the terrors of the law, others might reach them only after prolonged spiritual gloom and sorrows, or after passing, as it were, through hell itself. Zinzendorf, however, under the influence of the former theory, lingered for a protracted period in a state of spiritual gloom and doubt before reaching conviction. The subject was warmly discussed by the Pietists on the one hand, and Luther on the other. (See Joch: *De desperatione salutari*, Wittenberg, 1730; Ehrenfort: *D. Geheimniss d. Bekehrung*, 1736; Burgmann: *De luctu pœnitentium*, 1736, etc.) The Methodists insisted on a hearty contrition for sin; and under the preaching of Wesley, Whitefield, and their contemporaries, there were manifestations of violent bodily agony. The Rationalists insisted with all earnestness upon a change of the will, but failed to understand the nature of faith. Among the modern presentations of this subject which go back to the view of repentance which prevailed among the Reformers is that of Chr. F. Schmid, in his *Christl. Sittenlehre*. [See the theologies of Hodge (iii. pp. 3 sqq.) and Van Oosterzee; Shedd: *Sermons for the Natural Man*, New York, 1871, etc.] J. KÖSTLIN.

REPH'IDIM. See Wilderness of the Wandering.

REPROBATION. See Predestination.

REQUIEM, a mass for the dead, thus called from the opening words of the text, — *Requiem æternam dona eis domine* ("Give them, O Lord, eternal rest"). On account of its peculiar character, the *Dies iræ, dies illa*, is used instead of *Gloria in excelsis*, the *Offertorium* instead of the *Credo*, etc. The most excellent compositions of the kind are those of Mozart and Cherubini.

REREDOS (from the French *l'arrièredos*) is the division wall or screen at the back of an altar, rood-loft, etc., in old churches.

RESERVATION, Mental, is a trick by which, according to the moral school of the Jesuits, it is possible for a man to tell a lie, or even commit perjury, without doing any thing wrong; namely, by adding mentally some qualification to the words actually spoken. Thus a man who is the only witness of a crime may, when asked by the court, answer, "I know nothing of it," when he mentally adds, "as a public fact." This infamous doctrine was first set forth by the Jesuit Sanchez (d. 1610), and then developed by Filliucius, Castro Palao, Escobar, and Jo. Caromuel, in his *Haplotes de restrictionibus mentalibus disputans*, Leyden, 1672. Outside of the order of the Jesuits, the doctrine found a zealous defender in Antoninus Diana (d. 1663): see his *Resolutiones morales*. ZÖCKLER.

RESERVATION, Papal. The success with which the popes began to interfere with the appointment to vacant benefices by the issue of *preces* and *mandata de providendo* (comp. the art. Menses Papales) gave the Roman *curia* occasion for further exertions in that direction. From the end of the twelfth century, instances occur, in which, when a foreign ecclesiastic died in Rome,

the Pope himself undertook to fill his place, because it had become vacant *apud sedem apostolicam;* and in 1265 Clement IV. formally established the rule concerning the *Reservatio ex capite vacationis apud sedem apostolicam.* Honorius IV. extended the rule, in 1286, also to cases in which the incumbent resigned his benefice into the hands of the Pope; and Boniface VIII. defined, in 1294, the *apud sedem apostolicam* as a circuit two days' journey distant from Rome. New kinds of reservations were trumped up; and in 1316 John XXII. decreed that all benefices which became vacant *apud sedem apostolicam* — not only by death, but also by deposition, cancelling of election, promotion, transferrence, etc. — were reserved for the Pope. The annoyances and scandalous transactions which were caused by this practice gave rise to much complaining, and the Council of Trent also effected some reforms; but it was the concordats which the popes were compelled to make with the various states which finally brought order and justice out of confusion. H. F. JACOBSON.

RESIDENCE (that is, the personal presence at the place of one's office) seems to be a duty more evident in the case of an ecclesiastic than in that of any other official. Nevertheless, at a very early time it was found necessary to forbid absence. See *Concil. Nicæn.* (325), *can.* 15, 16; *Antioch.* (341), *can.* 3; *Can. Apost.*, 15, 16. Similar rules were established also in the Frankish Empire by Boniface. The accumulation of benefices, however, and other still more frivolous reasons, made absence one of the most glaring and widespread misuses of the church in the time of the Reformation. But the Council of Trent succeeded only in introducing partial reforms in the Roman-Catholic Church; while in the Protestant churches the abuse speedily disappeared, and made all legislation superfluous. H. F. JACOBSON.

RESTORATION. See APOKATASTASIS.

RESIGNATION, the submission of the soul to the will of God, is a Christian grace distinguishing Christian from heathen ethics. Although the will of God is irresistible, Christian resignation is a voluntary act of submission, and rests upon the assurance that all things must work together for good to them that love God (Rom. viii. 28). The love of God for man, as revealed in the New Testament, awakens a sense of imperturbable trust in his care, the very hairs of our head being all numbered (Matt. x. 30). Resignation is therefore a mixture of voluntary obedience, humility, and trust. Christ is the fulfilment of this grace, and exhibited its highest manifestation in Gethsemane. Christian resignation is distinguished from Stoic submission and Mohammedan fatalism by being voluntary, and based upon the confidence that God will make all things to combine for the good of those that love him. CARL BECK.

RESURRECTION OF THE DEAD. 1. *Definition and Biblical Notices.* — The term "resurrection" is a figurative one, taken from the conception of the deposit of the dead body under the ground. It stands in antithesis to the body's lying or resting in the grave. The essential reference of the term, however, is to the revivification of the dead, and the resumption of bodily and spiritual existence by them after a period of interruption. The firm belief in the resurrection and the eternal life is one of the products of Christianity, and rests upon the resurrection of Christ. Outside of Christian circles, death is and always has been the king of terrors. In the Old Testament the hope of the resurrection becomes clearer and clearer as revelation progresses. The prophets declare that the righteous shall participate in the consummation of the kingdom of God. The resurrection of the righteous is distinctly referred to in Isa. xxvi. 19 sqq. Ezekiel could not have used the imagery of chap. xxxvii., if he had not known about it; and Daniel (xii. 2, 3) distinguishes between the resurrection of the just and the unjust. Although this hope does not seem to us to be referred to in Ps. xvi. 9 sqq., xlviii. 14, lxviii. 20, it certainly is in Ps. xlix. 15, lxxiii. 22 sqq. The Book of Job also assumes the continuation of the communion of the righteous with God after death in xix. 25-27. The New Testament everywhere assumes or states the doctrine of the resurrection. Christ calls himself the "resurrection and the life" (John xi. 25). Paul (Rom. viii. 11) conceives of this resurrection as already begun in the soul. He that hath the Son of God hath the eternal life already begun in him (John iii. 36; 1 John v. 12). The resurrection from the dead is regarded as one of the elementary truths of Christianity (Heb. vi. 1); and although Paul gives a sort of an argument for it in 1 Cor. xv., yet it may be said that the doctrine is considered so indisputable as not to be deemed in need of proof by the writers of the New Testament. It takes its root in the nature of God, in his relation to believers as his children.

2. *Mode.* — In regard to the manner of the resurrection we must confess that we know only in part. All mere human theories are mere guesses. We are shut up to the Bible: God (Rom. iv. 17, etc.) or Christ (John vi. 39) raises from the dead. This act will be consummated at the end of the world, or the second coming of Christ. According to 1 Thess. iv. 16 sq., and 1 Cor. xv. 23 sqq., the righteous will be raised first, and take part in the judgment with Christ; then will follow the resurrection of the rest. In reference to the relation of the body of the resurrection to the present body, we may say in general that it will be subject to all the laws of the eternal life. We shall participate in the glory of God, and be like Christ. There will be a spiritual body (1 Cor. xv. 44 sqq.). Augustine (*Serm.* 99) defined it by the attributes, impassibility, lucidity, alertness, etc. The main point is its freedom from the service of sin and all mere sensualism. We can form to ourselves some conception of it from the transfiguration of Christ (Matt. xvii. 1 sqq.) and by the words used by Paul, "We shall be changed" (1 Cor. xv. 51). The difference of the sexes will continue, but there will be no prolongation of the sexual passion. We shall be like the angels (Luke xx. 36). The identity of the resurrection body with the earthly body cannot be denied. Origen and others hold to the survival of the eternal form and appearance (τὸ εἶδος); others hold to the survival only of the individuality, the essential nature which forms the body; others hold that already here on earth there is an organ or body of the soul, the ethereal body, which exists between the physical body and the soul. The consummation of this ethereal or

spiritual body occurs at the resurrection, and its present relation to its future condition is represented by the relation of the seed to the ripe fruit. But why should not the soul be its own ethereal body? The soul itself, as J. H. Fichte says, forms the body; and the body of the resurrection will correspond to the individuality of the soul, and to the present body so far as it is characteristic of the individual.

LIT. — The literature is very large. See the various works on systematic theology; the *Biblical Psychologies* of BECK and DELITZSCH; LUTHARDT: *Lehre von den letzten Dingen*, Leipzig, 1861, 2d ed, 1870; RINCK: *Vom Zustand nach d. Tode*, Basel, 1861, 3d ed., 1878; FLÖRKE: *Lehre von d. letzten Dingen*, Rostock, 1866; HAMBERGER: *Physica sacra*, Stuttgart, 1869; CREMER: *Auferstehung der Todten*, Barmen, 1870; SCHÖBERLEIN: *Geheimnisse d. Glaubens*, Heidelb., 1872; [ALGER: *Hist. of the Doctrine of a Future Life*, Phila., 1864; LOTZE: *Mikrokosmus* (iii. 2, *Von d. Sitze d. Seele, Allgegenwart d. Seele im Körper*), Leipzig, 1864, 3d ed., 1880; ULRICI: *Gott u. der Mensch*, Leip., 1874; JOSEPH COOK: *Ulrici on the Spiritual Body*, being Lect. xiii. of Boston Monday Lectures on Biology, Boston, 1877]. ROBERT KÜBEL.

RETTBERG, Friedrich Wilhelm, b. at Celle, Aug. 21, 1805; d. at Marburg, April 7, 1849. He was appointed professor of theology at Göttingen in 1834, and at Marburg in 1838. Most of his writings belong to the department of church history, and comprise, besides a number of minor essays and monographs, *Cyprians Leben u. Werken* (Göttingen, 1831) and *Kirchengeschichte Deutschlands* (Göttingen, 1845–48, 2 vols.), reaching to the death of Charlemagne, and a work of immense industry, excellent method, and great critical talent. WAGENMANN.

RETTIG, Heinrich Christian Michael, b. at Giessen, July 30, 1795; d. at Zürich, March 24, 1836. He studied theology in his native city, and was appointed professor at Zürich in 1833. His *Die freie protestantische Kirche, oder die kirchlichen Verfassungsgrundsätze des Evangeliums* (Giessen, 1832) made a great sensation, on account of its many new and original ideas on church organization. He also edited the Gospel *Codex San-gallensis*, Zürich, 1836. HERZOG.

REU'BEN. See TRIBES.

REUCHLIN, Johann, b. at Pforzheim, Feb. 22, 1455; d. at Stuttgart, June 30, 1523; one of the most prominent among the humanist predecessors of the Reformation. He entered the university of Freiburg in 1470; was appointed court-singer to the margrave of Baden-Durlach in 1473; accompanied one of the sons of the margrave as tutor to the university of Paris, where he learned Greek from Andronicos Contoblacos, and settled, after his return, at Basel (where he published a Latin dictionary which ran through twenty-three editions), and began to lecture on Latin and Greek. But the theologians of Basel found that "lectures on Greek" were an impious thing, which might draw away the flocks from the Roman fold; and Reuchlin left the city. He went first to Paris, where for some time he continued his Greek studies under Hermonymus of Sparta, and thence to Orleans, where in 1478 he began to study law. After his return, in 1481, he entered the service of the Duke of Wurtemberg, was made his councillor, and accompanied him in that capacity to Rome. In Rome he conversed much with Hermolaus Barbarus (who translated his name into the Greek, *Capnio*), and in Florence with Marsilius Ficinus, Picus de Mirandola, Politian, and others, who inspired him with enthusiasm for the mysticism of Plato and the Cabala. The first Hebrew he learned from Jacob Jehiel Loens, a learned Jew who was court-physician to Friedrich III. Reuchlin was sent to the emperor in 1492, on some diplomatical mission; was very well received, ennobled, etc.: but the Hebrew knowledge he brought back with him he valued higher than any thing else; and in 1494 appeared his *De verbo mirifico*, the first-fruit of his cabalistic studies. Afterwards, during a whole year's stay in Rome, in 1497, on business of the elector-palatine, he continued his Hebrew studies under another learned Jew; and in 1506 appeared his Hebrew grammar, from which dates the scientific study of Hebrew in Germany. Meanwhile he had published a text-book in universal history, another in civil law, *Progymnasmata scenica* (a kind of school-comedies for exercise in Latin, which ran through twenty-nine editions), *De arte prædicandi*, 1504 (which points more markedly in the direction of the Reformation), *De arte cabbalistica*, 1516, etc.; and how great a fame and confidence he enjoyed is shown by the circumstance, that in 1502 the Suabian Union chose him for their judge.

In 1509 he first made the acquaintance of Pfefferkorn, a converted Jew holding some office in the asylum of St. Ursula at Cologne; but from that moment his life was filled with anxiety and misery. Pfefferkorn had obtained a decree from the emperor, Maximilian I., ordering all Jews living in the empire to give up their books to Pfefferkorn for examination, and permitting Pfefferkorn to confiscate and burn such books as contained polemical utterances against Christianity. Pfefferkorn wished to have Reuchlin for his partner in this enterprise, but Reuchlin excused himself. He was, nevertheless, dragged into it. Through the elector of Mayence he received an imperial order to present a memoir on the question of burning all the books of the Jews. The memoir, setting forth the absurdity of such a measure, was shown to Pfefferkorn; and he printed it in his *Handspiegel*, 1510, with the most venomous commentaries. Reuchlin answered with his *Augenspiegel*, 1511; but the theological faculty of Cologne then charged a committee with examining the orthodoxy of the *Augenspiegel*, and the Dominican inquisitor, Hoogstraaten, took openly the side of Pfefferkorn. The committee found forty-three condemnable propositions in the *Augenspiegel;* Hoogstraaten stepped forward as formal accuser, 1513; and for seven years Reuchlin always felt the danger of the stake hovering about him. The court of Spires fully acquitted him, March 29, 1514, and sentenced Hoogstraaten to pay a fine of a hundred and eleven gulden. But Hoogstraaten appealed to the Pope; and Leo X. formed a court, under the presidency of Benignus de Salviatis, archbishop of Nazareth. July 2, 1516, the court gave its verdict, which was an unqualified acquittal of Reuchlin; but the Pope dared not confirm the decision in the face of the powerful party of the Dominicans, who actually

threatened him with rebellion. The final solution was effected by Franz von Sickingen, who politely advised the Dominicans of Cologne to stop all further proceedings, and pay the fine, or to be prepared for a visit from himself and his friends. The Dominicans chose to pay and be silent.

The sensation caused by the trial of Reuchlin was enormous. All the humanists sided with him; and a party with very outspoken reformatory tendencies, and something of an organization, was formed under the name of Reuchlinists. It must not be understood, however, that Reuchlin himself stood at the head of that party. On the contrary, during the whole course of his trial he did his utmost not to fall out with the church. There was in his nature and character not the least trace of a talent for martyrdom. The last years of his life were much disturbed by war-incidents; and the brilliant engagement he accepted in 1521, as professor in Greek at Tübingen, he was by death prevented from fulfilling. After the appearance of Luther he also became estranged from his grand-nephew, Melanchthon, who had previously been his pride. See his biography by Mai, Durlach, 1587 (Latin); Mayerhoff, Berlin, 1830; Lamey, Pforzheim, 1855; Ludwig Geiger, Leipzig, 1871. KLÜPFEL.

REUTERDAHL, Henrik, b. at Malmö, Sweden, Sept. 10, 1795; d. at Upsala, June 28, 1870. He studied theology at Lund, and was appointed adjunct to the theological faculty in 1824, professor ordinarius in 1844, minister of worship and public education in 1852, bishop of Lund in 1855, and archbishop of Upsala in 1856. His principal work is *Svenska kyrkans historia* (History of the Swedish Church), 1838–63, 5 vols., reaching to the Reformation, — a work based on original and exhaustive researches, but often admitting too much space to secular history. A. MICHELSEN.

REVELATION, Book of, called, also, by adoption, instead of translation of the Greek title, **The Apocalypse,** a term, which, according to its original sense, would denote the future glorious revelation of Christ, and only by a later idiom, the prophecy of it, and which is now commonly used to designate that specific kind of prophecy, of which this book is the most perfect example, which expresses itself in symbolical visions rather than in simple predictive words. According to the usual arrangement, it stands at the end of the New Testament, a position appropriate to its contents, and probably, also, to its date. It is the only prophetic book of the New-Testament canon, and, with the partial exception of Daniel, the only prophetic book of either Testament which is planned and written in the form of a carefully ordered and closely concatenated whole. The boldness of its symbolism makes it the most difficult book of the Bible: it has always been the most variously understood, the most arbitrarily interpreted, the most exegetically tortured.

Any question of its *genuineness, authenticity,* or *canonicity,* may be considered excluded by the strength of the external evidence. The book asserts itself to be by John in terms which forbid our understanding another than the John of the other New-Testament books (i. 1, 4, 9, xxii. 8). "An unknown John, whose name has disappeared from history, leaving hardly a trace behind it, can scarcely have given commands in the name of Christ and the Spirit to the seven churches;" and it is indubitable that "all this was generally understood in the first two centuries of the apostle John" (Hilgenfeld). Traces of the use of the book are found as early as Barnabas, Ignatius, and the Testt. xii. Patt.; John's pupil, Papias, witnessed to its credibility; Justin (147) declares it an inspired prophecy of the apostle John. No church writer expresses a different opinion (Gaius of Rome has been misunderstood) until Dionysius of the third century, who, on purely internal grounds, denies it to the author of the Gospel, although asserting it to be certain that its author was some holy and inspired John, who saw a revelation, and received knowledge and prophecy. Nor did doubt, when it had thus once entered the church, spread rapidly. The third century closes without giving us the name of another doubter; and although Eusebius himself wavers, and tells us that opinion in his day was much divided, and soon afterwards the Syrian Church rejected it, — not without affecting the judgment of individual writers in Jerusalem, Asia Minor, and Constantinople, — yet Eusebius himself believed it to be inspired and canonical, the doubts were purely of an internal kind, the church at large was never affected by them, and the storm, even in the East, was soon weathered. Objection was renewed in the Reformation era by Erasmus, Carlstadt, Luther, Zwingli: but the churches refused to follow their leading; and, so soon as the subject of controversy changed, the book was used authoritatively by all parties. Modern objection began with W. Mace, 1729, and especially with the party of Semler in Germany. The latest opinion is divided into four classes. The moderate theologians, chiefly of the school of Schleiermacher, just because John wrote the Gospel, deny to him the Apocalypse, which they assign to some other John. The Tübingen school, on the other hand, rightly judging the evidence for the apostolical authorship of the Apocalypse decisive, just on that account deny to him the Gospel. Several extremists wish to pronounce both books forgeries. The church at large, on the other hand, together with the great majority of critics, defends the common apostolical authorship of both books; although some feel compelled to place them as far apart in date as possible, in order to account for their internal unlikeness: so, e.g., Hase, Réville, Weiss (1882), Farrar, Niermeyer. The grounds of modern objection are almost wholly internal, turning on divergences between the Gospel and Apocalypse in doctrinal conception, point of view, style, language. But Gebhardt has shown that no argument against unity of authorship can be drawn from the doctrinal relations of the two books; and every new investigation into the differences of style and language renders it more and more plain that it is consistent with unity of authorship. "The difference in the language can . . . have no decisive weight attached to it" (Reuss).

The *integrity and unity* of the book are not in dispute. Grotius, Vogel, Schleiermacher, Völter, and (at one time) Bleek and De Wette stand almost alone in doubting them. To-day "the assumption of the unity of the Apocalypse forms the uniform basis of all works upon it" (Völter). Its *text,* because of the comparatively few manu-

scripts which contain it, remains in an uncertain state in comparison with the other New-Testament books, though not so in comparison with other ancient works, or to any such degree as to impair our confidence in its use.

Its *date* has been much disputed; although the testimony of the early church, which is ancient, credible, and uniform, would seem decisive for A.D. 94–95. Irenæus, who was not only brought up in Asia Minor, and there knew several apostolical men, but was also the pupil of John's pupil, Polycarp, explicitly testifies that it was seen towards the close of Domitian's reign; and he is supported in this by Clement of Alexandria, according to Eusebius' understanding of his words, as well as by Victorinus, Jerome, and later writers generally. Eusebius drops no hint that any other opinion was known to him. Even those who denied the book to the apostle, yet assigned it to this time. Not the slightest trace (except, perhaps, an obscure one in Origen) of another opinion is found until the late fourth century (the Muratori canon has been misunderstood), when the notoriously inaccurate Epiphanius, not without self-contradiction, places the banishment and prophecy of John under Claudius (41–54). Some few writers adopt interpretations of special passages which might appear to imply their writing before the destruction of Jerusalem, but this inference is sometimes clearly excluded. No early writer assigns John's banishment, or the composition of the Apocalypse, to the times of Nero or his immediate successors. The earliest direct statement to this effect is found in the Syriac Apocalypse of the sixth century, which declares that John was banished to Patmos by Nero Cæsar. (Is this due to a clerical error for Nerva?) This is thought to be supported, (1) by Theophylact (eleventh century), who places the writing of John's Gospel at Patmos thirty-two years after the ascension, but at the same time assigns John's condemnation to Trajan, and (2) by a false reading (Domitiou [understood of Nero] for Domitianou) in one passage of Hippolytus Thebanus (tenth or eleventh century), which is corrected in another. Certainly, if historical testimony is ever decisive, it assigns the Apocalypse to the closing years of the first century. Nor are supporting internal considerations lacking. (1) The natural implication of i. 9 is, that John was banished to Patmos; and this is in accordance with Domitian's, and not with Nero's, known practice. (2) The churches are addressed after a fashion which suggests intimate, perhaps long-standing, personal acquaintance between them and the author; yet it is certain, that, up to A.D. 68, John was not their spiritual head, and was probably unknown to them. Neither in Second Timothy nor in Second Peter (both sent to this region) is there the remotest hint of the relation between John and these churches, which seems to have been of long standing when Rev. ii. and iii. were written. (3) The internal condition of the seven churches appears to be different from that pictured in Ephesians, Colossians, First and Second Timothy, First and Second Peter; and the difference is such as seems to require not only time, but a period of quiet time, succeeded by a persecution, for its development. (4) The ecclesiastical usages of the churches seem to have made an advance. The term "the Lord's Day," for Sunday, is unique in the New Testament; the office of "pastor," found elsewhere clearly marked in the New Testament only in the case of James, is here assumed as universal in Asia Minor, and well settled; the public reading (i. 3) of the Christian writings in the churches is spoken of as a usage of long standing, and a matter of course.

On the other hand, it has of late become the ruling opinion among critics, that the book comes from a time previous to the destruction of Jerusalem. The chief arguments which are urged in its support are: (1) The whole tradition of the Domitianic origin of the Apocalypse hangs on Irenæus; and it is quite conceivable that Irenæus has fallen into an error, either as to time alone (e.g., Stuart), or as to matter as well, — the banishment, and hence the time of it, and hence the date of the Apocalypse, all depending on a misunderstanding of Rev. i. 9 (e.g., Düsterdieck). But Rev. i. 9 seems most naturally to imply a banishment. Irenæus does not depend on any inference from the book, but mentions excellent independent sources of information in the matter. It does not follow, because all the evidence of the first three centuries and a half is consentient, that it is dependent on Irenæus. Eusebius, on the contrary, understands Clement to the same effect, and appeals as well to a plurality of sources (*H. E.*, III. 20). (2) There is not even an obscure reference in the book to the destruction of Jerusalem as a past event, — a catastrophe of too great importance in God's dealings with his church to be passed over in silence in a book of this kind. This would probably be a valid argument if the book were thought to be a history or practical treatise written about 70–80; but, if a prophecy written about 95, it is too much to demand that it should contain reference to a catastrophe the lessons of which had been long since learned, and which belonged to a stadium of development as well as date long past. (3) Jerusalem is spoken of in it as still standing, and the temple as still undestroyed (xi. 1, 2, 3 sq., and even i. 7, ii. 9, iii. 9, vi. 12, 16), — a statement which proceeds on a literalistic interpretation confessedly not applicable throughout the book, or in the parallel case of Ezek. xl. sq. (4) The time of writing is exactly fixed by the description of the then reigning emperor in xiii. 13 and xvii. 7–12. Until, however, it be agreed who this emperor is, — whether Nero (Berthold, Bruston), or Galba (Reuss, Ewald, Hilgenfeld, Gebhardt), or Vespasian (Bleek, De Wette, Düsterdieck, Weiss), — this reasoning is not strong; and the interpretation on which it is founded (implying the assumption that the ideal date of any vision can be the actual date of the book itself) is exceedingly unnatural in itself, cannot be made to fit the description, except by extreme pressure of its language, and seems to fasten false expectations on the prophet, if not, indeed, the invention of what is known as the "Nero fable." (5) The chief argument with evangelical men, however, is that derived from the literary differences between the Apocalypse and Gospel of John, which are thought by many to be too great to be explained, except on the supposition that a long period of time intervened between the writing of the two books. The differences in dogmatic conception and point of view will hardly, however,

after Gebhardt's investigations, be asserted to be greater than may be explained by the diverse purposes and forms of the two writings; and it is perfectly vain to contend that the differences in style and language are such as are explicable by lapse of time. The Apocalypse betrays no lack of knowledge of, or command over, Greek syntax or vocabulary: the difference lies, rather, in the manner in which a language well in hand is used, in style, properly so called; and the solution of it must turn on psychological, and not chronological, considerations. Every new investigation diminishes the amount and significance of the difference on the one hand, and on the other renders it more and more clear that its explanation is to be sought in the different requirements of the well-marked types of composition and the divergent mental condition of the writer. The evangelist, dealing freely with his material, takes pains to write better Greek than was customary with him; the seer is overwhelmed with the visions crowding upon him, and finds no other speech fit for their expression than that of the old prophets, and therefore rightly yields himself to a prophetic, antique, Ezekiel-like, Hebraizing form of speech (Ebrard).[1]

The *plan and structure* of the book, the whole of which seems to have been seen by John in one day (i. 10), are exceedingly artistic, and are based on progressive repetitions of sevenfold visions. It thus advertises to us at once its copious use of numerical symbolism, and the principle underlying its structure. Ewald, Volkmar, Rinck, Weiss, Farrar, have further correctly seen that the whole consists of seven sections, and thus constitutes a sevenfold series of sevens, and symbolizes the perfection and finality of its revelation. Five of these sections are clearly marked: it is more difficult to trace the other two. But, if we follow the indications of the natural division of the matter, we shall find the separating line between them at xix. 11 (so De Wette, Weiss, Godet, Hilgenfeld). The plan of the whole, then, is as follows: Prologue, i. 1–8; (1) The seven churches, i. 9–iii. 22; (2) The seven seals, iv. 1–viii. 1; (3) The seven trumpets, viii. 2–xi. 19; (4) The seven mystic figures, xii. 1–xiv. 20; (5) The seven bowls, xv. 1–xvi. 21; (6) The sevenfold judgment on the whore, xvii. 1–xix. 10; (7) The sevenfold triumph, xix. 11–xxii. 5; Epilogue, xxii. 6–21. The sevenfold subdivision of each section is easy to trace in all cases except in (4), (6), and (7), where it is more difficult to find, and is more doubtful.

Within this elaborate plan is developed the action of a prophetic poem unsurpassed in sacred or profane literature in either the grandeur of its poetic imagery, or the superb sweep of its prophetic vision. It is of the first importance to its correct understanding, that we should grasp the fact that its prime *design* is not chronological, but ethical. It was not intended to write history beforehand, but, by tracing the great outlines of the struggle between Christ and the enemy, to keep steadily before the eye of the believer the issue to which all tends, and thus comfort him in distress, encourage him in depression, and succor him in time of need. It has always been the recourse of a persecuted church. In proportion as a church has waxed cold, and settled upon her lees, in that proportion has she neglected this book; but, whenever earthly help and hope have slipped from her grasp, she has addressed herself to it, and found in it all she could need to comfort, encourage, and enhearten. As Luke adjoined to his Acts of the earthly Christ Acts also of the risen Christ, conquering the world from Jerusalem to Rome, and establishing his church in the face of all opposition, so John, to his Acts of the God become man, adjoins the Acts of the man become God, triumphing not only over one age, but over all ages, not only establishing, but perfecting, his church; and thus he brings to the New Testament and the Bible its capstone and crown. "If the Gospels are principally intended to lay the foundations of faith, and the Epistles to enkindle love, the Apocalypse gives food to hope. Without it, we should perhaps see in the church only a place across which believers pass in order to attain individually to salvation. But by its help we recognize in her a body which develops and which struggles, until, with all its members, it attains the full stature of Christ" (Godet).

It is evident that all attempts at the *interpretation* of such a book are foredoomed to failure, unless they proceed in full recognition of its special peculiarities. Certain guiding principles to its exegesis emerge from a general view of its form and scope. (1) The primarily ethical purpose of the book, which at once determined the choice and treatment of its matter, and which gives it a universal and eternal application and usefulness, forbids us to expect in it, what we might otherwise have looked for, a continuous or detailed account of the events of future ages. All expositions are wrong which read it as a history framed with chronological purpose and detailed minuteness, and seek to apply its main portions to events of local or temporal interest, or to recognize the vast outlines of the future as drawn in it in the minute and recondite details of past or contemporary crises. We might as well see in Michael Angelo's Last Judgment a county assize. This were to make John a pedant, puzzling his readers with his superior knowledge of petty details, instead of a comforter, consoling and strengthening their hearts by revelation of the true relations and final outcome of things. He is dealing with the great conflict of heaven and earth and hell, not with such facts as the exact time when Roman emperors began to wear diadems, or that Turcomans used horse-tail standards, or that the arms of old France were three frogs. (2) Like the other biblical books, the Apocalypse was intended to be, for the purpose it was meant to subserve, a plain book, to be read and understood by plain men. No more than elsewhere are we to find here a hidden and esoteric wisdom,

[1] [The early date is now accepted by perhaps the majority of scholars. In its favor, besides the arguments mentioned by the author of the article, may be urged the allusion to the temple at Jerusalem (xi. 1 sq.), in language which implies that it yet existed, but would speedily be destroyed; and, further, that the nature and object of the Revelation are best suited by the earlier date, while its historical understanding is greatly facilitated. With the great conflagration at Rome, and the Neronian persecution fresh in mind, with the horrors of the Jewish war then going on, and in view of the destruction of Jerusalem as an impending fact, John received the visions of the conflicts and the final victories of the Christian Church. His book came, therefore, as a comforter to hearts distracted by calamities without a parallel in history. Cf. SCHAFF, *History of the Christian Church*, rev. ed., vol. i. 834–837. — ED.]

but must labor to avoid the two opposite errors, — of considering the book an elaborate puzzle, or refusing to find any mystery in it at all. It would be difficult to determine which notion is the more hopelessly wrong, — that which supposes that the original reader readily understood its whole meaning in every particular, and which thus refuses to allow here the brooding shadow which hangs over all unfulfilled prophecy, especially if only broadly outlined; or that which supposes, that, in delineating each prophetic picture, the seer chose emblems appropriate, not to his own age or all ages, but specifically to that in which this special prophecy was to be fulfilled, and which thus condemns him to write in enigmas unintelligible to all ages alike, — a concourse of meaningless symbols enclosing one single spot of lucidity for each era. Both the analogy of other Scripture and the experience of all time have disproved both fancies. Notwithstanding the naturalists, no one has ever understood all the details of these visions unto perfection: notwithstanding the pedants, the unlettered child of God has found them always open to his spiritual sight, and fitted to his spiritual need. (3) The Apocalypse is written in a language of its own, having its own laws, in accordance with which it must be interpreted. There is such a thing as a grammar of apocalyptical symbolism; and what is meant by the various images is no more a matter for the imagination to settle than are points of Greek syntax. This is not the same as calling the book obscure, in any other sense than a writing in a foreign language is obscure to those ignorant of it. "As all language abounds in metaphor and other materials of imagery, imagery itself may form the ground of a descriptive language. The forms of it may become intelligible terms, and the combination of them may be equivalent to a narrative of description" (Davison). The source and explanation of this symbolism are found in the prophets of the Old Testament (especially Daniel, Ezekiel, and Zechariah) and our Lord's eschatological discourses, which, moreover, furnish the model on the lines of which the Apocalypse is composed. The study of apocryphal apocalypses has also its uses, since their symbolism is also drawn from the canonical prophets; but it is best to draw water direct from the fountain. (4) The question of the fulfilment of the prophecy is totally distinct from and secondary to that of the sense of the prophecy. Nowhere is it more necessary to carry out the processes of exegesis free from subjective preconceptions, and nowhere is it more difficult. There seems no way, except to jealously keep the exegesis of the prophecy and the inquiry after its fulfilment sharply and thoroughly separated. It is only after we know fully what the book says, that we can with any propriety, ask whether, and how far, these sayings have been fulfilled. (5) As the very structure of the book advises us, and numerous details in it make certain, it is exegetically untenable to regard it as one continuously progressive vision: it is rather a series of seven visions, each reaching to the end, not in mere repetition of each other, but in ever-increasing clearness of development.

Doubtless it is because of failure to note and apply these and like simple principles, that the *actual exegesis* of the book has proceeded after such diverse fashions, and reached such entirely contradictory results. No book of the Bible has been so much commented on: the exegesis of no book is in a more unsatisfactory state. It is impossible here to enter upon the *history of its interpretation:* the works of Lücke and Elliott, mentioned below, treat the subject in detail. In general, the schemes of interpretation that have been adopted fall into three roughly drawn classes. (1) *The Preterist*, which holds that all, or nearly all, the prophecies of the book were fulfilled in the early Christian ages, either in the history of the Jewish race up to A.D. 70, or in that of Pagan Rome up to the fourth or fifth century. With Hentensius and Salmeron as forerunners, the Jesuit Alcasar (1614) was the father of this school. To it belong Grotius, Bossuet, Hammond, LeClerc, Wetstein, Eichhorn, Herder, Hartwig, Koppe, Hug, Heinrichs, Ewald, De Wette, Bleek, Reuss, Réville, Renan, Desprez, S. Davidson, Stuart, Lücke, Düsterdieck, Maurice, Farrar, etc. (2) *The Futurist*, which holds that the whole book, or most of it, refers to events yet in the future, to precede, accompany, or follow the second advent. The Jesuit Ribera (1603) was the father of this school. To it belong Lacunza, Tyso, S. R. and C. Maitland, DeBurgh, Todd, Kelly, I. Williams, etc. (3) *The Historical*, which holds that the book contains a prophetic view of the great conflict between Christ and the Enemy from the first to the second advents. It is as old as the twelfth century, when Berengaud, followed by Anselm and the Abbot Joachim, expounded it. It has received in one form or another, often differing extremely among themselves, the suffrages of most students of the book. It is the system of DeLire, Wiclif, the Reformers generally, Fox, Brightman, Pareus, Mede, Vitringa, Sir I. Newton, Flemming, Daubuz, Whiston, Bengel, Gaussen, Elliott, Faber, Woodhouse, Wordsworth, Hengstenberg, Ebrard, Von Hofmann, Auberlen, Alford, W. Lee, etc. The last six of these writers will be found nearest the truth.

Lit. — (1) Introduction. The various introductions to the New Testament, e.g., Credner's, Guericke's, Bleek's, Hilgenfeld's, S. Davidson's; the arts. in the encyclopædias, e.g., Kitto's (by Davidson), McClintock and Strong's, Smith's, Herzog's, Lichtenberger's (by A. Sabatier), and Ersch and Gruber's (by Reuss); the prolegomena to the commentaries, e.g., Düsterdieck's, Stuart's, Alford's, Lee's (in the *Bible Commentary*), and Ebrard's; and the section in the church histories, e.g., Neander's *Planting and Training*, and Schaff's *History of the Apostolic Church* (1853, pp. 418–430 and 603–607) and *History of the Christian Church* (vol. i., 1882, pp. 825–853); also Godet: *Studies on the New Testament*, Eng. trans., pp. 294–398; Weiss's "Apocalyptische Studien," in *Studien und Kritiken*, 1869 (cf. his *Leben Jesu*, 1882, vol. i. pp. 84-101); Renan: *L'Antechrist*, 1873; Bleek's review of Lücke, in *Studien und Kritiken*, 1854, 1855; and, above all, Lücke's great work, *Versuch einer vollständigen Einleitung in die Offenbarung d. Joannis*, second enlarged ed., 1852. — (2) Commentaries. (*a*) Preterists: — De Wette: *Kurze Erklärung d. O. J.*, 3d ed. (Möller), 1862; Bleek: *Vorlesungen über d. Ap.* (Horsbach), 1862; Ewald: *Die Johan.*

Schriften, 1862, vol. ii. (cf. his *Commentarius in Ap. J.*, 1828); DÜSTERDIECK: *Kritisch. Exeget. Handb.* (in Meyer's series), 3d ed., 1877; STUART: *A Commentary on the Apocalypse*, new ed., 1864, 2 vols.; DESPREZ: *The Apoc. Fulfilled*, new ed., 1865; REUSS: *L'Apocalypse*, 1878. (*b*) Futurists: — TODD: *Six Discourses on the Apocalypse*, 1849; C. MAITLAND: *The Apostles' School of Prophetic Interpretation*, 1849; DEBURGH: *An Exposition to the Book of Revelation*, 1845; B. W. NEWTON: *Thoughts*, etc., 1853; I. WILLIAMS: *Notes*, etc., 1873. (*c*) Historical: — EBRARD: *Die O. J.* (in Olshausen's series), 1853; AUBERLEN: *The Prophecies of Daniel and the Revelation*, Eng. trans., 1856; VON HOFMANN: *Weissag. u. Erfül.*, 1862; FÜLLER: *Erklärung*, etc., 1874; HENGSTENBERG: *Die O. d. h. J.*, Eng. trans., 1852; KLIEFORTH: *Erklärung*, etc., 1874, 3 vols.; ELLIOTT: *Horæ Apocalypticæ*, 5th ed., 1862, 4 vols. (cf. also his Warburtonian Lectures for 1849–53, Appendix); WORDSWORTH: *Lectures*, etc., 1849, and *New Testament*, vol. iii., 1860; ALFORD: *Greek Testament*, vol. iv., 1866; LANGE (ed. Craven), Eng. trans., 1874; LEE, in the *Bible Commentary*, vol. iv., 1881. — (3) Special Works. On the seven churches, TRENCH (1861), PLUMPTRE (1877), SVOBODE (1869); *Symbolical Parables* (1877); Theology of the Apocalypse, GEBHARDT (*The Doctrine of the Apocalypse*, Eng. trans., 1878). Practical commentaries, DURHAM, VAUGHAN, FULLER. — (4) Latest Literature. E. HUNTINGFORD: *The Apocalypse, with Commentary and an Introduction*, etc., London, 1881 (cf. also *The Voice of the Last Prophet*, etc., 1858); PEMBER: *The Great Prophecies concerning the Gentiles, the Jews, and the Church of God*, London, 1881; FARRAR: *Early Days of Christianity*, ii. pp. 103–352, New York, 1882; SCHAFF: *History of the Christian Church*, i., rev. ed., N.Y., 1882; MURPHY: *The Book of Revelation*, Belfast, 1882; VÖLTER: *Die Entstehung d. Apoc.*, Freib.-i.-B., 1882; ITTAMEIER: *Die Sage von Nero als dem Antichrist*, in *Zeitschrift f. kirchl. Wissenschaft u. k. Leben*, 1882, 1, s. 19–31; MILLIGAN: *Inter-relations of the Seven Epistles of Christ.* (*Expositor*, January, 1882), *Double Pictures in the Fourth Gospel and Apocalypse* (*Expositor*, October, November, December, 1882), *Structure of Fourth Gospel and Apocalypse* (*Expositor*, January, 1883), *The Church in the Apocalypse* (*Expositor*, July, August, September, 1883); KREMENTZ: *Die Offenb. J. im Lichte d. Evang. nach J.*, Freib.-in-B., 1883; J. T. BECK: *Erklärung d. Offenb. Johann. cap. i.–xii.*, ed. Lindenmeyer, Gütersloh, 1883; HERMANN: *Die Zahl 666 in der Off. d. Joh. xiii. 18*, u. s. w., Güstrow, 1883; I. H. HALL: *The Syrian Apocalypse*, in the *Journal of the Society of Biblical Literature and Exegesis*, 1882, Middletown, Conn., 1883; WALLER: *Apocalyptic Glimpses*, Lond., 1883; MILLIGAN: *Commentary* in Schaff's *Popular Commentary on the N.T.*, 4th vol., Edinb. and N.Y., 1883. BENJAMIN B. WARFIELD.

REVIVALS OF RELIGION. This phrase is ordinarily applied to the spiritual condition of a Christian community, more or less limited in extent, in which a special interest is very generally felt in respect to religious concerns, accompanied with a marked manifestation of divine power and grace in the quickening of believers, the reclaiming of backsliders, and the awakening, conviction, and conversion of the unregenerate.

Theory of Revivals. — The progress of Christianity in the world has rarely, for any length of time, been uniform. Its growth in the individual and in the community is characterized by very obvious fluctuations. Like all things temporal, it is subject to constant change, exposed to influences the most varied and antagonistic. Now it makes rapid advances in its conflict with sinful propensities and developments; then it is subjected to obstructions and reverses that effectually check its onward course, and result in spiritual declensions.

The natural is ever at enmity with the spiritual. "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other." Growth in grace is attainable only by ceaseless vigilance, untiring diligence, unremitting conflict, and a faithful improvement of the opportunities and means of spiritual advancement. Any relaxation in the strife with moral evil tends to spiritual retardation: the evil gets the advantage over the good; the religious fervor abates; the soul becomes lukewarm, cold, dead.

As with the individual believer, so is it with the community. A church, a sisterhood of churches covering a large section of country, by reason of the predominating influence of some worldly interests, — the greed of gain in a season of great commercial prosperity, the strife of party during a highly excited political campaign, the prevalence of a martial spirit in a time of international or civil war, or the lust of pleasure in a time of general worldly gayety and festivity, or any absorbing passion for mere temporal good, — may be so diverted from the direct pursuit of holiness, and the prosecution of the work of advancing the kingdom of Christ, as to lose, to a considerable extent, the power, if not the life, of godliness. The spiritual and eternal become subordinate to the worldly and temporal. The blight of spiritual declension settles down upon them, and attaches itself to them with increasing persistency year by year. Such has been the history of Christian churches everywhere.

The ancient people of God were rebuked with great frequency by their priests and prophets for their proneness to spiritual declension. "My people are bent to backsliding from me." "Why is this people of Jerusalem slidden back by a perpetual backsliding?" This proneness was continually coming to the surface, in the days of Moses and the judges, under the kings, and both before and after the exile. Judges and rulers, priests and prophets, Deborah and Barak, Samuel and David, Elijah and Elisha, Jonah and Daniel, Ezra and Nehemiah, were raised up to beat back the waves of corruption, to arrest the tide of degeneracy, and to heal the backslidings of the people. The fire was kept burning on the altar only by repeated divine interpositions, resulting successively in a revival of religion.

Similar tendencies have from the beginning been developed in the history of the Christian Church: Ephesus loses her first love, Laodicea becomes lukewarm, Sardis defiles her garments, Philippi and Corinth yield to the blandishments of worldly pleasures. Worldliness and carnality, leanness and spiritual death, succeed, too often, a state of pious fervor, godly zeal, and holy living. The annual narratives of ecclesiastical communi-

ties bear painful testimony to this degenerating tendency.

Such being the testimony of universal experience to the proneness of human nature to decline from the spirit and power of godliness, how, it is asked, is this tendency to be checked? Obviously the true and only effective and appropriate remedy for a season of spiritual declension is a season of spiritual revival. Such a season, by whatever agencies or instrumentalities brought about, by whatever adjuncts of questionable propriety it may be accompanied, and of greater or less extent, may properly be termed "a revival of religion."

These manifestations, moreover, are to be regarded as the result of a special and peculiar effusion of the Holy Spirit. All spiritual life, all progress in the divine life, whether in the individual or in the community, in the church or in the nation, is the Spirit of God. The whole period of grace, from the Day of Pentecost to the final judgment, is properly termed "the dispensation of the Holy Spirit." Every true convert is begotten of the Spirit, and so becomes a child of God. The Spirit is always in and with the church, carrying forward the work of redemption.

Revivals in Biblical Times. — Mention, moreover, is made in the Scriptures of special dispensations of the Holy Spirit, of copious effusions of the Spirit, of particular times of refreshing from the presence of the Lord: "It shall come to pass afterward, that I will pour out my spirit upon all flesh." The fulfilment of this prediction of the prophet Joel began, as the apostle Peter testifies, on the Day of Pentecost next following the crucifixion of our Lord. So great and so efficacious was this outpouring of the Spirit, that about three thousand souls were that day made partakers of the divine nature by regeneration. And this was only the initial of a marvellous dispensation and display of divine grace in the renewal and sanctification of a great multitude of souls, extending through a continued series of years, whereby the Christian Church was planted, took root, and filled the land of Israel with its blessed fruits. It was a great and glorious revival of religion.

This was but the first great revival in the history of the Christian Church. Times without number, at particular periods, in peculiar exigencies, God has interposed for the redemption of the church and for the triumphant advancement of the gospel of Christ. After a season of spiritual declension, when iniquity had come in, and rolled over the whole land like a desolating flood, a wave of renewing and sanctifying grace has spread itself over a whole region of country, whereby the attention of the multitude has been aroused, great numbers of the careless and thoughtless have been brought under saving conviction, and converts by thousands have been brought into the church of such as should be saved. Marvellous changes have thus been wrought in the aspect of large communities, affecting most favorably the character and the results of the preaching of the Word, the devotions of the closet, the family, and the sanctuary, and the interest taken by the multitude in spiritual and eternal concerns, resulting in an extraordinary quickening of religious affections, a general stimulus of Christian graces, and the divine renewal of souls that were dead in trespasses and sins.

Not only at Jerusalem, but everywhere in all the region round about where the apostles and apostolic men preached in those days, and far away among the Gentiles, — at Samaria, at Cæsarea, at the two Antiochs, at Lystra and Derbe, at Philippi and Thessalonica, at Athens and Corinth, at Ephesus and Rome, — such scenes were witnessed. So many and so mighty were those special manifestations of divine power and grace in the gospel, by reason of such effusions of the Holy Spirit, that Tertullian could say at the beginning of the third century, in his appeal to the civil authorities, "We have filled all places of your dominions, — cities, islands, corporations, councils, armies, tribes, the senate, the palace, the court of judicature." "So mightily grew the word of God, and prevailed."

The Great Protestant Revival. — Passing over the intervening centuries, it may well be asked, What was the Protestant Reformation, that beginning in the fourteenth century under Wiclif, and continued under Hus in the fifteenth, at length culminated in the sixteenth under Luther and Calvin, and a host of kindred spirits? It was a special dispensation of the Spirit, whereby the minds of men everywhere in Christian lands were turned towards the utterances of the Divine Word, the errors of the Papacy were discovered and renounced, the truth as it is in Jesus apprehended and embraced by multitudes, and the churches built up in the faith of the gospel. It was a great and general revival of religion, whereby converts in tens of thousands were born of the Spirit of God. So thorough and wide-spread were those conversions, that the fires of persecution were kindled in vain. In spite of princes and prelates, converts to the pure faith of the gospel were made all over Germany, Switzerland, France, Holland, and Great Britain, and not a few in Spain and Italy. It was the greatest revival of religion that the world had witnessed, and the church enjoyed, since the days of Constantine.

Revivals in Great Britain and Ireland. — From that day, all along the centuries, the annals of the church abound in testimonies to the reality and efficacy of these special effusions of the Spirit. The Church of Scotland was born anew in the great revival under Knox and his brethren. "The whole nation," says Kirkton, "was converted by lump." Near the close of the sixteenth century, under the ministry of such divines as Wishart, Cooper, and Welsh, all Scotland was visited by an extraordinary effusion of the Holy Spirit. So mightily were men affected, that the whole General Assembly, four hundred ministers and elders, while renewing their solemn league and covenant, with sighs and groans and tears, were swayed by the Spirit, as the leaves of the forest by the "rushing mighty wind" of the driving tempest.

Similar scenes were further witnessed in Scotland, beginning in 1625, at Stewarton, extending through the land, and into the north of Ireland, and eventuating in that remarkable display of divine grace in the Kirk of Scotland, where, in June, 1630, under the preaching of Bruce and Livingston, "near five hundred" souls, in one day,

were brought under deep conviction of sin, and presently into the light and liberty of the gospel. So, too, in 1638, on the occasion of signing the covenant, the whole country was stirred as by the mighty hand of God. "I have seen," says Livingston, "more than a thousand persons, all at once, lifting up their hands, and the tears falling down their eyes," as with one heart they vowed to be the Lord's. Such was the preparation in Scotland, and in England also, for the great reformation, that issued in the Commonwealth under Cromwell, and the prevalence of Puritanism in the Church of England.

The Great Awakening in the Eighteenth Century. — A period of great degeneracy, profligacy, and corruption, succeeded the restoration of the monarchy, extending into the next century. At length, in 1730, an era of spiritual revival was ushered in, under the preaching of the Wesleys, Whitefield, and a host of like-minded men of God, during which the churches of England, Scotland, and Ireland, were visited with a wonderful refreshing from the presence of the Lord. The wave of divine grace extended to the British Colonies in America, where, under the preaching of Edwards, and Bellamy, and the Tennents, and others of kindred spirit, the churches everywhere, in and out of New England, were so graciously and powerfully revived, that the period has ever since been known as "The Great Awakening," so many were the revivals of religion among the Christian people of the Western World.

These visitations of the Spirit were followed by the French War and the war of the American Revolution, resulting in a great decay of piety, and a wide diffusion of scoffing infidelity and profanity. During this period, here and there a church or neighborhood was favored with a gracious outpouring of the Spirit; but, for the most part, the churches in America were brought into a most lamentable state of spiritual declension. At length, in 1792, "commenced," says Dr. Griffin, "that series of revivals in America which has never been interrupted. I could stand at my door in New Hartford, Litchfield County, Conn.," he adds, "and number fifty or sixty congregations laid down in one field of divine wonders, and as many more in different parts of New England."

The Grand Era of Modern Revivals. — All over the new settlements in the Western and Southern States of America, particularly in Kentucky and Tennessee, a work of divine grace, resulting from a special outpouring of the Spirit, beginning in 1796, and continuing for a dozen years or more, completely remoulded the character of the people, and led large numbers to forsake their sins and unbelief, and to connect themselves with the church. Again: after the war with Great Britain (1812–15), many of the churches were favored with revivals. Especially was this the case in the years 1827–32, when, under the preaching of Nettleton, Finney, and other evangelists, and by means of protracted meetings of four days' continuance, or longer, revivals were multiplied all over the land.

Very marked, also, was the wave of spiritual grace, that, beginning in the city of New York early in 1858, shortly after a season of widespread bankruptcy, spread from city to city, and town to town, all over the United States, until, within a single year, nearly half a million of converts had been received into the churches. It was confined to no denomination, no section, and no one class, in the communities where it prevailed. It was a great and wonderful revival.

During the year 1837 a work of peculiar power began at a mission-station at Hilo, in Hawaii, under the preaching of Mr. Coan, and continued for a period of five years, during which 7,557 converts were received into that one church; 1,705 having been admitted the same day, July 1, 1838. Since the days of the apostles, the world had scarcely witnessed so wonderful a display of divine grace. And now, within the past five years (1878–83), a still more powerful movement of the Spirit in the Telugu Mission, India, has resulted in bringing more than twenty thousand hopeful converts into the churches; the accessions during the past year (1882) averaging not less than two hundred per month.

The evangelical churches in America very generally, and to a considerable extent in Great Britain and Ireland, as also in the British Provinces, most heartily believe in revivals of religion, look for them, pray and labor for them, and derive much of their vitality from these effusions of the Spirit. A large proportion of their ministry have been converted in revivals. A class of preachers known as "evangelists," or "revivalists," devote themselves wholly to their promotion. Here and there, serious irregularities have been introduced by enthusiasts, and much harm done to religion. These offences, however, are exceptional, and of very limited influence. Very generally, revivals of religion are regarded by the best people as mighty helpers to the churches, and as most salutary in their influence over the church and the world.

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REVOLUTION, The French. *In Ecclesiastical Respects.*—The violent commotion, which, towards the close of the eighteenth century, almost destroyed the whole social and political organization of the French people, was principally and primarily an attack upon mediæval feudalism; but so close was the connection between the feudal State and the Roman-Catholic Church, that an attack on the former could not fail to affect also the latter. Moreover, all the writers and teachers who had engaged in undermining the foundations of the social fabric were utterly hostile, not only to the church and her officials, but to religion in general. A supercilious scepticism with respect to the positive doctrines of the church, and a fickle-hearted frivolity, which felt the moral code of Christianity as a galling chain, stirred up a suspicion that the clergy clung to their political privileges, their social organization, their wealth, not from any conviction of having a higher calling, but from mere egotism and arrogance. The idea of the church as an institution based on divine authority was gone, and to employ her wealth in aid of the bankrupt State seemed a simple and natural expedient.

Before the outbreak of the Revolution, it was generally believed in the higher circles of French society, that the clergy, as a privileged class, would make common cause with the nobility; but this supposition was rudely shaken at the very opening of the contest. While the nobility insisted upon strict class-separation in the debate and voting of the states-general, nearly one-half of the delegates of clergy (a hundred and forty-eight out of three hundred and eight) joined the third estate on June 22, 1789; and, two days later, a hundred and fifty-one other ecclesiastical delegates, led by Talleyrand, bishop of Autun, followed the example. The clergy began to become popular, the more so as they proved very liberal under the discussion of the financial emergency. The abolition of tithes, Aug. 7, without any recompense, they submitted to almost without resistance; and when, on Sept. 26, it was moved that all the gold and silver service of the church not absolutely necessary to a decent celebration should be used for the alleviation of the people, the Archbishop of Paris supported the move; and on Sept. 29 the generous offer, estimated at a value of about a hundred and forty million francs, was accepted by the Assembly. But heavier sacrifices were soon demanded,—sacrifices which apparently meant ruin. When Necker, in August, presented his desperate report on the finances, some one proposed to confiscate the estates of the church, and thus pay the debt of the State. But at that time the proposition met with no favor. It was again taken up, however, in the fall, and then by one of the dignitaries of the church, Talleyrand. On Oct. 10 he moved that one-third of the annual revenue of the church, estimated at fifty million francs, should be used for covering the deficit of the budget, arguing that the clergy were not the proprietors, but only the usufructuaries, of the ecclesiastical estates; that the State had absolute authority over every corporation or society formed within its pale; that, according to the principle of the church, the incumbent of a benefice was only an administrator, and could appropriate for his own use only so much as was absolutely necessary, while the rest belonged to the poor. Under the hands of Mirabeau and Abbé Gringoire, the motion received a much more radical redaction; and on Nov. 2 the Assembly decided, with five hundred and eighty-six votes against three hundred and forty-six, that all ecclesiastical estates were in reality the property of the nation, and stood at the disposal of the nation on the condition that the expenses of the public worship and of the support of all church-officials were first defrayed. Two days later the king confirmed the decree, and among the people the clergy found no sympathy: on the contrary, scoffing caricatures were showered down upon them in pamphlets, theatrical plays, etc.

The clergy still hoped that the decree would never be practically carried out, but in this they were completely mistaken. Other decrees were issued soon after, which showed that the proceedings of the Assembly were not governed by a mere regard to the financial emergency. On Feb. 11, 1790, all ecclesiastical orders and congregations were dissolved, with the exception only of those which were devoted to instruction of children and the nursing of the sick. The inmates of the monasteries were allowed to return to civil life by a simple announcement to the nearest secular authority; and according to the character of their monastic vows, the circumstances of their monastery, their age, etc., they received a pension of from seven hundred to twelve hundred francs. The nuns, when they were not disposed to break their vows, were generally allowed to remain in their monasteries; while, under similar circumstances, the monks were transferred to certain houses set apart for the purpose. It was evident that the Assembly considered the church the main-stay of all old superstition, the corner-stone of the feudal State, and that her total destruction was the real aim of the whole movement. On April 19 the administration of all church-property was transferred to the State, and the Committee on Ecclesiastical Affairs was charged with selling four hundred million francs' worth of ecclesiastical estates; and on May 29 the debate on the re-organization of the church, the civil constitution of the clergy, began. A new circumscription of the bishoprics, in order to make them conform with the departments, reduced their number from a hundred and thirty-four to eighty-three. The bishops should be elected by the same body of voters as the members of the departmental Assembly, and should be installed by the metropolitan, or the oldest bishop of the province. To seek papal confirmation was formally forbidden. The chapters were dissolved, and only a limited number of episcopal vicars appointed for each see. Priests should be chosen by the qualified electors of the parish, and confirmed by the bishop. Their salary was fixed at from twelve hundred to four thousand francs, besides house and garden; that of the bishops, at twenty thousand francs, with the exception of the Bishop of Paris, who received fifty thousand francs. In the debate the clergy took very little part. Their principal speakers were the Archbishop of Aix and the Jansenist theologian Camus, who tried hard to prove that the plan was in perfect harmony with the New

Testament and the councils of the fourth century. On July 12 the debate was ended, and the civil constitution of the clergy was ready: only the assent of the king was lacking.

The king had been most painfully touched by the attacks on the church, and he actually felt his conscience hurt in giving his assent to the civil constitution of the clergy. In this emergency he addressed a letter to the Pope, dated July 28, 1790; but the Pope's answer of Aug. 17 was vague and evasive, and on Aug. 24 the king confirmed the decree. Meanwhile the bishops were busy with organizing a passive resistance. Boisgelin, archbishop of Aix, drew up a protest, *Exposition des principes*, representing the contradiction between the principles of the church and those of the civil constitution; and a hundred and ten bishops signed the instrument, which on Nov. 9 was sent to the Pope through Cardinal Bernis. The National Assembly answered by a law of Nov. 27, which demanded that all ecclesiastics should take an oath on the Constitution, and threatened those who refused with deposition, loss of civil rights, and punishment for disturbance of the public order. Abbé Grégoire was the first to take the oath; Talleyrand and seventy-one other clergymen followed the next day; but the rest of the three hundred ecclesiastics who sat in the National Assembly refused; and out in the country refusal became, in many districts, the rule. In Southern France, traces of rebellion began to show themselves. By a letter of March 10, 1791, to the archbishop of Aix, and a formal brief of April 13, the Pope now defined the position he proposed to maintain with respect to the whole movement. He absolutely condemned the civil constitution of the clergy, declared all its prescripts and arrangements null and void, demanded that the clergymen who had taken the oath should retract within forty days, under penalty of deposition and excommunication, and exhorted the faithful among the people to keep aloof from any priest not recognized by the papal church. The declaration made a deep impression. On the one side, many priests retracted; Talleyrand resigned his bishopric, and returned to civil life: on the other, the mob of Paris burnt the Pope *in effigie*, and the National Assembly closed all the churches in which the priests did not conform to the civil constitution. But, on account of an earlier law establishing freedom of worship, it was not possible for the National Assembly to forbid the obstinate priests to celebrate service in private houses and chapels; and it now became a point of honor among all royalists to support and encourage those priests who had not taken the oath. By the king's unsuccessful attempt at flight and the Pope's too hasty letter of congratulation, — which latter fell into the hands of the revolutionists, and was published, — the tension of the situation was very much increased. On Sept. 14 the National Assembly incorporated the papal dominions of Avignon and Venaissin with France; and on Nov. 29 it issued a law that every priest who had not taken the oath should present himself within eight days, and take the oath, before the municipal authority, under penalty of losing his pension, and, according to circumstances, being punished with imprisonment. The king vetoed the law, but with no other result than a palpable increase of the hatred against him and the church; and when he also vetoed the law of May 27, 1792, which condemned all refractory priests to deportation in order to stop their re-actionary agitation, the National Assembly was, by the fury of the mob, forced to supersede the royal veto. Deportation to Guiana was impossible, as the government lacked the necessary means. But very severe measures were employed, and in a very short time the situation of the non-sworn clergy became terrible. A great number of priests were dragged to Paris, and imprisoned in the monastery of the Carmelites: eighteen of them were murdered in the streets by the mob, and sixty more in the courtyard. One Rossignol boasted that he had killed more than sixty-eight priests. Fortunate were those who escaped by flight. More than forty thousand French priests fled to England, Spain, the Papal States, etc. In England alone about eight thousand found refuge.

Nevertheless, the whirlwind was yet far from having reached the acme of its fury. A number of laws now appeared, purporting to dissolve the connection between Christianity and civil life. A law of Sept. 20, 1792, defined marriage as a merely civil contract, dissolvable by common consent, and transferred the registration of births, deaths, and marriages, from the ecclesiastical to the civil authorities. A law of Sept. 22 inaugurated the complete re-arrangement of the calendar, — the year should be reckoned from the establishment of the republic; the month should be divided into three decades, each of ten days, the first of which should be kept a holiday; the five surplus days of the new year should be feast-days, in honor of Genius, Labor, etc.; the celebration of the Christian Sunday was positively prohibited. On the whole, the convention proved much more hostile to Christianity than any of its predecessors. Public avowals of atheism became quite common. On Aug. 25, 1793, a deputation of teachers and pupils presented itself before the convention; and the pupils begged that they should not any longer be trained "to pray in the name of a so-called god," but be well instructed in the maxims of liberty and equality; and on Nov. 1 another deputation, from Nantes, openly demanded the abolition of the Roman-Catholic service. The granting of the demand was not far off. On Nov. 7 a letter from a priest was read aloud in the convention, beginning thus: "I am a priest; that is, I am a charlatan." Immediately after, the Archbishop of Paris, an old man, Gobel by name, entered the hall, laid down his staff and his ring on the president's table, renounced his office in the Roman-Catholic Church, and declared, amidst immense applause, that he recognized no other national worship than that of liberty and equality. On Nov. 10 the municipal council of Paris celebrated a grand festival in the Cathedral of Notre Dame, in honor of Reason. Mademoiselle Maillard of the Grand Opera, in white robe and blue cap, represented the goddess of Reason. On men's shoulders she was carried from the church to the convention. The president embraced her; and the whole convention accompanied her back to the church, and participated in the festival thus sanctioning the abolition of Christianity, and the introduction of the

worship of Reason. On Nov. 13 all magistrates were authorized to receive the resignations of the clergy, and all priests were admonished to renounce Christianity; and on Nov. 22 those bishops and priests who willingly abdicated were granted pensions. The church-buildings were used as temples of Reason, as storehouses, as sheep-pens, etc.: not a few were destroyed.

It must not be understood, however, that all religion had died out in France: by no means. Everywhere the people, especially the women, continued to visit the churches; and even in the convention, voices were heard denouncing the rude, anti-religious demonstrations. Singularly enough, it was Robespierre who gave the first sign of a coming re-action. On Nov. 21 he hotly attacked Hebert in the club of the Jacobins. "There are people," he said, "who, under the pretence of destroying superstition, try to establish a religion of atheism. But atheism is only for the aristocrats; while the idea of a Supreme Being, who defends innocence, and punishes crime, is for the people." The speech was not without effect, and Robespierre neglected no opportunity to push his plans. Finally, on May 7, 1794, he persuaded the convention to decree that the French people acknowledges the existence of a Supreme Being and the immortality of the soul, and that festivals ought to be introduced tending to re-awaken in men thoughts of the Divinity. The first festival was held on June 8. Robespierre, as president of the convention, appeared with a huge bouquet in his hand, and colored plumes in his hat, and made a politico-moral speech, interspersed with various kinds of childish mummeries. Of course the infidels laughed, and the faithful were scandalized: nevertheless, the festival denotes the turning-point of the movement. The constitution of Aug. 22, 1795, granted religious liberty. Christian worship was tolerated once more; and in many places the congregations received back their church-buildings on the simple condition that they should themselves defray the expenses to keep them in repair; also a great number of emigrant priests returned to France. Many restrictions, however, still remained in force, — thus, it was not allowed to use bells; and the persecutions did not cease altogether. After the *coup d'état* of Aug. 24, 1797, it was demanded that all priests should take an oath on the new constitution, which bound them to hate royalty, and devote themselves wholly to the republic. About seventeen thousand clergymen are said to have taken the oath, but such as would not were treated with great severity. Three hundred and eighty were deported to Guiana, and as many died miserably at Oleron and Rhée.

The complete restoration of the Roman-Catholic Church proceeded, generally speaking, along with the growing influence of Napoleon. Immediately after his return from Egypt, the imprisoned clergymen were set free, Dec. 28, 1799; the civil authorities were instructed to let alone all religious affairs; the churches were allowed to be kept open, not only on the first day of the decade, but on any day it pleased the congregation; the number of the revolutionary festivals was diminished to two; and the civil oath, binding them to hate royalty, was not demanded. In spite of the rapid spreading of infidelity during the last ten years, and though the people had, so to speak, been weaned from religious worship by the Revolution, about forty thousand congregations immediately returned to the Roman-Catholic Church; and on April 18, 1801, service was celebrated, on the order of Napoleon, in the most solemn manner, in the Cathedral of Notre Dame. He hoped thus to form a solid party in support of his own power, and he partly succeeded. A peculiar difficulty arose from the dissension which prevailed among the clergy. Those priests who had taken the oath on the Constitution considered themselves as the true bearers of the French Church, and prided themselves on having remained steadfast at their post in the days of danger; while the non-sworn priests — the emigrants, who now returned — looked down upon them as apostates and infidels, who had suffered themselves to be swayed by the circumstances like reeds by the winds. Napoleon first entered into negotiations with the former party, the constitutional priests; but, when he saw that not one of the non-sworn priests was present at the great National Council, opened by Bishop Grégoire on June 29, or took the least notice of its proceedings, he immediately changed policy, and opened direct negotiations with the Pope through the emigrant bishops, — negotiations which finally resulted in the Concordat. See CONCORDAT, FRANCE, HUGUENOTS, etc.

LIT. — BARRUEL: *Histoire du clergé en France pendant la révolution*, London, 1794–1804, 2 vols.; Abbé JAUFRET: *Mémoires*, Paris, 1803, 2 vols.; GRÉGOIRE: *Mémoirs*, Paris, 1837, 2 vols.; Abbé JAGER: *Hist. de l'église de France pendant la révolution*, Paris, 1852, 2 vols.; AUG. THEINER: *Documents inédits*, etc., Paris, 1857, 2 vols.; [PRESSENSÉ: *The Church and the French Revolution, a History of the Relations of Church and State from 1789 to 1802*, London, 1869]. KLÜPFEL.

REYNOLDS, Edward, D.D., Church-of-England prelate; b. at Southampton, 1599; d. at Norwich, Jan. 16, 1676. He was educated at Merton College, Oxford; became probation-fellow in 1620, on account of "his uncommon skill in the Greek tongue;" was preacher at Lincoln's Inn, London, and rector of Braynton, Northamptonshire; was the "pride and glory of the Presbyterian party," a member of the Westminster Assembly of Divines, a very eloquent, learned, and popular preacher, though his voice was harsh, and a cautious man, though lacking in firmness. On the ejection, by the Long Parliament (1646), of obnoxious heads of colleges, he succeeded Dr. Fell as vice-chancellor of the university of Oxford, and dean of Christ Church. From 1651 to 1659 he was deprived of his deanery, because he refused, in common with the Presbyterians, to take the "Engagement," and therefore accepted the vicariate of St. Laurence Jewry, London. In 1659 he was restored, conformed at the Restoration, and was in that year (1660) chaplain to the king, warden of Merton College, and made bishop of Norwich, without, however, surrendering his Presbyterian view, that a bishop was only a chief presbyter, and governed with the assistance of his co-presbyters. In the Assembly he was on the committee to draw up the Confession of Faith, and in 1661 he was a member of the Savoy Conference. In the latter capacity his weakness

showed itself. He carried, however, his Puritanic principles into practice even while a bishop, and lived simply for his diocese. His *Works* were first collected and published in 1658; best edition, with *Life*, by A. CHALMERS, London, 1826, 6 vols.

REYNOLDS (RAINOLDS), John, D.D., Puritan; b. at Pinho, Devonshire, 1549; d. at Oxford, May 21, 1607. He was successively scholar, fellow, and president of Corpus Christi College, Oxford. For a while he was dean of Lincoln (1593), but resigned when chosen president. He was one of the great Puritan leaders, and played a prominent part in the Hampton Court Conference, where he had the distinguished honor of suggesting to King James the desirability of a new translation of the Bible. (See ENGLISH BIBLE VERSIONS.) He was appointed one of the revisers, and assigned to the committee to translate the prophets, but he did not live to finish his part. He was endowed with a wonderful memory, and passed for a marvel of scholarship. See NEALE: *History of the Puritans*, vol. i. 252; J. I. MOMBERT, *Handbook of English Versions*, pp. 338, 345.

RHE'GIUM (*breach*) now Rheggio, with ten thousand inhabitants, in extreme south-west Italy, opposite Messina. Paul stopped there a day on his way to Rome (Acts xxviii. 13).

RHEGIUS (not **REGIUS,** for his family name was "Rieger," and not, as his own son, and, after him, many others have it, "König"), **Urbanus,** b. at Langenargen, on the Lake of Constance, in the latter part of May, 1489; d. at Celle, May 27, 1541. He studied jurisprudence at Freiburg under Zasius the humanist, among the jurists; but he seems to have been chiefly occupied with the study of classical languages and literatures under the celebrated humanists, Capito and Æsticampianus; and such progress did he make in that field, that in 1517 he was crowned as imperial *orator* and *poeta laureatus* by the Emperor Maximilian. Theological influences, however, were not altogether lacking, even at that time. In Freiburg he became so intimate with Eck, that in 1510 he followed him to Ingolstadt; and in 1518 he wrote his first theological work, *De dignitate sacerdotum*. In 1519 he was ordained a priest. He was at that time in perfect harmony with the Church of Rome, the shield-bearer of Eck; and when, in 1520, he was called as preacher to Augsburg, his adoption of the principles of the Reformation could at all events not have been publicly known. It seems that the controversy between Eck and Luther gradually drew him towards the latter, and that the promulgation of the papal bull decided him. In Augsburg he openly preached the views of Luther: against the bull he wrote *Anzaygung dass die Romisch Bull*, etc., He was mentioned as author of many of those satirical pamphlets which in that year were published at Augsburg against the Romanists; and the clergy of the city were glad, when, in 1521, an incident offered them an opportunity of having him superseded by a trustworthy Romanist, Dr. Krätz.

After a short stay at Hall in the valley of the Inn, Rhegius returned in 1524 to Augsburg, and was appointed preacher at the Church of Ste. Anna. The state of affairs in the city was very critical. All the most violent elements of the time were seething within its walls, and Rhegius was not exactly a strong man. When the Peasants' War approached the city, he wrote *Von Leibeigenschaft oder Knechtschaft* (1525) and *Schlussrede von weltlicher Gewalt*, but he did not satisfy the lower classes, which sympathized with the peasants, and the Romanists ascribed the calamity to him and his party. When the great controversy broke out between the Swiss and the German Reformers concerning the Lord's Supper, his *Wider den neuen Irrsal Dr. Karlstadt* (1524) was found weak, and he was for some time strongly drawn towards the Zwinglian camp; first after 1527 he is again found firmly planted on Lutheran ground. Shortly before, the Anabaptists had entered the city, and formed a considerable party. Rhegius's *Warnung wider den neuen Tauforden* (1527) was not an unsuccessful move; but the disturbances were not quelled until the city council stepped forward, and decided to employ very severe measures, as, for instance, capital punishment. With the opening of the diet of 1530 Rhegius's activity in the city came to a sudden end. Immediately after his entrance, June 16, the emperor forbade the evangelical ministers to preach; and, shortly after, Rhegius entered the service of Duke Ernest of Lüneburg, and settled at Celle.

His labor in Northern Germany for the establishment of the Reformation in Lüneburg, Hanover, etc., was very successful; and to this last period of his life belong also some of his best works: *Formulæ caute loquendi*, 1535, in Latin, and 1536 in German, often reprinted, and considered almost as a symbolical book; *Dialogus von der trostreichen Predigt* (1537), a devotional book very much read during the sixteenth and seventeenth centuries, etc. In the present century the character of the man has been unfavorably judged by Döllinger, Keim, Keller, and others; and their charges of vanity, lack of strength, etc., are by no means unfounded. He was a humanist, and he fancied himself a poet. Nevertheless, he was one of those humanists who did not shrink back from the Reformation when it became deadly earnestness. His works, nearly complete, were edited by his son, in twelve volumes folio, Nuremberg, 1561–77. [His *Formulæ* was edited by H. Steinmetz, Celle, 1880.] See UHLHORN: *Urbanus Rhegius*, Elberfeld, 1861. G. UHLHORN.

RHETORIC, Sacred. See HOMILETICS.

RHODES, an island of the Mediterranean, ten miles off the coast of Asia Minor, with a capital of the same name, became early known as a centre of commerce. The brazen statue at the entrance of the harbor, the so-called Colossus of Rhodes, was one of the seven wonders of the world. Paul visited the city on his return from his third missionary journey (Acts xxi. 1). The island vindicated its independence until the time of Vespasian, but under the Roman rule its prosperity gradually declined. The city, however, flourished much as a possession of the Knights of St. John, the last outpost of the Christians in the East (1399–1522); but, after its surrender to Soliman the Great, it fell rapidly into decay. See ED. BILIOTTI ET L'ABBÉ COTTRET: *L'Ile de Rhodes*, Compiegne, 1882.

RICCI, Lorenzo, b. at Florence, Aug. 2, 1709; d. in Rome, Nov. 24, 1775. He entered the order of the Jesuits in 1718, and became its general in

1758. He was a haughty and imperious man, ill suited for the position. To all propositions of reform, from the Pope and from the Roman-Catholic princes, he answered, "*Sint ut sunt, aut non sint.*" The consequence of which was, that the Pope dissolved the order by the bull *Dominus ac redemptor noster*, July 21, 1773. Ricci was confined in the Castle of St. Angelo, and remained there for the rest of his life. His biography was written by CARRACCIOLI in Italian, and by SAINTE-FOI in French.

RICCI, Scipione de', b. at Florence, Jan. 9, 1741; d. at the Villa Rignano, Jan. 27, 1810. Educated for the church, and ordained a priest in 1766, he was shortly after appointed auditor to the papal nuncio at Florence, in 1776 vicar-general to the Archbishop of Florence, and in 1780 bishop of Pistoja and Prato. He was a pious man, and sincerely devoted to the reform of the Roman-Catholic Church; and he found warm support in the grand duke Leopold, a brother of Joseph II. But the reforms on which the diocesan synod of Pistoja (1786) agreed, and which by the grand duke were laid before a general Tuscan synod held at Florence in 1787, were rejected by that assembly; and agents from Rome, together with the monks, brought about uproarious riots in Prato, which had to be put down by military force. In 1790 the grand duke left the country, and succeeded his brother as emperor of Germany; and in 1791 Ricci felt compelled to abdicate, and retire into private life. In 1794 followed the papal condemnation of the propositions of the synod of Pistoja. See *Acta et Decreta Synodi Pistoriensis*, Pavia, 1788; *Acta congregationis archiepiscoporum et episcoporum Hetruriæ Florentiæ*, Bamberg, 1790–94; DE POTTER: *Vie de Scipion de Ricci*, Brussels, 1825, 3 vols.; *Memorie di Scipione de' R.*, edited by GELLI, Florence, 1865, 2 vols. BENRATH.

RICE, John Holt, D.D., Presbyterian; b. near New London, Bedford County, Va., Nov. 28, 1777; d. in Prince Edward County, Va., Sept. 3, 1831. He studied at Liberty-Hall Academy (later, Washington College); was tutor in Hampden-Sidney College, 1796–99 and 1800–04; in 1800 began the study of theology; was licensed in 1803; ordained and installed pastor at Cub Creek, Charlotte County, Va., in 1804. In May, 1812, he came to the first Presbyterian Church in Richmond, Va.; for up to that time the Presbyterians and Episcopalians had worshipped together. In 1815 he started *The Christian Monitor*, the first publication of the kind in Richmond, and in 1817, *The Virginia Evangelical and Literary Magazine* (discontinued in 1829). In 1819 he was moderator of the General Assembly at Philadelphia. In 1823 he was elected president of Princeton College, and professor in the Union Theological Seminary, Virginia. He accepted the latter position, and was installed in 1824. His publications consist chiefly of sermons, but include *Memoir of Rev. James Brainerd Taylor* (1830), and a work which made a great stir, *Historical and Philosophical Considerations on Religion, addressed to James Madison* (1832). See SPRAGUE: *Annals*, iv. 325.

RICE, Nathan Lewis, D.D., Presbyterian; b. in Garrard County, Ky., Dec. 29, 1807; d. in Bracken County, Ky., June 11, 1877. He studied at Centre College, Danville, Ky., but did not graduate; was licensed; went to Princeton for further theological study; and finally was settled at Bardstown, Ky., 1833. Noticing the success of the Roman Catholics in alluring Protestant children to their schools at Bardstown, he established there an academy for each sex, and also a newspaper, the *Western Protestant*, afterwards merged in the Louisville *Presbyterian Herald*. From 1841 to 1844 he was stated supply at Paris, Ky. In 1843 he had the famous debate at Lexington, Ky., with Alexander Campbell, founder of the *Disciples*, on the subject of baptism. He ably held his own, and won great repute. From 1844 to 1853 he was pastor in Cincinnati. During this period he held three other public debates: (1) in 1845, with Rev. J. A. Blanchard, on slavery; (2) in 1845, with Rev. E. Pringree, on universal salvation; (3) in 1851, with Rev. J. B. Purcell (afterwards Roman-Catholic archbishop; see art.), on Romanism. These debates, except the last, were published, and widely circulated. From 1853 to 1858 he was pastor in St. Louis, Mo. While there, edited the *St.-Louis Presbyterian*. In 1855 he was elected moderator of the General Assembly (Old School) at Nashville, Tenn. From 1858 to 1861 he was pastor, and from 1859, also theological professor, at Chicago, Ill.; from 1861 to 1867, pastor in New-York City; from 1868 to 1874, president of Westminster College, Mo.; and from 1874 till his death, professor of theology in the theological seminary at Danville, Ky. Dr. Rice was a great debater and an able preacher. In New York he was listened to by crowded assemblies. He was one of the leaders of his denomination. His publications, besides the debates already referred to, include *God Sovereign, and Man Free*, Philadelphia; *Romanism not Christianity*, New York, 1847; *Baptism*, St. Louis, 1855; *Immortality*, Philadelphia.

RICH, Edmund. See EADMUND, ST.

RICHARD, Fitzralph (*Armachanus*), Archbishop of Armagh, and Primate of Ireland; d. at Avignon, France, December, 1359. He was fellow of Balliol College, Oxford; was by Edward III. promoted to be archdeacon of Lichfield; and in 1333 became chancellor of the university of Oxford. He was for a time private chaplain to Richard de Bury, bishop of Durham (1333–45); but in July, 1347, he was consecrated archbishop of Armagh. He is chiefly known as an opponent of the mendicant orders, but left theological lectures, a commentary upon the *Sentences* of Peter Lombard, and two apologetico-polemical works, — one against Judaism (*De intentionibus Judæorum*); another against the errors of the Armenian Church, which wished to unite with the Roman Church, in nineteen books, called his *Summa*. The latter was prepared about 1350, at the request of John, bishop-elect of Khelat, and his brother Nerses, archbishop of Menaz-Kjerd. His attack on the mendicant orders was publicly begun in a course of eight sermons he preached in London, in which he maintained that Jesus never taught any one to beg, and that mendicancy was no part of the Franciscan rule. His discourses made a great stir. They were replied to by Roger Conway, D.D., of Oxford, a Franciscan. He was accused in the papal court, and therefore obliged to journey to Avignon in 1357 to defend himself. His travelling-expenses were probably partly paid by his fellow-bishops. He delivered his address

in the council before Pope and cardinals, Nov. 8, 1357. But his bold move was unsuccessful. The story of his Bible translation into Irish is insufficiently supported. His works in print are, *Defensio curatorum adversus Fratres mendicantes*, Paris, 1496; *Sermones quatuor ad Crucem*, London, 1612. See *John Wiclif*, by LECHLER, Lorimer's translation, vol. i. pp. 75–88, pp. 117, 118.

RICHARD OF ST. VICTOR, d. 1173. Very little is known of his personal life. He was a native of Scotland, but became very early an inmate of the Augustine abbey of St. Victor, in Paris. He was chosen prior in 1162; and after a long contest he finally succeeded in driving away the abbot Ervisias, who scandalized the brethren by his frivolous life. Of Richard's writings quite a number are still extant, — exegetical, moral, theological, and mystical. As his method was the mystical allegory, his exegetical works have now only historical interest. His moral works (*De statu interioris hominis, De eruditione interioris hominis*, etc.) are also strongly colored by mysticism. Of his theological works, the principal are, *De verbo incarnato*, in which he praises sin as the *felix culpa*, because, if there had been no sin, there would have been no incarnation; *De trinitate*, one of his most original productions; *De Emmanuele*, against the Jews, etc. The most celebrated of his mystical works is his *De gratia contemplationis*, in which he gives the psychological theory of *contemplatio* as an intuition, an immediate vision of the divine, in contradistinction from *cogitatio*, the common reasoning, and *meditatio*, the pondering on a single, special subject. The first edition of his works is that of Paris, 1528; the best, that of Rouen, 1650. See J. G. v. ENGELHARDT: *Richard von St. Victor*, Erlangen, 1838; LIEBNER: *Richardi doctrina*, Göttingen, 1837–39. C. SCHMIDT.

RICHARD, Charles Louis, b. at Blainville-sur-Eau, Lorraine, 1711; executed at Mons, Aug. 16, 1794. He entered the Dominican order in 1727; taught theology in Paris; and took active part in the polemics against the encyclopedists. At the outbreak of the Revolution he settled in Belgium, and was overtaken by the French army of occupation. Too old to flee, he was seized, and sentenced to be shot, on account of his *Parallèle des Juifs qui ont crucifié Jésus Christ avec les Français qui ont tué leur roi*. His *Dictionnaire des sciences ecclésiastiques* (1760, 5 vols.) and *Analyse des conciles* (1722–77, 5 vols.) are still of value.

RICHARDS, James, D.D., Presbyterian; b. at New Canaan, Conn., Oct. 29, 1767; d. at Auburn, N.Y., Aug. 20, 1843. He entered Yale College in 1789; but poverty and ill health compelled him to leave at the end of freshman year. In 1793 he was licensed, and in May, 1797, ordained at Morristown, N.J. In 1805 he was moderator of the General Assembly. In 1809 he settled at Newark, N.J. In 1819 he was elected professor of theology in Auburn Theological Seminary, New York, but declined: however, upon his re-election in 1823, he accepted, and served the seminary with remarkable fidelity and ability. After his death, there were published his *Lectures on Mental Philosophy and Theology, with a Sketch of his Life* (New York, 1846), and *A Selection of Twenty Sermons, with an Essay on his Character* by WILLIAM B. SPRAGUE, D.D. (Albany, 1849). See SPRAGUE: *Annals*, iv. 99.

RICHARDS, William, American Congregational missionary; b. at Plainfield, Mass., Aug. 22, 1792; d. at Honolulu, Sandwich Islands, Dec. 7, 1847. He was graduated from Williams College, 1819, and from Andover Seminary, 1822, and on Nov. 19, 1822, sailed for the Sandwich Islands, under commission of the American Board. He was stationed at Lahaina, on the Island of Manui, and was very successful. In 1837 he returned home; went out again the next year; and, being taken into the king's confidence, he was made his counsellor, interpreter, and chaplain, while still continuing missionary labors. In 1842, on the independence of the islands being guaranteed by England, Belgium, France, and the United States of America, he was sent as ambassador to England and several other foreign courts. In 1845 he returned to Honolulu, and was appointed minister of public instruction, which made him a member of the king's privy council. See SPRAGUE: *Annals*, ii. 688.

RICHELIEU, Armand Jean Duplessis de, b. in Paris, Sept. 5, 1585; d. there Dec. 4, 1642. He was educated for the military profession, but took holy orders, and was in 1607 consecrated bishop of Luçon, and in 1622 made a cardinal. His career as a statesman he began in 1614, when sent as a deputy of the clergy to the states-general; and from 1622 to his death he governed France as its prime-minister. The great aim of his foreign policy was the humiliation of the house of Austria, the baffling of its aspirations to a world's empire; that of his home policy was the annihilation of the independence of the feudal lords, the establishment of the absolute authority of the crown. He succeeded in both fields. Very characteristic are his relations with the Protestants. Making a sharp distinction between religion and politics, he allied himself with the Protestants in Germany against the emperor; while in France he completely destroyed the political influence of the Huguenots. By the edict of grace (Nîmes, July 14, 1629) the fortifications of the cities of the Huguenots were razed, and their synods were not allowed to meet unless by authority of the government; but in other respects the freedom of worship, and the civil equality of Huguenots and Roman Catholics, were fully respected. See ROBSON: *Life of Cardinal Richelieu*, 1854; SCHYBERGSON: *Le duc de Rohan et la chute du parti protestant en France*, Paris, 1880.

RICHER, Edmund, b. under humble circumstances at Chource, a village of Champagne, Sept. 30, 1560; d. in Paris, Nov. 28, 1631. He entered the service of the church; studied theology; was made a doctor in 1590, and director of the College of Cardinal Lemoine in 1594. In 1629 he published his *De ecclesiastica politica potestate* (Cologne, 2 vols.), a learned and acute argument in favor of Gallicanism, defending the views of the Sorbonne, that the œcumenical council stands above the Pope, that in secular affairs the State is entirely independent of the Church, etc. He was deposed, however, and, with the assassin's knife on his neck, compelled to recant. See his life by BAILLET, Amst., 1715. C. SCHMIDT.

RICHMOND, Legh, Church of England; b. at Liverpool, Jan. 29, 1772; d. at Turvey, Bedfordshire, May 8, 1827. He was graduated at Trinity

College, Cambridge, 1794, and proceeded M.A., 1797. In the latter year he was ordained, and became a curate on the Isle of Wight. In 1805 he was made rector of Turvey. While a child, by leaping from a wall, he was lamed for life. He edited *The Fathers of the English Church, or a Selection from the Writings of the Reformers and Early Protestant Divines of the Church of England, with Memorials of their Lives and Writings* (London, 1807–12, 8 vols.), and wrote *Domestic Portraiture, or the Successful Application of Religious Principle in the Education of a Family, exemplified in the Memoirs of the Three Deceased Children of the Rev. Legh Richmond* (9th ed., 1861). But the work by which he is best known is *The Annals of the Poor*, 1814, 2 vols.; which contain those immortal tracts, *The Dairyman's Daughter*, *The Negro Servant*, and *The Young Cottager*, previously published separately. Of the first, four million copies, in nineteen languages, had been circulated before 1849. See his *Memoirs* by Rev. T. S. GRIMSHAW, London, 1828; 9th ed., 1829; edited by Bishop G. T. Bedell, Philadelphia, 1846.

RICHTER, Æmilius Ludwig, b. at Stolpen, near Dresden, Feb. 15, 1808; d. in Berlin, May 8, 1864. He studied jurisprudence, more especially ecclesiastical law, at the university of Leipzig, and was appointed professor there in 1835, at Marburg in 1838, and at Berlin in 1846. His works on ecclesiastical law — *Lehrbuch des kathol. und evangel. Kirchenrechts*, Leipzig, 1842 (7th ed. 1874); *Die evangelische Kirchenordnungen des 16ten Jahrhunderts*, Weimar, 1846; *Corpus Juris Canonici*, 1833–39 (the best edition of that work); *Canones et Decreta Concilii Tridentini*, Leipzig, 1853, etc. — have exercised a decisive influence on that branch of study.

RICHTER, Christian Friedrich Gottlieb, M.D., German hymnologist; b. at Sorau, Silesia, Oct. 5, 1676; d. at Halle, Oct. 5, 1711. After studying medicine and theology at Halle, he was appointed by Francke superintendent of the academy there, and, later, physician to the famous Halle Orphan-House. He was a Pietist. He wrote thirty-three excellent hymns, of which several have been translated; e.g., "Jesus my king! thy mild and kind control," "O watchman! will the night of sin," "My soul before thee prostrate lies," "O God! whose attributes shine forth in turn," "Thou Lamb of God! thou Prince of peace!" "'Tis not too hard, too high, an aim." He also wrote four remarkable treatises upon the bodily sufferings of Christ during his crucifixion, contained in vol. iii. of his *Opuscula Medica*, Leipzig, 1780–81, 3 vols. For a brief account of his views, see LANGE: *Matthew*, p. 523, *note*. See RICHTER'S *Leben u. Wirken als Arzt, Theolog. u. Dichter*, Berlin, 1865; and MILLER: *Singers and Songs of the Church*, pp. 141, 142.

RIDDLE, Joseph Esmond, Church of England; b. about 1804; d. at Cheltenham, Aug. 27, 1859. He proceeded M.A. at Oxford, 1831; was ordained priest, 1832, and settled at Leckhampton, near Cheltenham, 1840. In 1852 he was Bampton lecturer. He is best known for his *Latin-English Dictionary*, founded on Freund, London, 1849, and (with T. K. Arnold) *English-Latin Lexicon*, 1849; but he also wrote the valuable *Manual of Christian Antiquities*, London, 1839, 2d ed., 1843; *Ecclesiastical Chronology*, 1840; *Natural History of Infidelity* (his Bampton Lectures), 1852, besides other works.

RIDGLEY, Thomas, D.D., Independent; b. in London about 1667; d. there March 27, 1734. In 1695 he became assistant of Thomas Gouge; and in 1712, in conjunction with John Eames, established a theological school, in which he delivered his highly esteemed lectures upon the Westminster Assembly's Catechism, published as *A Body of Divinity*, London, 1731–33, 2 vols.; new ed., revised, corrected, and illustrated, with notes by Rev. J. M. Wilson, Edinb., 1844, N.Y., 1855.

RIDLEY, Nicholas, English reformer and martyr; was b. early in the sixteenth century at Wilmanstock, Northumberland; d. at the stake, in Oxford, Oct. 16, 1555. After studying at the grammar-school at Newcastle-upon-Tyne, he entered Pembroke Hall, Cambridge, in 1518; was supported by his uncle, Dr. Robert Ridley, fellow of Queen's College; and in 1522 became fellow of Pembroke. In 1527 he took orders, and went to the Sorbonne, Paris, and Louvain, for further studies. Returning to Cambridge in 1529, he became senior proctor in 1533. He was at that time much admired as a preacher. Fox calls his sermons "pithy sermons." Cranmer made him his domestic chaplain, and vicar of Herne, East Kent. In 1540 he became king's chaplain, and master of Pembroke Hall, and in 1541 prebendary of Canterbury. At this period he was accused, at the instigation of Bishop Gardiner, of preaching against the Six Articles. The case being referred to Gardiner, Ridley was acquitted. In 1545 he was made prebendary of Westminster, in 1547 bishop of Rochester, and in 1550 Bonner's successor in the see of London. Bishop Ridley's name will always be mentioned in the same breath with those of Cranmer and Latimer, and honored for its distinguished connection with the emancipation from the errors and superstitions of the papal system. In 1545 he publicly renounced the doctrine of transubstantiation, to which he was led by reading Bertram's *Book on the Sacrament*. He committed to memory, in the walks of Pembroke Hall, nearly all the Epistles in Greek. He was committed to the Tower, July 26, 1553, from which he was removed with Latimer to the jail of Bocardo, Oxford. There he was burned before Balliol Hall. The night before his execution he said to some friends, with whom he had supped, "I mean to go to bed, and, by God's will, to sleep as quietly as ever I did in my life." He seems to have been less imperturbable than his fellow-martyr, Latimer, who, on the way to the stake, cheered him up with the famous words, "Be of good comfort, Master Ridley: play the man. We shall this day light such a candle, by God's grace, in England, as, I trust, shall never be put out." Fox has preserved an interesting account of Ridley, and describes him as "a man beautified with excellent qualities, so ghostly inspired and godly learned, and now written, doubtless, in the Book of Life," etc. Quarles has a poem on Ridley, in which he says,—

"Rome thundered death; but Ridley's dauntless eye
Star'd in Death's face, and scorned Death standing bye.
In spite of Rome, for England's faith he stood;
And in the flames he sealed it with his blood."

Ridley, although a learned man, left few writ-

ings behind him. They are, *A Treatise against Image-Worship: Declaration against Transubstantiation; A Piteous Lamentation of the Miserable Estate of the Church in England in the Time of the Late Revolt from the Gospel*, etc. And there have been published by the Religious Tract Society, London, *Treatise and Letters of Dr. Nicholas Ridley;* and by the Parker Society, *The Works of Nicholas Ridley*, Cambridge, 1841. See Fox: *Acts and Monuments;* Dr. Gloucester Ridley: *Life of Bishop Ridley*, London, 1763. D. S. SCHAFF.

RIEGER, Georg Conrad, b. at Cannstadt, March 7, 1687; d. at Stuttgart, April 16, 1743. He studied theology at Tübingen, and was appointed professor at the gymnasium of Stuttgart in 1721, and pastor of St. Leonhard in 1733. He was one of the most celebrated preachers of the pietistic school of his age, and published a considerable number of sermons, which are still much read in Würtemberg, — *Herzenspostille*, Züllichau, 1742 (latest edition, Stuttgart, 1853–54); *Richtiger und leichter Weg zum Himmel*, Stuttgart, 1744; *Hochzeitpredigten*, 1749 (latest edition, Stuttgart, 1856), etc. PALMER.

RIGHTEOUSNESS, Original. (For the Righteousness of Faith see Justification.) The elder Protestant theologians designated by the term *Justitia originalis*, or "original righteousness," the condition of man as made in the image of God, and before the fall. It is found for the first time in the writings of the scholastics, but the treatment of the doctrine was begun by Augustine. In his treatise *De peccator. mer. et remiss.* (ii. 37), he uses the term *prima justitia*, "first righteousness." He considers the doctrine from the standpoint of man's creation in the divine image. Irenæus, Theophylact, Justin, and others, speak of this first estate as one of childlike simplicity and innocency. The statement of Athanasius (*ed. Paris*, ii. 225) stands alone: "Those who mortify the deeds of the body, and have put on the new man, which is created after God, have the man after his image; for such was Adam before his disobedience" (*ἔχουσι τὸ κατ' εἰκόνα, τοιοῦτος γὰρ ἦν ὁ Ἀδὰμ πρὸ τῆς παρακοῆς*). Prominence was given, in the treatment of this subject, to man's spiritual endowment with reason and freedom, by which he was to secure moral perfection. With Augustine the image of God is the inalienable "rational soul" (*anima rationalis*). This includes the will, with a positive inclination to holiness. The first man, however, stood in need of divine help to reach full righteousness (*plena justitia*). At first he was willing not to sin, and by supernatural grace he was able not to sin (*posse non peccare*). At the fall the concupiscence of the flesh(*concupiscentia carnis*) took the place of the good will (*bona voluntas*), and is *itself sin;* that is, the opposite of righteousness. After Augustine's death, semi-Pelagianism prevailed in the church; and at the synod of Orange, in 529, it was stated, that, "by the sin of Adam, the free will was so inclined and attenuated (*attenuatum*), that no one was afterwards able to love God as he should, to believe in God, or to be influenced concerning God, except the prevenient grace of the divine mercy acted upon him." The scholastic theologians went farther. They dated the discord between flesh and spirit before the fall. The divine grace subjected the former to the latter in the case of Adam: therefore man's original righteousness was a superadded gift (*donum superadditum*). The proof was found in the alleged difference between likeness and image (*similitudo imago*, Gen. i. 26). The essential elements of the divine image were reason and will. Eternal life was a superadded gift.

The Reformers, with their deep sense of the sinfulness of sin, defined the original state of man as one in which righteousness and goodness were essential elements. Bellarmin developed the Roman-Catholic doctrine. As man came forth from the Creator's hands, he consisted of flesh and spirit, and stood related to the animals and the angels. By the latter he had intelligence and will; by the former, passions and appetite (*sensus et affectus*). A conflict arose, and from the conflict a terrible difficulty in doing well (*ingens bene agendi difficultas*). This was the disease of nature (*morbus naturæ*) which inheres in matter: hence God added the gift of original righteousness. It was this perfection of the divine image, and not the image itself, which man lost at the fall.

The question is, whether man began with a state of absolute moral perfection, as the older Protestant theologians, especially the Lutheran theologians, asserted. Against this view, Julius Müller properly brings the objection that it excludes the possibility of the fall. But man's original condition was not one without a positive inclination to goodness. His will had this disposition; but, while it was in harmony with God's will, it might sin, and in the possibility of its sinning consisted its freedom. It was man's duty to preserve his rectitude by his own voluntary choice, thus confirming God's work. The doctrine of man's original righteousness is not necessarily found in Eph. iv. 24, but in Gen. i., ii., Eccl. vii. 29, and especially in the scriptural definitions of sin, — as a defiance of the divine will, and the cause of human corruption, and the analogy presented by the righteousness of faith. See Chemnitz: *De imag. Dei in hom.*, Wittenb., 1570; Cotta: *De rectitud. hom. primæva*, Tüb., 1753; Wernsdorf: *De reliq. imag. div.*, Wittenb., 1720; [A. Ritschl: *Die christl. Lehre von der Rechtfertigung und Versöhnung dargestellt*, Bonn, 1870–74, 3 vols., 2d ed., 1882–83; Eng. trans. of vol. i., *A Critical History of the Christian Doctrine of Justification and Reconciliation*, Edinb., 1872; and the *Theologies* of Hodge, Van Oosterzee, and Dorner; and the works on Symbolics *sub* "Primitive State"]. H. CREMER.

RIM'MON (רִמּוֹן, *pomegranate*), the name of an Aramaic divinity mentioned by Naaman (2 Kings v. 18). It occurs as the name of three places (Josh. xv. 32; 1 Chron. vi. 77; Judg. xx. 45), and also as a proper name (2 Sam. iv. 2); but it is uncertain whether, in these cases, the name comes from the god, or the pomegranate. The LXX. makes a distinction between them, calling the god Ῥεμμάν, and the pomegranate Ῥεμμών, Ῥεμνών. The correct form for the god's name is, indeed, Raman, or Ramman; for he is the Assyrian god Rammanu. The best explanation of the word is "the height." The many-seeded pomegranate is the symbol of fruitfulness. The tree was holy, and its fruit appears upon the sculptures in the hands of deities (Baal Hham-

man, Zeus Kasios). Astarte planted the pomegranate upon Cyprus: hence the close connection between the name "pomegranate" and the god. See BAUDISSIN: *Studien;* P. SCHOLZ: *Götzendienst.* WOLF BAUDISSIN.

RING, Melchior, was schoolmaster at Hersfeld, when in 1524 he became acquainted with Thomas Münzer, and soon, also, one of his most ardent disciples. In the same year he went to Sweden as leader of an Anabaptist movement in Stockholm, but returned shortly after to take part in the Peasants' War. After a visit to Switzerland, he began to preach in the vicinity of Hersfeld, attacking the Lutherans with great violence; but in 1531 he was imprisoned by the landgrave of Hesse, and probably never released. His writings have perished.

RINGS were used as ornaments for the nose, the ears, the arms, and the legs, and more especially for the fingers, as far back in the history of the human race as historical researches reach. The Babylonians, Hebrews, Egyptians, Greeks, and Romans, and the barbaric peoples of Teutonic origin which invaded Europe, or, rather, the Roman Empire, at the beginning of our era, wore them. In course of time, however, the ornament received a special signification, and the finger-ring became a token of authority, or a sign of a pledge. A token of authority was that ring which Pharaoh gave to Joseph (Gen. xli. 42), or Ahasuerus to Haman (Esth. iii. 10), or Antiochus to Philip (1 Macc. vi. 15); and so was the ring which every member of the equestrian order in the Roman Commonwealth wore. After the battle of Cannæ, Hannibal sent a bushel of such rings to Carthage. A sign of a pledge was the ring, which, among the Hebrews and the Romans, the bridegroom gave to the bride on the occasion of their betrothal, and which in the tenth century of our era became the Christian marriage-ring. A combination of both these significations is represented by the episcopal ring, which is at once emblematic of his espousal to the church and of the power of his office, whence it is sometimes called *annulus sponsalitius*, and sometimes *annulus palatii*. At what time it became a part of the official costume of a bishop is not exactly known. It is mentioned for the first time in the second book of the *Ecclesiastical Offices* by Isidore of Seville, 595–633, then in a letter from Pope Boniface IV., read in the Council of Rome, 610, and in the twenty-eighth canon of the Fourth Council of Toledo, 633. For the "Fisherman's Ring," see ANNULUS PISCATORIUS. See MARTIGNY: *Des Anneaux chez les premiers Chrétiens*, Mâcon, 1858.

RINKART, Martin, German hymnologist; b. at Eilenburg, April 23, 1586; d. there, as archdeacon, Dec. 8, 1649. After studying at Leipzig, and serving as pastor in Eisleben and Eudeborn, he settled in Eilenburg (1617), and there remained till his death: thus his settlement was synchronous with the Thirty-Years' War. In the pestilence of 1637, and famine of 1638, he was a savior to his fellow-townsmen; and when the Swedish Lieut.-Col. Dörfling, on Feb. 21, 1639, demanded thirty thousand thalers (ten thousand dollars) as the ransom of the city from destruction, and he had pleaded in vain, he assembled the citizens to prayer and service, with the result that the victorious Swede at last accepted two thousand gulden (one thousand dollars) as ransom. But it is as the author of the German *Te Deum* (*Nun danket alle Gott*, 1644) that Rinkart is immortal. The hymn is in three stanzas, of which the first two are based upon Sirach, lines 24–26, and the third upon the old *Gloria Patri*. Miss Winkworth has made a close English translation. See PLATO: *M. Rinkart*, Leipzig, 1830; MILLER: *Singers and Songs of the Church*, pp. 56, 57.

RIPLEY, Henry Jones, D.D., Baptist; b. in Boston, Mass., Jan 28, 1798; d. at Newton Centre, Mass., May 21, 1875. He was graduated at Harvard University, 1816, and at Andover Theological Seminary, 1819; was evangelist among the Southern slaves from 1819 to 1826, with the exception of one year. In 1826 he became professor of biblical literature and pastoral duties in the newly founded Newton Theological Institution; from 1832 he taught biblical literature only, until in 1839 he was transferred to the chair of sacred rhetoric and pastoral duties. He resigned in 1860; for five years engaged in literary work and evangelistic labors among the freedmen of Georgia; in 1865 became librarian of Newton; and from 1872 to 1875 was associate professor of biblical literature. Besides much work in periodicals, he wrote, *Memoir of Rev. T. S. Winn*, Boston, 1824; *Christian Baptism*, 1833; *Notes on the Four Gospels*, 1837–38, 2 vols.; *Notes on the Acts of the Apostles*, 1844; *Sacred Rhetoric*, 1849; *Notes on Romans*, 1857; *Exclusiveness of the Baptists*, 1857; *Church Polity*, 1867; *Notes on Hebrews*, 1868.

RIPON, a town in Yorkshire, Eng. The abbot of Melrose founded a monastery there in 661, which the Danes destroyed in 867. The cathedral was begun in 1331, finished, probably, 1494. The town was made the seat of a bishopric in 1836.

RIPPON, John, D.D., a prominent Baptist minister, and for sixty-three years pastor of a single charge in London; was b. at Tiverton, Devon, April 29, 1751; and d. in London, Dec. 17, 1836. He edited the *Baptist Annual Register*, 1790–1802, *An Arrangement of the Psalms, Hymns*, etc., of Dr. Watts, and *A Selection of Hymns*, 1787, 10th ed., enlarged, 1800. Some of the contents of this last are supposed to be wholly or in part his own; but his services to hymnody are much more eminent as a compiler than as a composer. His *Selection* included many originals by Beddome, S. Stennett, Ryland, Turner, Francis, and others, and brought to public notice many lyrics previously in print, but little known. Frequently reprinted, and consulted by almost every subsequent compiler, its direct and indirect influences have been incalculable. It ranks as one of the half-dozen hymn-books of most historical importance in the English language. F. M. BIRD.

RISLER, Jeremiah, Moravian; b. at Mühlhausen, Upper Alsace, Nov. 9, 1720; d. at Berthelsdorf, Saxony, Aug. 23, 1811. He was graduated at Basel; from 1744 to 1760 a Reformed minister at Lübeck and St. Petersburg, but from 1760 to his death a Moravian; from 1782 a bishop; and from 1786 a member of the Unity's Elders Conference. He was an eloquent preacher, and faithful bishop. He made a French translation of Zinzendorf's *Discourses*, and of the *Hymnal* (1785), wrote *La sainte doctrine* (1769), *Leben von A. G. Spangenberg* (Barby u. Leipzig, 1794), and *Erzählungen aus der Brüdergeschichte*, 3 vols.

RITTER, Karl, b. at Quedlinburg, Aug. 7, 1779; d. in Berlin, Sept. 25, 1859; was appointed professor of geography in the university of Berlin in 1820, and gave a new and powerful impulse to that branch of study. Those of his works which interest the student of the Bible are *Der Jordan und die Beschiffung des Todten Meeres*, Berlin, 1850; *Ein Blick auf Palästina*, Berlin, 1852; *The Comparative Geography of Palestine and the Sinaitic Peninsula*, trans. by Gage, Edinburgh, 1866, 4 vols.

RITUAL means a regulation of external worship, and has aptly been defined as "the external body of words and action by which worship is expressed and exhibited before God and man."

RITUALE ROMANUM. After the Council of Trent, the popes took great care to suppress the various rituals which had developed within the pale of the Roman Church, and to establish uniformity of worship throughout the church. For that purpose, Pius V. published the *Breviarium Romanum* and the *Missale Romanum;* Clement VIII., the *Pontificale* and *Ceremoniale;* and Paul V., the *Rituale Romanum*, which, by a decree of June 16, 1614, was made obligatory on all the officers of the Church of Rome. See J. CATALANUS: *Sacrarum Ceremon. sive Rituum Eccles. S. Rom. Ecclesiæ Lib. Tres*, Rome, 1750, 2 vols. fol. H. F. JACOBSON.

RITUALISM. This popular catchword is used to describe the second stage of that movement in the English Church which in its earlier condition had been named Tractarianism. The name first appears, probably, in connection with the riots at St. George's-in-the-East in 1859 (cf. quotation from *East London Observer* of May, 1859, quoted in Letter to Bishop of London, by Bryan King, 1860).

The revival of interest in Catholic dogma, effected by the Oxford writers of the *Tracts for the Times*, was naturally succeeded by a revival of interest in Catholic observances. This *practical* revival carried the movement into novel circumstances and situations; for the earlier detection and exhibition of that sacerdotal structure of the church which had been secured to it by struggles of the Elizabethan divines, was carried on, of necessity, in the intellectual, academic region. The claim asserted, first had to make good its doctrinal status: it had to begin by working its way into the mind and the imagination. The Tractarian writers recognized this necessary order: they anxiously held aloof from precipitating those effects, which they, nevertheless, distinctly anticipated from this teaching. "We the old Tractarians," wrote Dr. Pusey in the *Daily Express*, May 21, 1877, "deliberately abstained from innovating in externals." "We understood the 'Ornaments Rubric' in its most obvious meaning, — that certain ornaments were to be used which were used in the second year of King Edward VI.: we were fully conscious that we were disobeying it; but we were employed in teaching the faith to a forgetful generation, and we thought it injurious to distract men's minds by questions about externals. We left it for the church to revive" (Letter of Dr. Pusey to English Church Union). Also, Letter to the *Times*, March 28, 1874: "There was a contemporary movement for a very moderate ritual in a London congregation. We (the Tractarians) were united with it in friendship, but the movements were unconnected."

As soon as their teaching had secured believers, it set itself to apply its principles in action; and this active application of recovered belief in a sacerdotal church inevitably took the form of recovering and re-asserting that liturgical structure which still underlay the Book of Common Prayer.

The movement, in making this fresh effort, passed from the study to the street: it became practical, missionary, evangelistic. It insisted that its work upon the masses, in their dreary poverty, demanded the bright attraction and relief of outward ornament, and the effective teaching of the eye. This change from the university to the town was signalized by the establishment of, e.g., St. Saviour's, Leeds (to which the Tractarian leaders lent all their authority), and of the Margaret-street Chapel, under F. Oakeley, a devoted companion of J. H. Newman.

The transition to ritual was not only a practical expediency, it was also the logical outcome of the new position; for the doctrinal revival lay in its emphatic assertion of the conception of *mediation*, of mediatorial offering. This mediation was, it taught, effected by the taking of flesh; i.e., of the outward to become the offering, the instrument of worship. The *body* of the Lord was the one acceptable offering, sanctified by the Spirit; and in and through that mediatorial body all human nature won its right to sanctification, to holy use. The spirit needs, according to this teaching, an outward expression to symbolize its inward devotion. Its natural mode of approach to God is through sacramental signs; and the use of special sacraments justifies, of necessity, the general use of visible symbols. If grace comes through outward pledges, then devotion will obviously be right in using for its realization forms and signs and gestures; love will be right in showing itself through beauty; and prayer and praise will instinctively resort to ceremonial.

Nor was the pressure towards ritual merely doctrinal. The double movement in the church had its parallel in the secular world. The spiritual revival of Wordsworth had its reflex in the emotional revival of Walter Scott. The set of things was running counter to Puritan bareness. The force and reality of *imagination* in the shaping of life's interests were recognized with the glad welcome of a recovered joy. A touch of kindliness repeopled the earth with fancies and suggestions, and visions and dreams. This world was no longer a naked factory, housing the machinery of a precise and unyielding dogma; nor was it the bare and square hall in which reason lectured on the perils of a morbid enthusiasm: it was a garden once more, rich with juicy life, and warm with color. This literary warmth mixed itself in with the doctrinal movement towards the enrichment of the churches. The emotions were making new demands upon outward things: they required more satisfaction. They had been taught by the novelists to turn to the past, whether of cavaliers with plumes and chivalry, or of the middle ages with wild castles and belted knights, and praying monks and cloistered nuns. All this world of strange mystery and artistic charm had become alive again to them, and the revival made them discontented with the

prosy flatness of common life. The churches were responding to a real and wide need when they offered a refuge and a relief to the distressed imagination. Everywhere began the Gothic revival. The restoration of the disgraced and destitute parish churches, which had become practically necessary, was taken up by men full of admiration for the architecture which had first built them. They were passionately set on bringing them back as far as possible into their original condition. The architects thus were, indirectly, ardent workers on the side of the ecclesiastical revival. They eagerly studied liturgical correctness in restoring the beauty of the chancels, in placing the altar at its proper height and distance, in arranging the screen and the stalls, the altar-rails and credence-table. This combination of ecclesiastical and architectural sentiment was greatly furthered by the Cambridge Ecclesiological Society; which did much to foster antiquarian exactness, and to promote active efforts at restoration. (Beresford Hope's *Worship in the Church of England.*) This architectural movement, which dated its earliest impulses from J. H. Newman's church, built at Littlemore amid much ferment and anxiety, culminated in the vast achievements of Gilbert Scott and George Street, whose handiwork has been left in restored churches throughout the length and breadth of England. This general restoration of order and fairness into the public services, which ran level with the renewal of church fabrics, roused much popular hostility, which made itself known in riotous disturbances, as at Exeter, etc., chiefly directed against the use of the surplice in the pulpit, following a direction for its use given in a charge by Bishop Blomfield in 1842.

But just as the artistic movement deepened from the external ornamentation of the Waverley novels into the impassioned mysticism of D. G. Rossetti and the pre-Raphaelite brothers, so the architectural revival deepened into the symbolism of a more rapt sacramentalism. This it was which produced the historical crisis; and this crisis became yet more critical by forcing into sharp antagonism the civil and ecclesiastical jurisdictions which were called upon to deal with the renovating ministers. The story of the movement turns round the various legal judgments given to determine the sense of the "Ornaments Rubric;" i.e., the Rubric inserted, in its first form, into the Prayer-Book of Elizabeth, and re-inserted, in a slightly changed form, in the Prayer-Book of the Restoration, prescribing the ornaments of the minister and of the chancel during all offices. The aim of the Elizabethan divines had been to secure the main work of the Reformation, and yet to protect the Liturgy from the "loose and licentious handling" of the more eager of the Marian exiles. They had therefore accepted, with some important alterations, the second of the two Prayer-Books of Edward VI. as the standard of the Reformed services; but, owing to the strong pressure of the queen, they refused to adopt it also as the standard of the ornaments; and for this they went back to an earlier date, the second year of King Edward VI., when much ritual remained which the first Prayer-Book of Edward VI. had accepted, but which the second book had rejected. There is no doubt that this included and intended chasubles and copes, albs and tunicles, with other details of altar-furniture. The question that arose was as to how far this Rubric, when re-enacted in the Act of Uniformity, was intended by the divines of the Restoration to retain its full original sense. In its earlier form it was prescribed "until the queen should take further order." Was that "further order" ever taken? and, if so, does the later condition of the Rubric, in omitting any reference to this "further order," assume that order, or ignore it? If it ignored it, why was it never acted upon? For certainly these ornaments have never been in full use. But, if it assumed it, how was it possible not to define what the "order" was, or to prescribe still the second year of Edward VI. as the standard, without a hint of any qualification? Round this main issue a swarm of complicated historical, legal, and liturgical arguments arose; and who was to decide among them? Here started up a new difficulty. The juridical relations between Church and State were the result of a most long and intricate history, which at the Reformation had finally assumed this general form. The old machinery of ecclesiastical courts remained entire, — consisting of the Bishop's Courts of First Instance, in which the bishop's chancellor adjudicated; and the Archbishop's Court of Appeal, in which the dean of arches gave judgment, as the embodiment of the archbishop. But from this, again, there was to be an appeal to the king; and for hearing such appeals a composite court had been erected by Henry VIII., the Court of Delegates, the exact jurisdiction of which had never been clearly defined. This had continued, rarely used, dimly considered, until, without anybody's notice, a great legal reform, carried out by Lord Brougham, was discovered to have transferred, without intending it, all the power of this Court of Delegates to a certain Committee of Privy Council, composed and defined for other general purposes. When suddenly there was need of a final adjudication on anxious and agitating spiritual questions, it was this Committee of Privy Council which the rival parties found themselves facing. It dealt with the question of baptism, in the case of Mr. Gorham (1850); and Bishop Blomfield of London had in consequence, speaking in the House of Lords, protested against the nature and character of the committee as a court of final appeal in ecclesiastical questions. No change, however, had been effected; and in March, 1857, the question of ritual was brought before it, on appeal, in the case of "Westerton *vs.* Liddell," in which case the ritualistic practices of St. Barnabas, Pimlico, had been condemned in the Consistory Court of London and in the Court of Arches. Amidst great excitement, the committee pronounced that the Rubric permitted generally the use of those articles which were prescribed under the first Prayer-Book, and therefore sanctioned the use of credence-table, altar-cross, altar-lights, colored altar-cloths, etc. From that moment the Ritualists have acted steadily in the belief that this legal decision was but affirming that which is the plain, historical sense of the words in the Rubric, and have pressed, often with rashness, sometimes with insolence, for the revival of all the ritual which this interpretation justified. In accomplishing this, they have been aided, advised, and sustained by the elaborate organization of the

English Church Union, numbering now over twenty thousand members, formed for the defence and protection of those, who, in carrying out the Rubric so understood, were menaced by perils and penalties. For however favorable single congregations might be, yet the work of revival had to be carried on, (1) in defiance of the long unbroken usage, which had never attempted any thing beyond that simpler ritual which had been adopted and allowed as the practicable minimum under Elizabeth and Charles II.; (2) in defiance of the bishops, whose paternal authority was generally exercised to suppress, by any pressure in their power, any sharp conflict with this common custom; (3) in defiance of fierce popular suspicion, roused by dread of Romish uses, such as broke out, e.g., in the hideous rioting at St. George's-in-the-East (1858–60), which the weakness of the Bishop of London, and the apathy of the government, allowed to continue for months, and finally to succeed in expelling the rector, Mr. Bryan King, and in wrecking his service; (4) in defiance of the Court of Final Appeal, which in a series of fluctuating, doubtful, and conflicting judgments, had created a deep distrust in its capacity to decide judicially questions so rife with agitated feelings and popular prejudices. This distrust — strongly roused by the Mackonochie judgment (1868) and the Purchas judgment (1871), in which it was supposed, in spite of obvious paradox, that every thing not mentioned in the Prayer-Book was disallowed and illegal — culminated in the Ridsdale judgment (1877), in which it was declared that the "further order" allowed the Queen had been taken in the issuing of the advertisements under Archbishop Parker, and that the divines of Charles II. therefore, when they permitted the ritual of the second year of Edward VI., really intended only so much of it as was required in the Elizabethan advertisements. This startling decision the main block of High-Church clergy found it impossible to respect or accept; and this repudiation of its verdict brought to a head the protest that had been made ever since the Gorham judgment against the validity of the court itself as an ecclesiastical tribunal. This last problem had been made critical by the famous Public-Worship Regulation Act (1874), introduced in the House of Lords by the Archbishop of Canterbury, in disregard of the protests of the Lower House of Convocation, and declared in the House of Commons to be a "bill to put down ritualism" by Mr. Disraeli, then prime-minister, who, in spite of Mr. Gladstone's impetuous opposition, carried it, amid intense excitement, in an almost unanimous House. This bill swept away all the process in the diocesan courts: it allowed any three aggrieved parishioners to lodge a complaint, which, unless stayed by the bishop's veto, was carried before an officer nominated normally by the two archbishops to succeed to the post of dean of arches on its next vacancy. From him the appeal would be, as before, to the Privy Council. Thus the scanty fragments of ecclesiastical jurisdiction, which, under existent conditions might be supposed to balance the civil character of the Court of Appeal, were all but wholly abolished. The attempt to enforce this bill by the bishops was met by absolute resistance, ending, after being challenged at every turn by technical objections, in the imprisonment of four priests.

In this collision with the courts, the Ritualists had the steady support of the mass of High-Church clergy, who had held aloof from their more advanced and dubious ritual. This support evidenced itself in the "Declaration" of over four thousand clergy, headed by the Deans of St. Paul's, York, Durham, Manchester, etc. (1881). The condition of things had become intolerable; and in 1881 a royal commission was issued to consider the whole position of ecclesiastical jurisdiction. A similar mode of relief had been attempted in 1867, when a royal commission on ritual had been appointed, which under the chairmanship of Archbishop Longley, — after taking an immense mass of evidence, and after prolonged discussions, — had issued a report on the crucial point of the Ornaments Rubric, which recommended the "*restraint*" of the use of vestments, "by providing some effectual process for complaint and redress," but which, by the use of the word "restrain," declined to declare their illegality, and then had found itself unable to attain any thing like unanimous agreement on the nature of the legal process which it proposed to recommend. The inner history of the commission will be found in the third volume of Bishop's Wilberforce's Life. No legislation on the main subject followed this divided report. But convocation in 1879, and the Pan-Anglican Synod in 1880, had come to resolutions more or less in accord with the commissioners' report, in the sense of recommending a prohibitory discretion to the bishop in any case where a change of vesture was attempted. Such a recommendation seemed naturally to allow and assume the abstract legality of the change. Yet the courts of law had finally decreed vestments illegal, and the majority of bishops were prepared to accept their interpretation; and, as long as they did so, no terms of peace could be found on the basis of the proposal in convocation. For even though the bishops were willing to abstain, in favorable cases, from pressing the legal decisions, they were forced to set the law in motion by the action of a society called the "Church Association," which exerted itself to assert and support the rights of any parishioners who might be aggrieved by the ritual used in any church. Thus the exercise of discretion was made all but impossible to a bishop, who could only veto proceedings brought against a clergyman by giving a valid reason, and yet was forbidden to offer as a valid reason the possible legality of the vestments.

The Commission on Ritual, therefore, had left the conflict still severe and unappeased. The Commission on Ecclesiastical Jurisdiction is still sitting. It has relieved excited feelings by allowing that the condition of that jurisdiction is open to question. And the last act of Archbishop Tait, on his death-bed, was to suggest a truce to the fierce legal prosecutions which had imbittered the long controversy, by bringing about an arrangement which would terminate the historic case of Martin *vs.* Mackonochie, round which the contest had turned for eighteen years. Thus the tension has slackened: the possibility of peace seems to have become conceivable. The question has widened from the consideration of ritual to the problem of the permanent adjustment of Church and State. The days of ritual fever and ritual wilfulness are passing. The chaos which the absence

of all reliable law produced had made wilfulness and arbitrary extravagance inevitable. Men indulged their own ritualistic fancies, without consideration and without reality. But they have themselves learned the weariness of disorder and the folly of anarchic revolt. The evangelization of the masses grows more urgently needful; and in face of this need all men are anxious to be relieved from the fret of a war about external details. Still, peace seems only attainable under the condition that the Ritualists can secure for themselves a discretionary concession for the use of that ceremonial which the contested Rubric appears still to prescribe, however much long usage may have negatived its prescriptions; for, as things stand, the dilemma announced to the Ritual Commissioners by Bishop Phillpotts of Exeter is as acute as ever: "Enforce the Rubric, and you will produce a rebellion: alter the Rubric, and you will have a shipwreck." HENRY SCOTT HOLLAND
(Canon of St. Paul's, London).

RIVET, André, b. at Saint-Maixent in Poitou, Aug. 5, 1573; d. at Breda, Holland, Jan. 7, 1651. He studied theology in the academies of Orthez and La Rochelle; and was appointed minister at Thouars in 1595, and professor at Leyden in 1620. In 1632 he removed to Breda as director of the College of Orange. He was a prolific writer, and of his works — exegetical, polemical, and edificatory — a collected edition appeared at Rotterdam, 1651, 3 vols. folio. His *Isagoge ad Scripturam Sacram* (Dort, 1616) is still of value. C. SCHMIDT.

ROBBER-COUNCIL. See EPHESUS.

ROBERT THE SECOND. Robert II., king of France, and son of Hugh Capet, was b. at Orleans about 970; and d. at Melun, July 20, 1031. He was crowned 988, and became sole king 996 [997]. He married (1) Lieutgarde, or Bosale, widow of Arnoul, Count of Flanders; (2) Bertha, widow of first Count of Chartres and Blois; and (3) Constance, daughter of William, Count of Arles. Bertha being his cousin (four times removed), the Pope, Gregory V. (998), ordered his divorce. Robert resisted, but was forced to submit, and humble himself, before the ban was taken off. In all other particulars Robert is a pattern of conformity, and more a monk than a king. He loved music and poetry, founded four monasteries, built seven churches, and supported three hundred paupers entirely, and a thousand partially. By the help of his ecclesiastical influence he managed to reign thirty-four years. But his true place was in the cloister, and he could ill cope with the affairs of his time. By his third wife, a handsome shrew, he had four sons and two daughters. Robert's natural son, Amauri, was great-great-grandfather (*trisäeul*) to Simon de Montfort. The *Veni, Sancte Spiritus* (*Come, Holy Spirit*), which is one of the greatest of Latin hymns, formerly attributed to Robert, is now known to have been written by Hermannus Contractus.

LIT. — See SISMONDI: *Hist. des Français*, iv. pp. 98–111, and *Hist. Lit. de la France*, vii. pp. 326–333. SAMUEL W. DUFFIELD.

ROBERTSON, Frederick William, English preacher; b. in London, Feb. 3, 1816; d. at Brighton, Aug. 15, 1853; eldest son of Frederick Robertson, a captain in the royal artillery. His education was begun under the personal superintendence of his father, who instructed him for four years. In 1829 the family removed to Tours, where he studied the classics with an English tutor, and attended a French seminary; but, owing to the Revolution of 1830, his father returned to England, and Frederick was placed at the Edinburgh academy, under Archdeacon Williams. From the academy he passed to the university, where he attended various classes, and whence, at the age of eighteen, he returned to his home with great store of miscellaneous knowledge, and many pleasant memories. In 1833 he was articled to a solicitor in Bury St. Edmunds; but, after a year at the desk, his health broke down, and it was resolved that he should enter the army, for which he had a strong predilection. But, weary with waiting for a commission, he at length determined, on the urgent advice of some wise friends, to study for the ministry; and on May 4, 1837, he was examined and matriculated in Brazenose, Oxford. Five days after, he received the offer of a commission in the Second Dragoons; but the decision had been made, and the offer was declined, although all through his life he retained his martial tastes, and his character had the finest qualities of military heroism. He was known at Oxford "as one who carried the banner of the cross without fear, and was not ashamed of Christ." He took a lively interest in the debates of the Union, but was, perhaps, more influenced by Arnold and Wordsworth than by the studies prescribed in the curriculum. He was ordained by the bishop of Winchester on July 12, 1840, and was for a year curate in that city. He began his ministry with deep earnestness and devout humility, and practised the most rigorous austerities, by which his health was broken down, so that he was compelled to seek rest on the Continent. While there, he married at Geneva, and almost immediately after returned to Cheltenham, where, in the summer of 1842, he accepted the curacy of Christ Church, and performed its duties for nearly five years. In September, 1846, he went again to the Continent; and there, while wandering in the Tyrol, he passed through that spiritual crisis which he has so vividly described in his lecture to working-men. Hitherto he had been ranked among the Evangelicals of the Episcopal Church; but now, after a terrible struggle, in which his faith at one time could hold by nothing but that "it is always right to do right," he came out at length on the side of the Broad School. He therefore resigned his Cheltenham curacy, and accepted the charge of St. Ebbes, Oxford, on which he entered in the beginning of 1847. Thence he went to Trinity Church, Brighton, where he began his work, Aug. 15, 1847, and where he continued till his death, precisely seven years after. In this place he gathered round him a large congregation of intelligent and admiring hearers, and threw himself warmly into special efforts for the welfare of workingmen, for whom he formed an institute, and to whom he delivered some of his ablest lectures. But though he was popular as a preacher while he lived, — so popular, indeed, as to become a target for the shots of the *Record*, and the party whom that newspaper represented, — yet it was not until he died that his influence was appreciably felt by the great world. After his brief pastorate in Brighton, it was natural that

some memorial of his ministry should be desired by his people; and so, though he never wrote his sermons before delivery, a volume of posthumous sermons was made up from the written reports of them which he had sent to a friend after they had been preached. When these were published, they were at once seen to be characterized by great freshness of thought, independence of judgment, and fervor of heart; and the volume ran through many editions. A second collection of discourses was soon called for: this was succeeded by a third, and that again by a fourth, comprising *Expository Lectures on the Epistles of the Corinthians*. These were followed by a collection of *Lectures and Addresses on Literary and Social Topics*, and, so late as 1881, by *The Human Race and Other Sermons*, preached at Cheltenham, Oxford, and Brighton.

Robertson was greatest in the analysis of character and motive. His biographical sermons are among the best of that class which our language contains: those on Jacob, Elijah, David, and John the Baptist, deserve to be ranked beside those of Butler and Newman on Balaam, and are worthy of the deepest study. His experimental discourses are almost equally admirable; and some of his practical, like that on the parable of the Sower, are exceedingly powerful. But his doctrinal discussions are one-sided and unsatisfactory; and in that department he is not to be unqualifiedly commended, or implicitly followed. No thorough account of the occasion of his change of view from almost ultra Evangelicalism to the opinions of the Broad School is furnished by his biographer. His sermons at Winchester contain all the characteristic doctrines against which he afterwards so deliberately protested at Brighton; and in his later days, as his biographer has admitted, he showed but scant justice to the Evangelical party; and, if there was any intolerance in his nature, it oozed out there. It has always seemed to us that some personal difference must have been at the beginning of his estrangement from those with whom he was first identified; but, in the absence of particulars, it is impossible to determine, and, in the presence of his better sermons, it is invidious to inquire. His letters, so many of which are given in his biography, are as suggestive as his discourses; and the memoir, as a whole, is full of stimulus to all, but especially to those who are looking forward to the office of the ministry. In his life he was often tempted to despond, as if he was spending his strength for nought; but his death has multiplied his usefulness, and widened his influence. Had he lived till now, it is questionable if he would have told on men in England and America to any thing like the extent that he is telling to-day.

LIT. — STOPFORD A. BROOKE, M.A.: *Life and Letters of Frederick W. Robertson, M.A.; Sermons*, first, second, third, fourth, and fifth series. WILLIAM M. TAYLOR.

ROBERTSON, James Craigie, Church of England; b. at Aberdeen, 1813; d. at Canterbury, July 9, 1882. He was graduated at Trinity College, Cambridge, 1834; was vicar of Beckesbourne, near Canterbury, from 1846 to 1859, when he was appointed canon of Canterbury. From 1864 to 1874 he was professor of ecclesiastical history, Kings College, London. His historical works take high rank. He wrote, *How shall we conform to the Liturgy of the Church of England?* London, 1843, 3d ed., 1869; *History of the Christian Church to the Reformation*, 1853–73, 4 vols., new ed., 1873–75, 8 vols.; *Sketches of Church History*, 1855–78, 2 parts; *Biography of Thomas Becket*, 1859; *Plain Lectures on the Growth of the Papal Power*, 1876; edited HEYLYN'S *History of the Reformation*, 2 vols., for the Ecclesiastical Society, 1849; BARGRAVE'S *Alexander VII. and his Cardinals*, 1866; and *Materials for the History of Thomas Becket*, 8 vols., in the Master of the Rolls series, *Chronicles and Memorials of Great Britain*, 1875–82.

ROBINSON, Edward, D.D., LL.D., an eminent biblical scholar, and pioneer of modern Palestine exploration; b. at Southington, Conn., April 10, 1794; d. in New-York City, Tuesday, Jan. 27, 1863. He was graduated first in his class at Hamilton College, Clinton, N.Y., 1816, and after studying law at Hudson, N.Y., in 1817 returned there as tutor in mathematics and Greek. He held the position only a year. On Sept. 3, 1818, he married Miss Eliza Kirkland, daughter of the Oneida missionary, who, however, died the next year. From his marriage until 1821 he worked his wife's farm, but also pursued his studies. In the autumn of 1821 he went to Andover to superintend the printing of his edition of part of the *Iliad* (bks. i.–ix., xviii., xxii.), which appeared in 1822, and while there, under Professor Moses Stuart's influence, began his career as biblical scholar and teacher. From 1823 to 1826 he was instructor in the Hebrew language and literature at Andover Theological Seminary, meanwhile busily occupied with literary labors. He assisted Professor Stuart in the second edition of his *Hebrew Grammar* (Andover, 1823, 1st ed., 1813), and in his translation of Winer's *Grammar of the New-Testament Greek* (1825), and alone translated Wahl's *Clavis philologica Novi Testamenti* (1825). In 1826 he went to Europe, and studied at Göttingen, Halle, and Berlin, making the acquaintance, and winning the praises, of Gesenius, Tholuck, and Rödiger in Halle, and Neander and Ritter in Berlin. On Aug. 7, 1828, he married Therese Albertine Luise, youngest daughter of L. A. von Jacob, professor of philosophy and political science at the university of Halle, a highly gifted woman of thorough culture, well known before her marriage by her pseudonyme of "Talvj" (see list of her works in Allibone, ii. p. 1836). In 1830 he returned home; and from 1830 to 1833 he was professor-extraordinary of biblical literature, and librarian in Andover Theological Seminary. In January, 1831, he founded the *Biblical Repository*, subsequently (1851) united with the *Bibliotheca Sacra*, to which he contributed numerous translations and original articles. In 1831 he was made D.D. by Dartmouth College. In 1832 he issued an improved edition of Taylor's translation of Calmet's *Dictionary of the Bible*, and in 1833 a smaller *Dictionary of the Holy Bible* (which has been widely circulated) and a translation of Buttmann's *Greek Grammar* (extensively used as a text-book). In 1833 ill health, induced by his severe labors, compelled him to resign his professorship, and he removed to Boston. Continuing his studies, however, in 1834 he brought out a revised edition of Newcome's *Greek Harmony of*

the Gospels (far superior to the earlier editions); in 1836, a translation of Gesenius' *Hebrew Lexicon* (5th edition, the last in which Robinson made any changes, 1854) and the independent *Greek and English Lexicon of the New Testament* (revised ed., 1850). In 1837 he was called to be professor of biblical literature in the (Presbyterian) Union Theological Seminary, New-York City. He accepted, on condition that he be permitted first to spend some years (at his own expense) in studying the geography of the Holy Land on the spot. Permission being given, he sailed July 17, 1837, and in conjunction with Rev. Dr. Eli Smith, an accomplished Arabic scholar, and faithful missionary of the American Board in Syria, thoroughly explored all the important places in Palestine and Syria. In October, 1838, he returned to Berlin; and there for two years he worked upon his *Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa.* This truly great work, which at once established the author's reputation as a geographer and biblical student of the first rank, appeared simultaneously in London, Boston, and in a German translation carefully revised by Mrs. Robinson, and carried through the press in Halle by Professor Rödiger, 1841, 3 vols. In recognition of his eminent services, he received in 1842 the Patron's Gold Medal from the Royal Geographical Society of London, and the degree of D.D. from the university of Halle, while in 1844 Yale College gave him that of LL.D. In 1852 he visited Palestine again, and published the results of this second visit in 1856, in the second edition of his *Biblical Researches*, and in a supplemental volume, — *Later Biblical Researches in Palestine and the Adjacent Regions:* the third edition of the whole work appeared in 1867, 3 vols. Dr. Robinson regarded the work as a mere preparation for a complete physical, historical, and topographical geography of the Holy Land. But repeated attacks of illness undermined his constitution, and an incurable disease of the eyes obliged him in 1862 to lay down his pen. After his death in 1865, the first part, the *Physical Geography of the Holy Land*, which was all he had prepared, was published in English (London and Boston) and in a German translation by his wife (Berlin).

Meanwhile he had occupied himself with preparing an independent *Greek Harmony of the Gospels* (1845), which was far superior to any thing of the kind, and in 1846 an *English Harmony.* He also revised his other works for new editions, wrote numerous articles and essays, and lectured regularly in the seminary.

In May, 1862, he made his fifth and last visit to Europe, saw many old friends, but failed to receive any permanent benefit to his eyesight. In November he returned, and resumed his lectures; but at the Christmas holidays he was forced to cease, and after a brief illness died, Jan. 27, 1863.

Dr. Robinson was a man of athletic form and imposing figure, though somewhat bent in later years; of strong, sound good sense; reserved, though when in congenial company often very entertaining and humorous. He was thorough and indefatigable in his investigations, very sceptical of all monastic legends, very reverent to God's revelation. Outwardly cold, his heart was warm, and his sympathies tender. He is the most distinguished biblical theologian whom America has produced, — indeed, one of the most distinguished of the century. Of all his valuable works his *Biblical Researches* did most to perpetuate his memory. "The first real impulse, because the first successful impulse, towards the scientific examination of the Holy Land is due to the American traveller, Dr. Robinson." Ritter praised his "union of the acutest observation of topographic and local conditions with much preparatory study, particularly the erudite study of the Bible, and of philological and historical criticism" (*Die Erdkunde von Asien*, viii., div. ii. 73). Dean Stanley said, "Dr. Robinson was the first person who ever saw Palestine with his eyes open to what he ought to see" (*Addresses in the United States*, p. 26). The original manuscript of Dr. Robinson's *Biblical Researches* and a part of his library are in possession of the Union Theological Seminary.

For further information, see the memorial addresses of his colleagues, Drs. Hitchcock and Henry B. Smith, in *Life, Writings, and Character of Edward Robinson, D.D., LL.D.*, New York, 1863; Dean Stanley: *Addresses in the United States*, 1879, pp. 23–34; and the author's arts. in Herzog,[2] xiii. 13–16, and in McClintock and Strong, ix. 50–53. PHILIP SCHAFF.

ROBINSON, John, M.A. It is not certain where the subject of this sketch was born, probably in or near Gainsborough; but whether in Lincolnshire or Nottinghamshire we have no means of deciding: this we learn, however, that the event happened in 1575 or 1576. At the age of seventeen (in 1592) he was admitted to Corpus Christi (Benet's) College, Cambridge, which was then much inclined to Puritanism, where he remained for seven years. Having taken his degrees, he was elected a fellow of his college in 1598–99, and went to Norwich, or some place in its neighborhood, about 1600, where, according to Ainsworth, "the cure and charge of . . . sowles was . . . committed to him," and where he labored as a preacher about four years. Whilst here, those doubts which eventually ripened into convictions agitated his mind, and his Puritan practices led to his suspension from the ministry by the bishop of the diocese; after which, being denied the right of preaching in some leased building, and having failed to secure the mastership of the hospital at Norwich (probably that which Harrison had held some years before), — for which failure Bishop Hall afterwards taunted him, — he left Norwich in 1604, resolved on separation. The resolution was a painful one; and with reference to it he said, "Had not the truth been in my heart 'as a burning fire shut up in my bones' (Jer. xx. 9), I had never broken those bonds of flesh and blood wherein I was so straitly tied, but had suffered the light of God to have been put out in mine own unthankful heart by other men's darkness." He doubtless knew of the existence of a company of Separatists, under John Smyth at Gainsborough, to whom he went, taking Cambridge on his way, where he consulted with Paul Baynes, Lawrence Chadderton, and others, as to the course he contemplated; and now he resigned his fellowship. When he arrived at Gainsborough, he was welcomed into the com-

pany of many who afterwards chose him for their pastor, and who now are known as the "Pilgrim Fathers." This Gainsborough society, for politic reasons, divided, and became two distinct churches. Urged by the persecutions they endured, the original body, under Smyth, emigrated to Amsterdam in 1606: the remainder consolidated at Scrooby, and ordinarily met at Mr. Brewster's house; but, in consequence of continued persecution, these also resolved to emigrate, and went over to Holland in 1607 and 1608. They first went to Amsterdam, but only temporarily; and then (in February, 1609) Robinson and about a hundred of his friends applied to the burgomasters of Leyden, requesting permission to reside in their town. This permission was granted, and here the exiles remained for eleven years before the first Pilgrims left. In 1611 they purchased a building in the Clock-steeg, which they enlarged, and adapted it to their purposes, and made it their headquarters; and here Robinson resided. In 1615 he became a member of the university of Leyden, where he honorably disputed with Episcopius on the points of Arminianism, and where he was greatly respected. The church increased under his ministry, but they still were strangers in a foreign land. They felt this, and longed for a dwelling-place where they might feel themselves at home: and, as their native land refused them a peaceful habitation, they turned their thoughts to America; there they thought they might find a home, and spread the gospel, and thither they resolved to go. Brewster was appointed to lead the first company: and Robinson remained with the rest, intending to follow with them when the way should be prepared; but this service he did not live to render. In 1620, after an affecting parting, the first Pilgrims started. Robinson died in Leyden in 1625, and was buried, March 4, in St. Peter's Church. He married Bridget White, by whom he had several children. When he left England, he was a strict Separatist; but his opinions subsequently were modified. He held it needful to separate from churches whose constitution appeared to him to come short of the New-Testament ideal; but he did not refuse communion with them, and could welcome their godly members to the fellowship of his own church. His life and works were published in England in three volumes by the Rev. R. Ashton, London, 1851. Further information respecting him and his church was given in Rev. Joseph Hunter's *Pilgrim Fathers . . . The Founders of Plymouth, New England*, 8vo, London, 1854. The latest and most complete account of him and his opinions is contained in Dr. Dexter's *The Congregationalism of the Last Three Hundred Years*, New York, 1880. JOHN BROWNE.

ROBINSON, Robert, an able and erratic preacher of various opinions, but mostly connected with the Baptists; was b. at Swaffham in Norfolk, Jan. 8, 1735; and d. while on a visit to Dr. Priestley, at Birmingham, June 8, 1790. From 1761 he was pastor of a society at Cambridge. He translated Saurin's *Sermons* (1775–84, 5 vols.), and published some of his own, besides a *History of Baptism*, which appeared posthumously 1790, and other works. He wrote two very popular hymns, "Come, thou Fount" (1758), and "Mighty God, while angels bless thee" (1774). F. M. BIRD.

ROBINSON, Stuart, D.D., Presbyterian; b. at Strabane, near Londonderry, Ireland, Nov. 26, 1816; d. at Louisville, Ky., Oct. 5, 1881. He was graduated at Amherst College, Massachusetts, 1836, and studied theology at Union Theological Seminary, Prince Edward, Va.; taught school for two years; was pastor at Kanawha Salines, W. Va., 1841–47; at Frankfort, Ky., till 1852; at Baltimore, Md., till 1856; was professor of ecclesiology in the Presbyterian theological seminary at Danville, Ky., until 1858; and from then until his death was pastor of the Second Presbyterian Church at Louisville, Ky. He was one of the most prominent clergymen of the South. He espoused the Southern side during the civil war. Among his published works are, *The Church of God an Essential Element of the Gospel* (Philadelphia, 1858), and *Discourses of Redemption* (New York, 1866, Edinburgh, 1869).

ROCH, St., b. at Montpellier in 1295; d. there in 1327. During an epidemic he went from town to town in Northern Italy, nursing the sick, and curing them in a miraculous way. After his return, however, he was imprisoned in his native place, and he died in the dungeon. But in course of time such a number of fabulous tales gathered around his name, that innumerable churches, chapels, and hospitals were dedicated to him. See *Act. Sanct.*, Aug. 16. ZÖCKLER.

ROCHESTER, a city of Kent, Eng., on the right bank of the Medway, twenty-eight miles south-east of London, with population, 1871, 18,352. In 604 there was a priory there and a bishopric. Its cathedral was founded by Gundulf, 1077; consecrated, 1130. Its restoration was begun in 1871. It is principally Norman and Early English in style.

ROCK, Daniel, D.D., Roman Catholic; b. at Liverpool, 1799; d. at Kensington (London), Nov. 28, 1871. He was educated in the English College, Rome; was domestic chaplain to the Earl of Shrewsbury, 1827–40, then pastor at Buckland, near Farringdon, and on the re-introduction of the Roman-Catholic hierarchy in 1852 canon of Southwark. He was an eminent antiquarian, and wrote *Hierurgia, or the Sacrifice of the Mass expounded* (London, 1833, 2 vols., 2d ed., 1851, 1 vol.), *Did the Early Church in England acknowledge the Pope's Supremacy?* (1844,) *The Church of our Fathers, as seen in St. Osmond's Rite for the Cathedral of Salisbury* (vol. i., ii., 1849, vol. iii., pts. 1, 2, 1853–54).

RODGERS, John, D.D., Presbyterian; b. in Boston, Aug. 5, 1727; d. in New York, May 7, 1811. He was licensed by the presbytery of Newcastle, October, 1747; on March 16, 1749, was settled in Philadelphia as pastor of St. George's. In 1765 he resigned, and came to New York, where he was pastor until his death, except during the Revolutionary War. In 1789 he was elected moderator of the first General Assembly of the Presbyterian Church, held at Philadelphia. He was a stanch patriot during the Revolution, and was several times consulted by Washington. He was a prominent character in church and city life. See Samuel Miller: *Memoir of John Rodgers*, New York, 1809, new ed., Presbyterian Board, Philadelphia; Sprague: *Annals*, iii. 154.

RÖDIGER, Emil, b. at Sangerhausen, Thuringia, Oct. 13, 1801; d. in Berlin, June 15, 1874.

He studied at Halle, where he became docent, 1826; extraordinary, 1830, and in 1835 ordinary professor of Oriental languages. In 1860 he went to Berlin in the same capacity. He was one of the first editors of the *Zeitschrift der Deutschen morgenländischen Gesellschaft*. His principal work is his continuation of Gesenius' *Novus Thesaurus philologicus criticus linguæ hebrææ et chaldææ Veteris Testamenti Editio ii.*, of which he edited the third volume, ע-ת (1842), and appended indexes, additions, and corrections (1858). He also edited Gesenius' *Hebrew Grammar* (14th to 21st ed.). His independent works embrace *De origine et indole arabicæ librorum V. T. historicorum interpretationis libri duo*, Halle, 1829; *Chrestom. Syr. c. Gloss.*, 1838.

ROGATIONS were religious processions, in which prayer was made for some special blessing. Soon after the age of persecution was over, the church manifested a tendency for public and festal processions (Sozomen, viii. 8). The ideas of prayer and penance were associated at an early date with them, and Rufinus (*Hist. Eccl.*, ii. 33) speaks of such a procession passing through the streets, in which the Emperor Theodosius took part, dressed in a penitential garment. These processions, and the prayers themselves, were also called "Litanies." For further information, see LITANY.

ROGERS, Ebenezer Platt, D.D., Reformed (Dutch); b. in New-York City, Dec. 18, 1817; d. at Montclair, N.J., Oct. 22, 1881. After a partial course at Yale College and Princeton Seminary, he was licensed in 1840, and settled pastor of the Congregational Church of Chicopee Falls, Mass., 1840–43; of the Edwards Congregational Church of Northampton, Mass., 1843–46; of the Presbyterian Church of Augusta, Ga., 1847–53; of the Seventh Presbyterian Church of Philadelphia, Penn., 1854–56; of the North Reformed Dutch Church of Albany, N.Y., 1856–62; and of the South Reformed Dutch Church of New-York City, 1862–February, 1881. He was beloved as pastor and friend; a genial man, useful and honored in his different spheres of labor. Of his published writings may be mentioned *The Precious Things of Peter*, Sermons upon the use of "precious" in Peter's Epistles, N.Y., 1862. See the privately printed *In Memoriam*, N.Y., 1882.

ROGERS, Henry, English essayist; b. Oct. 18, 1806; d. at Pennal Tower, Machynlleth, North Wales, Aug. 20, 1877. After serving for some time as an Independent minister, he became professor of English language and literature in University College, London, 1839, then professor of philosophy in Spring Hill, Independent College, near Birmingham, until in 1858 he succeeded Dr. Vaughan as principal of the Lancashire Independent College, Manchester, and so remained until a few years of his death. From 1839 to 1859 he was connected with the *Edinburgh Review*, in whose columns he published much of his best work. He particularly distinguished himself by his opposition to the aims and ultimate results of the Tractarian movement. His reputation mainly rests upon his *Eclipse of Faith, or a Visit to a Religious Sceptic*, London, 1852, 9th ed., 1858, and *Defence*, 1854, 3d ed., 1860 (in reply to Professor F. W. Newman). His other writings embrace *Essay on the Life and Genius of Jonathan Edwards* (prefaced to Edwards's Works, 1834); *Life of John Howe*, 1836, several editions; *Essays from the Edinburgh Review*, 1850–55, 3 vols., new ed., 1874–78; *Essay on the Life and Genius of Thomas Fuller*, 1856, 2 parts; *Selections from the Correspondence of R. E. H. Greyson* [anagram of Henry Rogers], 1857, 2 vols.; *The Superhuman Origin of the Bible inferred from itself* (Congregational Lectures), 1873, 5th ed., 1877.

ROGERS, John, English clerical martyr; b. at Birmingham about 1500; burned at Smithfield, Feb. 4, 1555. He was graduated B.A. at Cambridge, 1525; received an invitation to Christ Church, Oxford; about 1534 became chaplain to the Merchant Adventurers at Antwerp, and there made the acquaintance of Tyndale and Coverdale, and became a Protestant. In 1537 he issued (probably at Wittenberg), under the pseudonyme of "Thomas Matthewe," a skilful combination and revision of the Bible translation of Tyndale and Coverdale, which has since been known as Matthew's Bible. (See ENGLISH BIBLE VERSIONS.) He married at Antwerp; removed to Wittenberg, where he was pastor until the accession of Edward VI. (1547), when he returned to England. He was in 1550 provided by Bishop Ridley with settlements in London, and in 1551 made prebendary of St. Paul's. On the succession of Queen Mary (1553) he was arrested for his vigorous denunciation of Romanism, and after months of imprisonment was burnt, — the first Marian martyr. On Oct. 20, 1883, his bust was unveiled at Birmingham, Eng., by the mayor. See CHESTER: *Life of Rogers*, London, 1861.

RÖHR, Johann Friedrich, b. at Rossbach, July 30, 1777; d. at Weimar, June 15, 1848. He studied theology at Leipzig, and was appointed preacher at the university church there in 1802, pastor of Ostrau in 1804, and court-preacher at Weimar in 1820. He is one of the most prominent representatives of the so-called *rationalismus vulgaris*, and gave a full exposition of his views in his *Briefe über den Rationalismus*, Aix-la-Chapelle, 1813. Afterwards he maintained a continuous opposition, both against orthodoxy and against the speculative ideas, in his periodicals, *Predigerliteratur* (1810–14), *Neue und Neueste Predigerliteratur* (1815–19), and *Kritische Prediger-Bibliothek* (1820–48). But his controversy with Hase (*Antihasiana*), and his attack on Schleiermacher immediately after the death of the latter, made it apparent that he was unable to understand the higher forms of religious life. Among his other works are *Palästina* (1816, 8th ed., 1845), *Luthers Leben und Wirken* (1818, 2d ed., 1828), *Die gute Sache des Protestantismus* (1842), and a great number of sermons. G. FRANK.

ROKYCANA, John, a Bohemian priest, who was the central figure in the ecclesiastical history of Bohemia, 1430–70. He first became prominent in 1427 by denouncing, in a sermon, the policy of Sigismund Korybut, who was attempting to bring about a reconciliation between Bohemia and the Pope. Rokycana's denunciations led to the expulsion of Korybut, and the downfall of the moderate party for a time. Bohemia again resisted the arms of Europe with success; but the success was bought by exhaustion, which led it to listen to the overtures of the Council of Basel. In the conferences held at Basel, Rokycana was

the chief controversialist on the Hussite side, and showed a conciliatory spirit. In the negotiations which followed, and which ended in the acceptance of the Compacts by the Bohemians, Rokycana took a chief part. His policy was that Bohemia should accept re-union with Rome on the basis of the Compacts, but, by a national organization of its church, should secure its religious liberties. Before the Compacts were signed (1435), the Bohemians secretly elected Rokycana archbishop of Prag, with two suffragans. After the signing of the Compacts, Sigismund was received as king of Bohemia; but he did not recognize Rokycana as archbishop without the consent of the Council of Basel. The Catholic re-action in Bohemia was so strong, that in 1437 Rokycana was driven to flee from Prag, but resumed his office of archbishop when the influence of George Podiebrad became supreme, in 1444. From that time till his death he was closely associated with the policy of Podiebrad. He died in 1471, — two months before his master, King George, — at the age of seventy-four. The character and motives of Rokycana were much disputed during his lifetime, and have been so since. Like all men who try a policy of moderation, he encountered the hostility of the extreme parties. His plan of organizing a national church in Bohemia led to his own elevation to the office of archbishop, and the question of his confirmation in his office was the question that stood foremost in the disputes with the Pope. Really Rokycana summed up in his own personal position the aspirations of the more sagacious of the Bohemian statesmen. It is easy to accuse such a man of vanity, obstinacy, and self-seeking. His policy was proved by events to be impossible, and his position was scarcely tenable. He was driven to alternate between cowardice and rashness. He and King George failed, but their success would have been momentous for the future of Europe. They played a difficult game, but they played it against overwhelming odds with prudence and moderation.

LIT. — See under PODIEBRAD. For the earlier part of Rokycana's career, the materials are to be found in PALACKY: *Urkundliche Beiträge zur Geschichte des Hussitenkriegs*, Prag, 1872–73, 2 vols., and *Monumenta Conciliorum Generalium Sæculi XVII*, vol. 1, Vienna, 1857. M. CREIGHTON.

ROMAINE, William, a noted English divine of the evangelical class; b. at Hartlepool, Durham, Sept. 25, 1714; d. rector of St. Ann's, Blackfriars, London, July 26, 1795. He was ordained in 1736, and as early as 1739 was bold enough to attack Warburton's *Divine Legation* in a sermon preached before the university of Oxford, where he had received his education. He was scarcely a match for so redoubtable an antagonist, though he was not wanting in scholarship. A Hutchinsonian in science and learning, he was, nevertheless, chosen professor of astronomy in Gresham College; but an Oxford sermon on *The Lord our Righteousness*, of an extremely Calvinistic type, excluded him forever afterwards from the university pulpit. However, popularity with the London citizens made up for his ejection in the midland seat of learning; and for many years he gathered crowded congregations at St. Andrew's Wardrobe, as well as St. Ann's, Blackfriars. He stood forth as the main pillar of Evangelization, which, in the last half of the eighteenth century, was reviving in the Church of England after the re-action against Puritanism consequent upon the Restoration a hundred years before. His place, therefore, in the history of theological literature in England, is important. He wrote a number of books of minor interests and repute; but three books proceeding from his pen became exceedingly popular in his lifetime, and continued to be read long afterwards; i.e., *The Life of Faith* (1763), *The Walk of Faith* (1771), and *The Triumph of Faith* (1794). They have been repeatedly published in one volume, and are highly commended for their spiritual tone by such men as Edward Bickersteth, Dr. Williams, and Dr. Chalmers. The Hon. and Rev. W. B. Cadogan wrote a life of this excellent man, which was prefixed to an edition of his works, in eight volumes, published in 1796. JOHN STOUGHTON.

ROMAN-CATHOLIC CHURCH. It is the largest of the three grand divisions of Christendom (Greek, Latin, and Protestant), and in its own estimation the only church founded by Christ on earth. Bellarmin, one of her standard divines, defines the church as consisting of all who, (1) profess the true faith, (2) partake of the true sacraments, and (3) are subject to the rule of the Pope of Rome as the head of the church. The first mark excludes all heretics, as well as Jews, Gentiles, and Mohammedans; the second excludes the catechumens and the excommunicated; the third, the schismatics (i.e., the Greeks, or Oriental Christians, who hold substantially the true faith and the seven sacraments, but refuse obedience to the Pope). The Protestants, without distinction, are excluded as being both heretical and schismatical. But all who hold those three points belong to the church militant on earth, without regard to their moral character (*etiamsi reprobi, scelesti et impii sint*), though only the good members will be saved. Thus defined, the church, says Bellarmin, is as visible and palpable as the (*quondam*) republic of Venice or the (*quondam*) kingdom of France. He denies the distinction between the visible and invisible church altogether.[1] The full name of the Roman communion is the "*Holy, Catholic, Apostolic, and Roman Church.*" She numbers over two hundred millions of souls, or about one-half of the entire Christian population of the globe.[2] She is found in all continents and among all nations, but is strongest in southern countries, and among the Latin and Celtic races in Italy, Spain, France, Austria, Ireland, and South America. She agrees in all essential doctrines and usages with the Greek Church (except the Papacy), but has more vitality and energy; while she is far behind the Protestant communions in general culture, intelligence, and freedom. The Roman Church has a rich and most remarkable history, and still exercises a greater power over the masses of the people than any other

[1] *De Conciliis et Ecclesia*, lib. iii. c. 2: "*Professio veræ fidei, sacramentorum communio, et subjectio ad legitimum pastorem Romanum pontificem. . . . Ecclesia est cœtus hominum ita visibilis et palpabilis, ut est cœtus populi Romani, vel Regnum Galliæ aut Respublica Venetorum.*"

[2] According to the statistics of Behm and Wagner for 1880, the proportion stood thus:—

Roman Catholics	215,938,500
Protestants	130,329,000
Greeks	84,007,000

body of Christians. She stretches in unbroken succession back to the palmy days of heathen Rome, has outlived all the governments of Europe, and is likely to live when Macaulay's New-Zealander, "in the midst of a vast solitude, shall take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

I. Doctrine. — The Roman-Catholic system of doctrine is contained in the œcumenical creeds (the Apostles', the Nicene with the *Filioque*, and the Athanasian), in the dogmatic decisions of the œcumenical councils (twenty in number, from 325 to 1870), the bulls of the popes, and especially in the Tridentine and Vatican standards. The principal authorities are the canons and decrees of the Council of Trent (1563), the Profession of the Tridentine Faith, commonly called the "Creed of Pius IV." (1564), the Roman Catechism (1566), the decree of the immaculate conception (1854), and the Vatican decrees on the Catholic faith and the infallibility of the Pope (1870). The best summary of the leading articles of the Roman faith is contained in the Creed of Pope Pius IV., which is binding upon all priests and public teachers, and which must be confessed by all converts. It consists of the Nicene Creed and eleven articles. To these must now be added the two additional Vatican dogmas of the immaculate conception of the Virgin Mary and the infallibility of the Pope. The Roman-Catholic system of doctrine was prepared as to matter by the Fathers (especially Irenæus, Cyprian, Augustine, Jerome, Leo I., Gregory I.), logically analyzed and defined and defended by the mediæval schoolmen (Anselm, Thomas Aquinas, Duns Scotus), vindicated, in opposition to Protestantism, by Bellarmin, Bossuet, and Möhler, and completed in the Vatican dogma of papal infallibility, which excludes all possibility of doctrinal reformation. A question once settled by infallible authority is settled forever, and cannot be reopened. But the same authority may add new dogmas, such as the assumption of the Virgin Mary, which heretofore has been only a "pious opinion" of a large number of Catholics, as the immaculate conception was before 1854. See Tridentine Profession of Faith.

II. Government and Discipline. — The Roman Church has reared up the grandest governmental fabric known in history. It is an absolute spiritual monarchy, culminating in the Pope, who claims to be the successor of Peter, and the vicar of Christ on earth, and hence the supreme and infallible head of the church. The people are excluded from all participation even in temporal matters: they must obey the priest; the priests must obey the bishop; and the bishops, the Pope, to whom they are bound by the most solemn oath. This system is the growth of ages, and has only reached its maturity in the Vatican Council (1870). The claim of the Bishop of Rome to universal dominion over the Christian Church, and even over the temporal kingdoms professing the Catholic faith, goes back to the days of Leo I. (440–461), and was renewed from time to time by Nicholas I., Gregory VII., Innocent III., and Boniface VIII. But this claim was always resisted by the Greek Church, which claimed equal rights for the Eastern patriarchs, and by the German emperors and other princes, who were jealous of their sovereignty. The conflict between the Pope and the Emperor, between priestcraft and statecraft, runs through the whole middle age, and has been recently revived under a new aspect by the Papal Syllabus of 1864, which re-asserted the most extravagant claims of the mediæval Papacy, and provoked the so-called *Culturkampf* in Germany and France. But the stream of history cannot be turned backward.

The Pope is aided in the exercise of his functions by a college of cardinals (mostly Italians), whose number varies. At present it includes six cardinal-bishops, forty-five cardinal-priests, and fourteen cardinal-deacons. Archbishop McCloskey of New York is the first American cardinal, elected in 1875. The Pope was at first chosen by the Roman clergy and people; but since the time of Gregory VII. he is elected by the cardinals, who meet in *conclave* on the eleventh day of the vacancy, and elect either by *quasi-inspiration* unanimously, or by *compromise*, or by *scrutinium*, two-thirds of the votes being required. The Pope with the cardinals together form the *consistory*. The various departments of administration are assigned to *Congregations*, under the presidency of a cardinal; as the Congregation of the *Index librorum prohib.*, the Congregation of Sacred Rites, the Congregation of Indulgences, the Congregation *de propaganda fide*, etc. The Pope has a nuncio in all the principal Catholic countries. The whole Roman hierarchy consists of over 700 bishops, 169 Latin and 27 Oriental archbishops, 7 Latin and 5 Oriental patriarchs. The greatest public display of the Roman hierarchy was made in the Lateran Council of 1214 under Innocent III., and in the Vatican Council of 1870 under Pius IX. On the papal government, see the works quoted *sub* Papacy on p. 1737.

III. Worship and Ceremonies. — They are embodied in the Roman Missal, the Roman Breviary, and other liturgical books for public and private devotion. The Roman Church accompanies its members from the cradle to the grave, receiving them into life by baptism, dismissing them into the other world by extreme unction, and consecrating all their important acts by the sacramental mysteries and blessings. The worship is a most elaborate system of ritualism, which addresses itself chiefly to the eye and the ear, and draws all the fine arts into its service. Gothic cathedrals, altars, crucifixes, Madonnas, pictures, statues, and relics of saints, rich decorations, solemn processions, operatic music, combine to lend it great attractions for the common people and for cultured persons of prevailing æsthetic tastes, especially among the Latin races. But while the external splendor dazzles the senses, and pleases the imagination, the mind and heart, which crave more substantial spiritual food, are often left to starve. Converts from Rome usually swing to the opposite extreme of utmost simplicity. Every day of the calendar is devoted to the memory of one or more saints. The greatest festivals are Christmas, Easter, Pentecost, the feast of the Immaculate Conception, the Annunciation (March 25), Purification (Feb. 2), Assumption of the Virgin Mary. But the weekly sabbath is not near as well observed in Roman-Catholic countries as in Great Britain and the United States. Catholic worship is the same all over the world, even in

language; the Latin being its sacred organ, and the vernacular being only used for sermons, which are subordinate. Its throne is the altar, not the pulpit (which usually stands away off in a corner). It centres in the mass, and this is regarded as a real though unbloody repetition or continuation of the atoning sacrifice of Christ on the cross. At the moment when the officiating priest pronounces the words, "This is my body," the elements of bread and wine are believed to be changed into the very substance of the body and blood of our Saviour; and these are offered to God the Father for the sins of the living and the dead in purgatory. The Reformers saw in the mass a relapse into Judaism, a refined form of idolatry, and a virtual denial of the one sacrifice of Christ, who, "by one offering hath perfected forever them that are sanctified" (Heb. x. 14). But Catholics deny the charge, and reverently regard the mass as a dramatic commemoration and renewed application of the great mystery of redemption, and the daily food of the devout believer. On the Roman-Catholic worship, see the standard editions of the *Missale Romanum*, the *Breviarium Romanum*, and the *Pontificale Romanum*, also GEORGE LEWIS: *The Bible, the Missal, and the Breviary, or Ritualism Self-illustrated in the Liturgical Books of Rome* (Edinburgh, 1853, 2 vols.); and JOHN, MARQUESS OF BUTE: *The Roman Breviary translated out of Latin into English* (Edinburgh, 1879, 2 vols.).

IV. HISTORY.—The earliest record of a Christian Church in Rome we have in Paul's Epistle to the Romans (A.D. 58). Though not founded by Peter or Paul, who came to Rome after the year 60, it may possibly be traced to those "strangers of *Rome*, Jews and proselytes," who witnessed the Pentecostal miracle on the birthday of the Christian Church (Acts ii. 10). At all events, it is the oldest church in the West, and acquired great distinction by the martyrdom of St. Peter and Paul. The Vatican Hill, where the chief of the apostles was crucified, became the Calvary, and Rome the Jerusalem, of Latin Christendom. The Roman martyrdom of Paul is universally conceded. The sojourn of Peter in Rome has been doubted by eminent Protestant scholars, and it can certainly not be proven from the New Testament (unless "Babylon" in 1 Pet. v. 13 be understood figuratively of Rome); but it is so generally attested by the early Fathers, Greek as well as Latin, that it must be admitted as a historical fact, though he probably did not reach Rome before A.D. 63, as there is no mention made of him in the Epistle to the Romans, nor in Paul's Epistles of the Roman captivity, written between 61 and 63. The metropolitan position of the city, whose very name means "power," and which for so many centuries had been the mistress of the world, together with the widespread belief that Christ (Matt. xvi. 18) had instituted a perpetual primacy of the Church in the person of Peter and his successors in office, supposed to be the bishops of Rome, are the chief causes of the rapid growth of that congregation to the highest influence. It inherited the ambition and prestige of empire, and simply substituted the cross for the sword as the symbol of power. For fifteen centuries the fortunes of Western Christendom were bound up with the Roman Church; and even now, in her old age, she is full of activity everywhere, but especially in Protestant countries, where she is stimulated by opposition, and invigorated by fresh blood. We may distinguish three stages in the development of Roman Catholicism.

(1) The age of ancient *Græco-Latin Catholicism*, from the second to the eighth century, before the final rupture of the Greek and Latin communions. This is the common inheritance of all churches. It is the age of the Fathers, of œcumenical creeds and councils, and of Christian emperors. Many of the leading features of Roman Catholicism, as distinct from Protestantism, are already found in the second and third centuries, and have their roots in the Judaizing tendencies combated by St. Paul. The spirit of traditionalism, sacerdotalism, prelacy, ceremonialism, asceticism, monasticism, was powerfully at work in the East and the West, in the Nicene and post-Nicene ages, and produced most of those doctrines, rites, and institutions which are to this day held in common by the Greek and Roman churches. There are few dogmas and usages of Romanism which may not be traced in embryo to the Greek and Latin Fathers: hence the close resemblance of the Greek and Roman churches, notwithstanding their rivalry and antagonism. But, alongside with these Romanizing tendencies, we find also, in the school of St. Augustine, the evangelical doctrines of sin and grace, which were, next to the Bible, the chief propelling force of the Reformation.

(2) The age of *Mediæval Latin Catholicism*, as distinct and separated from the Greek, extends from Gregory I., or from Charlemagne, to the Reformation of the sixteenth century. It is the missionary age of Catholicism among the Latin and Teutonic races in Europe. Here we have the conversion of the barbarians in the north and west of Europe, under the fostering care of the bishops of Rome; here the growth of the Papal hierarchy, though in constant conflict with the secular power, especially the German Empire; here the scholastic theology, but, in opposition to it, also the various forms of mysticism, and a more liberal biblical theology; here an imposing theocracy, binding all the nations of Europe together, yet with strong elements of opposition in its own communion, urging forward toward a reformation in head and members. The middle ages cradled the Protestant Reformation as well as the Papal counter-Reformation. Wiclif in England, Hus in Bohemia, Wessel in Germany, Savonarola in Italy, the Waldenses, the Bohemian Brethren, the Councils of Pisa, Constance, and Basle, and the revival of letters, prepared the way for the great movement of the sixteenth century, which emancipated Christendom from the spiritual bondage of Rome.

(3) The age of *modern Romanism*, dating from the Reformation, or, rather, from the Council of Trent (1563). This is Roman Catholicism, in opposition, not only to the Greek Church, but also to evangelical Protestantism. In some respects it was an advance upon the middle ages, and experienced great benefit from the Reformation. No Alexander VI., who was a monster of wickedness, nor Julius II., who preferred the sword to the staff, nor Leo X., who had more faith in classical literature and art than in the *fabula de Christo*, could now be elected to the chair of St. Peter. No such scandal as the Papal

schism, with two or three rival popes cursing and excommunicating each other, has disgraced the church since the sixteenth century. On the other hand, the Papacy has given formal sanction to those scholastic theories and ecclesiastical traditions against which the Reformers protested. It expressly condemned their doctrines; and, by claiming to be infallible, it made itself doctrinally irreformable.

In modern Romanism we must again distinguish two periods, which are divided by the reign of Pope Pius IX.

(*a*) *Tridentine* Romanism is directed against the principles of the Protestant Reformation, and fixed the dogmas of the rule of faith (scripture and tradition), original sin, justification by faith and works, the seven sacraments, the sacrifice of the mass, purgatory, invocation of saints, the veneration of relics, and indulgences. The "Old Catholics," who seceded in 1870, and were excommunicated, took their stand first on the Council of Trent, in opposition to the Council of the Vatican, and charged the latter with apostasy and corruption; although in fact, and as viewed from the Protestant stand-point, the one is only a legitimate, logical development of the other.

(*b*) *Vatican* Romanism is directed against modern infidelity (rationalism), and against liberal Catholicism (Gallicanism) within the Roman Church itself. It created, or rather brought to full maturity and exclusive authority, two new dogmas and two corresponding heresies, — concerning the Virgin Mary, and the power and infallibility of the Roman pontiff. These questions were left unsettled by the Council of Trent, and a considerable difference of opinion continued to prevail in the Roman communion. Gallicanism flourished in France during the golden age of its literature, and was formulated by Bossuet in the famous articles of Gallican liberties; but, since the restoration of the order of Jesuits, the Ultramontane school, which defends papal absolutism, gradually gained the ascendency, and accomplished a complete triumph, — first in 1854, when Pius IX. proclaimed the immaculate conception of the Virgin Mary to be a divinely revealed dogma of faith; and in the Vatican Council in 1870, which declared the Pope to be the infallible bishop of bishops. The same Pope, in 1864, issued the "Syllabus of Errors," which must be considered by Romanists as an infallible official document, and which arrays the Papacy in open war against modern civilization and civil and religious freedom.

The reign of Pius IX. was very eventful in the history of the Papacy: it marked the height of its pretensions and the logical completion of its doctrinal system, but also the loss of its temporal power. On the very day after the passage of the Papal infallibility dogma (July 18, 1870), Napoleon III., the chief political and military supporter of the Pope, declared war against Protestant Prussia (July 19), withdrew his troops from Rome, and occasioned the utter defeat of Imperial France, the rise of the new German Empire with a Protestant head, and the downfall of the temporal power of the Papacy. Victor Emmanuel, supported by the vote of the people, marched into Rome, made it the capital of free and united Italy, and confined the Pope to the Vatican and to a purely ecclesiastical jurisdiction (Sept. 20, 1870). History has never seen a more sudden and remarkable revulsion.

Pope Pius IX. involved himself in difficulties with Italy, Spain, Germany, France, and Russia, and excited the sympathies of the masses, first as an exile, and then as a prisoner in the Vatican. Yet his reign was longer than that of any Pope, and exceeded the traditional twenty-five years of Peter. The policy of his successor, Leo XIII., is wiser and more conciliatory.

The history of the Roman Church during the present century shows the remarkable fact, that she has lost on her own ground, especially in Italy and Spain, but gained large accessions on foreign soil, especially in England, by the secession of Cardinal Newman, Cardinal Manning, and several hundred Anglican clergymen and noblemen, since 1845, who sought rest in absolute submission to an infallible authority. On the other hand, this gain has been more than neutralized by the Old-Catholic secession in Germany and Switzerland, under the lead of Drs. Döllinger, Reinkens, and von Schulte, and other eminent Catholic scholars, whose learning and conscience did not permit them to submit to the Vatican decrees of 1870.

For particulars, see PAPACY, POPE, JESUITS, GALLICANISM, ULTRAMONTANISM, IMMACULATE CONCEPTION, INFALLIBILITY, TRENT, TRIDENTINE CONFESSION, VATICAN COUNCIL, etc.

LIT.—The standard writers in explanation and defence of the doctrinal system of Romanism are BELLARMIN (*Disputationes de Controversiis Christianæ fidei advers. huius temporis hæreticos*, 1590, 3 vols. folio, and often since), BOSSUET (*Exposition de la doctrine de l'église catholique*, 1671), MÖHLER (*Symbolik*, 8th ed., 1872), PERRONE (*Prælectiones theologicæ*, 36th ed., 1881), KLEE, DIERINGER, FRIEDHOF, WISEMAN. The chief historical works by Roman Catholics are the *Annals* of BARONIUS, the *Church Histories* of ROHRBACHER, MÖHLER (edited by Gams), ALZOG, KRAUS, HEFELE (*Conciliengeschichte*, down to the Council of Constance, a very valuable work), DÖLLINGER (before his secession in 1870), Cardinal HERGENRÖTHER (*Kirchengeschichte*, in 3 vols., 2d ed., 1880). Of Spanish works, the able defence of Romanism by BALMES is made known to English readers by a translation, *Protestantism and Catholicity compared in their Effects on Civilization*, 1851. In recent times the Roman Church has found its most zealous advocates among converts such as Dr. Hurter (the historian of Innocent III.), Cardinal Newman, Cardinal Manning, Dr. Orestes Brownson (1844–76), who carried the weapons of Protestant learning and culture with them. The fullest repository of Roman-Catholic theological learning may be found in Abbé MIGNE: *Nouvelle Encyclopédie Théologique*, Paris, 1850 sqq., 52 vols. (a series of dictionaries on all branches of sacred literature), and in WETZER and WELTE: *Kirchenlexikon oder Encykl. der kathol. Theologie*, in 12 vols. (Freiburg, 1847–58), which is now coming out in a revised form, begun by Cardinal HERGENRÖTHER, and continued by Dr. KAULEN, Freiburg-im-B., 1882 sqq. See also BERINGTON and KIRK: *The Faith of Catholics, on Certain Points of Controversy, confirmed by Scripture, and attested by the Fathers*, London, 1846, 3 vols.; 3d ed. by James Waterworth.

Protestant works on and against the Roman

Catholic Church. CHEMNITZ: *Examen Concilii Tridentini;* ISAAC BARROW: *Treatise on the Pope's Supremacy;* MARHEINEKE: *Das System d. Katholicismus,* 1810–13, 3 vols.; BAUR: *Der Gegensatz des Katholicismus u. Protestantismus* (against Möhler), 1836; Archbishop WHATELY: *The Errors of Romanism traced to their Origin in Human Nature,* 1830 (5th ed., 1856); EDGAR: *Variations of Popery,* 1849; Archdeacon HARE: *The Contest with Rome,* 1856; MARTENSEN: *Katholicismus u. Protestantismus,* 1874; HASE: *Handbuch der Protest. Polemik,* 4th ed., 1878; JOHANN DELITZSCH: *Das Lehrsystem der röm. Kirche,* 1875; PUSEY: *Irenicon,* 1870 (letters to Dr. Newman); EMILE DE LAVELEYE: *Protestantism and Catholicism in their Bearing upon the Liberty and Prosperity of Nations,* with an Introduction by Hon. W. E. Gladstone, 1875; the essays of Professor G. P. FISHER and Dr. R. S. STORRS, on "Protestantism, Romanism, and Civilization," in the *Proceedings of the Evangelical Alliance Conference of 1873* (New York, 1874, 449–466); W. E. GLADSTONE: *Rome, and the Newest Fashions in Religion* (the Vatican Decrees, Vaticanism, Speeches of Pope Pius IX., in 1 vol.), 1875; JOHN SCHULTE: *Roman Catholicism, Old and New, from the Stand-point of the Infallibility Doctrine,* 1876; LITTLEDALE: *Reasons against joining the Church of Rome,* 1885 (35th thousand); R. JENKINS: *Romanism, a Doctrinal and Historical Examination of the Creed of Pius IV.,* London, 1882. Compare also the writer's *Principle of Protestantism,* 1845, his art. in JOHNSON'S *Cyclopædia,* 1878, and his *Creeds of Christendom* (4th ed., 1884), i. 83–191, and ii. 77–274; F. NIPPOLD: *Handbuch d. neusten Kirchengeschichte,* Elberfeld, 3d ed., 1883, vol. ii., "*Gesch. d. Katholizismus seit d. Restauration von 1814* (850 pp.)." On the Roman-Catholic Church in the United States, see next art., by a learned member of that church. PHILIP SCHAFF.

ROMAN-CATHOLIC CHURCH IN THE UNITED STATES. This church is in its government divided into dioceses, under archbishops and bishops appointed by the Pope, and deriving apostolic succession from consecration by other lawfully constituted bishops. In its origin it was formed by the extension of the dioceses and authority of Seville and Rouen and the vicariates apostolic of England and London. The early Spanish colonial and mission efforts were subject to the archbishops of Seville till the creation of the suffragan sees of Santo Domingo (1513) and Tlascala (1519). When permanent settlements were formed in Florida, they, with Spanish Louisiana, were under the bishops of Santiago de Cuba till the erection of the see of Havana, in 1787. The French in Canada were subject to the archbishops of Rouen till Canada was made a vicariate apostolic, under Bishop Laval, who became, in 1674, first bishop of Quebec. The jurisdiction of this see extended over the French settlements and posts from Maine to Louisiana till 1789. The English Catholics in Maryland and other British Colonies were subject to the English vicars apostolic till Dr. Carroll was made Prefect Apostolic of the United States, 1784. When the see of Baltimore was erected (1789), its jurisdiction was extended to the whole territory of the republic, and that of Quebec in some parts ceased. Louisiana and the Floridas were placed under a separate bishop in 1793. Texas, New Mexico, and California were subject to Mexican sees. As Catholics increased in the United States by natural growth and immigration, sees were erected in 1808 at New York, Boston, Philadelphia, and Bardstown. After the cession of Louisiana to the United States, sees were established at St. Louis and New Orleans; and, while Oregon was a disputed territory, a vicariate apostolic, and, soon after, an episcopal see, was founded (1846), dependent on Canada. In the territory subsequently acquired from Mexico, a bishopric existed, that of the two Californias, the bishop residing in Northern California. The other portions were soon placed under American bishops. These original dioceses have been, as the growth of the country required, subdivided, till there were in 1883 twelve archbishoprics, fifty-two bishoprics, nine vicariates apostolic, and one prefecture apostolic.

Each archbishopric, with the dioceses of the suffragan bishops, forms an ecclesiastical province. On the vacancy of a see by death, resignation, or removal, the archbishop and bishops of the province select three priests, whose names are sent to Rome; and from this list the Pope generally chooses one, who is appointed to the vacant see. His bulls are then issued, and despatched to the bishop-elect, who is consecrated and installed.

The Clergy, and Mode of Recruiting. — There were in the United States, in 1883, 6,546 priests. For the training of candidates for the priesthood, there were thirty-one seminaries under the direction of the bishops, and also several similar institutions connected with the religious orders, in which members of those bodies pursued their theological course. The most important seminaries are, St. Mary's, Baltimore, founded in 1791, and directed by the Sulpitians; Mount St. Mary's Theological Seminary, Emmittsburg, Md.; St. Joseph's Seminary, Troy, N.Y.; the Seminary of St. Francis of Sales, near Milwaukee; St. Vincent's Theological Seminary, Cape Girardeau, Mo.; and the Seminary of Our Lady of the Angels, Niagara Falls, N.Y., directed by the Lazarists. Of those connected with the regular orders, the most important are the House of Studies at Woodstock, Md., for scholastics of the Society of Jesus; the House of Studies at Ilchester, Md., for the Redemptorists; St. Vincent's Abbey, Westmoreland County, Penn., for the Benedictines; and St. Bonaventure's Seminary, Allegany, N.Y., for the Franciscans. There are also in Europe the American College at Rome, and the American College at Louvain, where candidates for the priesthood are prepared for duty in this country. The Missionary College of All Hallows, Drumcondra, Ireland, prepares young men for the priesthood to serve in other countries, and among them many are accepted by bishops in the United States. Besides these, many priests of different nationalities come with the general emigration, and are incorporated into the body of the clergy.

The Regular Orders. — Besides the secular priests, subject directly to the bishops, and constituting most of the parochial clergy, there are many religious orders. The oldest of these is the Society of Jesus, which began its labors in Maryland in 1633, and down to the Revolution supplied almost exclusively the priests who labored among the Catholics in the then British Colonies. Members of the same order from Canada established

Indian missions, and attended the white settlements along the northern frontier and in the valley of the Mississippi. The Jesuit fathers at present conduct colleges at Georgetown (D.C.), Baltimore, New-York City, Fordham (N.Y.), Jersey City, Worcester (Mass.), Cincinnati, Detroit, St. Louis, Mobile, New Orleans, Las Vegas (N.M.), Omaha (Neb.), Santa Clara (Cal.), and some others, and have churches in many cities and towns. The Dominicans have had convents and churches doing parochial work in Ohio and Kentucky since the beginning of the century, and more recently in California, New York, and New Jersey; the Augustinians, in Pennsylvania, New York, and Massachusetts. Several orders have come in to labor principally among the Germans, — the Redemptorists (who have parish-churches, and also give missions to German and English speaking congregations), branches of the Franciscan order, Reformed Franciscans, Conventuals, Capuchins, engaged mainly in parochial work. The Passionists are devoted more especially to the giving of missions. The Lazarists, or Priests of the Mission, are engaged chiefly in the direction of seminaries and colleges; Priests of the Holy Cross, in directing colleges, schools, and in parochial work; the Benedictines, who have several abbeys, with colleges, schools, and churches in all parts of the country.

Churches and their Tenure. — The churches are in some cases held by the bishop or archbishop as trustee; in other States, by a board of trustees. As there is no membership in the Catholic churches, in the sense that the term is used in Protestant bodies, the application of the general laws made for the latter threw the choice of trustees into the hands of those who contributed least to the maintenance of the churches, and who seldom joined in the ordinances of the church. This led to vesting the title in the bishop as trustee, but the plan created other difficulties. In many parts the title to the church is now vested in a board consisting of the bishop, the pastor of the church, and two lay-trustees. The churches, colleges, abbeys, and houses of the religious orders, are generally held by them under acts of incorporation.

The churches have been built almost exclusively by voluntary contributions, and are, as a rule, encumbered by mortgage-debts; the congregations being unable to meet the whole cost, and none of the churches possessing funded property. Large bequests, devises, and donations to churches or church-work, are as rare among Catholics in the United States as they are common among Protestants. A system grew up in churches, of accepting deposits, and paying interest, as a means of avoiding mortgages; but, as matters were rarely managed with the judgment of business-men, the result has often been financial ruin, as at St. Peter's Church, New York, Cincinnati, and Lawrence, Mass.

Education. — Prior to the Revolution, any distinctively Catholic schools were almost impossible; an academy for boys in Maryland, which was covertly maintained for several years, being almost the only example. Schools in connection with the churches were established as soon as Catholics were free; and, until public schools began to be established by State authority, the schools maintained by the different denominations were almost the only schools accessible to the children of the poorer classes. The Catholics have since been compelled to retain and extend their parochial system, as the State schools, in their general tone, influence, and text-books, are so decidedly Protestant as to make them a powerful means in alienating the young from Catholicity. The number of Catholic parochial schools in the United States is estimated at 2,500, and the number of pupils at nearly half a million. In these, religious instruction is given, with the usual branches taught in schools; and text-books are used free from matter offensive to Catholics. These books, in their educational form and mechanical execution, have been greatly improved within the last twenty years. Parish schools are, to a great extent, taught by members of religious orders and communities which make instruction their special work. Of these the chief are the Brothers of the Christian Schools, Brothers of the Holy Cross, Brothers of Mary, Xaverian Brothers, Franciscan Brothers, for boys' schools; Ursulines, Benedictine, Presentation Nuns, Sisters of Charity, School Sisters of Notre Dame, Sisters of Notre Dame, Sisters of the Holy Cross, Sisters of St. Joseph, Sisters of St. Francis, Sisters of St. Dominic, Sisters of Mercy, Sisters of the Immaculate Heart, for girls. For higher education, there are academies under some of the orders of Brothers; and, for young ladies, under the Ladies of the Sacred Heart, Ursuline Nuns, Sisters of Notre Dame, of the Holy Child, St. Dominic, St. Joseph, etc. The number of these academies was given in 1883 as 579. The colleges and universities for young men numbered 81; that at Georgetown, D.C., being the oldest. None of these institutions are endowed, or possess founded professorships. They are, with a few exceptions, owned and directed by religious orders, — Jesuits, Benedictines, Augustinians, Franciscans, Lazarists, Priests of the Holy Cross, Brothers of the Christian Schools. There is no Catholic college in the United States with a lay faculty, and only a few with a faculty of secular priests. Sunday schools are generally maintained in the cities, and in other places where there is a resident pastor; but, as religious instruction is given in the parochial and other schools during the week, the Sunday-school system does not hold the same importance as among Protestant bodies.

The Catholic Press. — The necessity of diffusing religious intelligence among Catholics, and of meeting charges against the church, led to the establishment of Catholic newspapers. Of these the *United-States Catholic Miscellany*, founded by Bishop England of Charleston, was one of the first and ablest. There are in 1883 many published in various parts of the country, in English, German, French, Spanish, and Portuguese; the *Freeman's Journal*, published in New York, under the editorship of J. A. McMaster, being the most able and influential. There are several monthly publications of a literary and devotional character, such as the *Catholic World*, the *Ave Maria*, and one review, *The American Catholic Quarterly*, which fills the place long occupied by *Brownson's Quarterly Review*. For the diffusion of books among Catholics, attempts were twice made to establish publishing societies; but the Metropolitan Press and the Catholic Publication Society

both failed to maintain themselves, and fell into private hands. The publication of Catholic books is left to individual publishers. The sale of Bibles among Catholics is very large, Protestant houses as well as Catholic being engaged in publishing them.

Charitable Institutions. — The relief of the poor and afflicted calls for the services of a number of religious communities of women, devoted to general or special work. The Sisters of Charity meet almost all wants, directing orphan and foundling asylums, homes for neglected children, reformatories for the vicious, industrial and parochial schools, general hospitals, insane-asylums, homes for the aged, and visiting the sick; the Sisters of Mercy visit the sick and prisons, and have houses for unemployed servant-girls; the Little Sisters of the Poor are devoted to the care of the aged; the Sisters of the Poor of St. Francis, to hospital-work; the Bon Secours Sisters, to the nursing of the sick at their homes. The total number of charitable institutions reported for 1883 was 460. Almost without exception, these depend on voluntary contributions; none being endowed, and bequests of the wealthy being comparatively rare. Asylums for the treatment of insanity and the care of deaf-mutes have been established by sisterhoods in several places.

Liturgy. — The Liturgy in use in the Catholic Church in the United States is the Roman, the Roman missal, breviary, pontifical and ritual, being exclusively used; and none of those which acquired local tolerance in parts of Europe have ever obtained at any time in any district of this country. The regular orders have also in most cases a Proper, containing offices of saints belonging to their rule, which the Holy See permits in the churches and houses of the order. As the emigration has brought over few if any Catholics belonging to the Oriental rites, Latin alone has been used in the Catholic churches of the United States, except where a United Greek or Syriac priest visiting the country has celebrated mass according to his own rite. The discipline of the Western Patriarchate in regard to communion under one kind, and the celibacy of the clergy, are universal.

Government. — The canon law of the church, as modified by special grants or customs in France, was established in the churches under the French rule in New York, Indiana, Michigan, Illinois, and Wisconsin, and, as modified in Spain, was established in Florida and Louisiana and the former Mexican territory, with the regulations adopted by synods at Quebec and Santiago de Cuba, and by provincial councils at Santo Domingo and Mexico; but as, in all parts except New Mexico, the old population merged in the expansion of Catholics from the original territory of the republic, the early ecclesiastical law is virtually unknown at present. The United States is regarded as a missionary country, and the affairs of the Catholic Church here are conducted at Rome through the Congregation *de Propagandâ Fide*. No parishes have been canonically instituted, as in Canada and Mexico; and consequently there are, except in a few instances, actually no parish priests properly so called. The priests are ordained *sub titulo missionis*, and bound to obedience to their bishop, and have, when assigned to quasi parishes, no canonical immobility. The church here tends to the establishment of canon law and the complete system under it, so far as it is possible in this country and at this time. At present, however, the position of the priest is not so clearly defined as to prevent frequent appeals to Rome, and occasional suits in the State courts. An instruction issued at Rome a few years since led to the establishment of a committee of clergymen in each diocese, who are to investigate all charges against a priest, and whose report is to some extent a necessary step in withdrawing a priest's faculties, or removing him from a pastoral charge.

The first legislation in the Catholic Church in the United States was the synod of Baltimore, held by Bishop Carroll in 1791; and its regulations, with rules adopted by the bishops in 1810, were the only specific laws till the assembling of the first Provincial Council of Baltimore, convened in 1829, under the sanction of Pope Leo XII., by Archbishop Whitfield. The decrees of this council and of others held at Baltimore in 1833, 1837, 1840, 1843, and 1849, were approved by the popes, and became law in the church east of the Mississippi, and were accepted generally west of the river. In 1846 Oregon City was made a metropolitan see with two suffragans; and in 1847 St. Louis became the head of a province embracing the dioceses of Dubuque, Nashville, St. Paul, Chicago, and Milwaukee. In 1850 New York was made an archiepiscopal see, and the bishops of Boston, Hartford, Albany, and Buffalo, were made suffragans to it; Cincinnati was also made a metropolitan see, having Louisville, Detroit, Vincennes, and Cleveland as suffragans. In 1853 San Francisco became a metropolitan, with Monterey as a suffragan see; and in 1875 Boston was made an archiepiscopal see, with the bishops of Portland, Burlington, Springfield, Providence, and Hartford as suffragans; Philadelphia, with Pittsburg, Harrisburg, Erie, Scranton, and Wilmington as suffragans; Milwaukee, with Green Bay, La Crosse, Marquette, and St. Paul as suffragans; Santa Fé was also made an archiepiscopal see in 1875; and in 1880 Chicago, with Alton and Peoria as suffragans. In most of these new provinces, councils were also held by authority of the Holy See, — in Oregon in 1848; in New York, 1854, 1861, 1883;[1] in Cincinnati in 1855, 1858,

[1] The fourth council of the Province of New York was held in New-York City, from Sept. 23 (Sunday) to Sept. 30, 1883. The opening and closing ceremonies in the cathedral were impressive. The language of the council was Latin, and in this language on the last day the decrees of the council were read (the bishops severally assenting). They were placed on the gospel side of the altar, signed by the cardinal, all the bishops (in the order of seniority), by Monsignor Preston and by Father Farley, and then sent to Rome. The decrees related to morals and discipline, especially to marriage, in protest to lax views and practices, and to godless education; but the proceedings leading to them were secret. After the decrees were signed, an address was read, the kiss of peace given, and the council dismissed with the solemn Papal benediction from the cardinal. The following "Acclamations" were sung at the conclusion of the services: —

ARCHIDIACONUS. — Sanctissimæ et Individuæ Trinitati, sempiterna laus ac gratiarum actio!

CHORUS. — Gloria Tibi, Trinitas æqualis, una Deitas, et ante omnia sæcula, et nunc, et in perpetuum!

ARCH. — Beatæ Mariæ, Virgini Deiparæ, sine labe conceptæ, honor æternus, filialis veneratio!

CHOR. — Benedicta sit Dei filia, et sponsa, et mater; beatam dicant eam omnes generationes!

ARCH. — Beatissimo Leoni, Papæ XIII., fidei doctori infallibili, multi anni, perennis felicitas!

1861, and 1882; in St. Louis in 1855, 1858; in New Orleans in 1856, 1860; in San Francisco in 1874 and 1882, in all of which, decrees were passed binding in those provinces, as those of Baltimore, continued in 1855, 1858, and 1869, were in that reduced province. To insure general action, however, throughout the United States on some important points, and to express clearly the faith and discipline of the whole church in this country, plenary councils were held at Baltimore in 1852 and 1866, in which many decrees were adopted by the archbishops and bishops of the whole country. The decrees of these councils conform in their dogmatic part with the established doctrines of the church, and in matters of discipline are gradually bringing the economy of the church in this country into harmony with the discipline in other and older portions of the church.

The oldest Catholic body of population in the United States is the population of New Mexico, of Spanish and Indian origin. The white population is essentially descended from the first settlers, who occupied the country about 1580, and who, though expelled about a century after, soon returned. The original Spanish population of Florida all retired in the last century when the Colony passed into the hands of England. During the British sway, a number of Minorcans and Greeks were introduced by Mr. Turnbull, whose descendants form the nucleus of the present Catholic population of that State.

The French settlements at Vincennes, Kaskaskia, Cahokia, influenced by Rev. Mr. Gibault, welcomed Gen. Clark during the Revolutionary War; and their descendants form part of the Catholic population of the West and South. Detroit was long retained by England; and its French population underwent few changes, and their descendants still form a considerable part of the Catholic population.

The nucleus in the English Colonies was the body of colonists who came over in 1633 with Leonard Calvert. Many of the settlers were Protestants, and Calvert at once put up a church for their use; but the leading settlers who took up lands in their own name were mainly Catholics. As no Protestant minister came to attend those of that faith, most of the settlers in a few years were Catholics, and so continued, till, under William III., Lord Baltimore conformed to the Established Church in order to recover the province. This body of Catholics received few accessions from Europe, as from the time of Cromwell penal laws made the life of Catholics as intolerable as in England. The public services of the church were forbidden, double taxes imposed, the possession of arms denied. At one time these persecuted Catholics sought to obtain of the French Government lands in Louisiana. A few crossed into Virginia; but laws were as severe in that Colony, and in the last century the testimony of a Catholic could not be used in court.

In New York a few Catholics settled during the proprietorship of James II. as Duke of York, and king; but under the subsequent rulers they disappeared, penal laws preventing the entrance of priests. Pennsylvania was more liberal, and Catholics were among the earliest settlers; and clergy came over, who not only attended the Catholics, but won over some Protestants. From 1732 these Pennsylvania Catholics came under the ministration of the English Jesuits in Maryland, who had been the pastors of the Catholics there from the foundation of the Colony, and had attended those in New York in the seventeenth century. When a German emigration to Pennsylvania began, many of the new-comers were Catholics; and, to minister to them, some German Jesuits came over, who visited Catholic mining-colonies at the iron-mines in New Jersey, and under Father Ferdinand Steinmeyer, or Farmer, extended their missionary excursions to New York not long before the Revolution.

These Catholics had no churches, except in Philadelphia, Lancaster, Conewago, and Goshenhoppen; no churches being permitted in Maryland, where only small chapels, under the same roof as the residence of the priest, were allowed. In 1755 seven thousand Catholic Acadians were, for refusing to take the oath of supremacy, seized, and scattered in poverty through the thirteen Colonies. Most of them who survived the hardships of their terrible transportation straggled to Canada or Louisiana, only Maryland retaining any permanently.

During the Revolution the Canadians were friendly, and might easily have been won. A number espoused the American cause, and settled in Northern New York. Two Canadian regiments were formed, which fought in the Continental Army to the close of the war, and had a Catholic chaplain commissioned by Congress.

After the Revolution, a new emigration set in, bringing in Catholics, who settled in New York and New England. The Maryland ex-Jesuits were the only clergy, their society having been dissolved by Clement XIV., and the Vicar Apostolic of London having virtually abandoned them on account of their adhesion to the American cause. Priests, not always of the highest character, straggled over with the emigrants; and some chaplains of the French and Spanish naval and military forces remained to do mission-work here.

After the Rev. John Carroll was appointed Prefect Apostolic, some order was established; and from the erection of the see of Baltimore

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CHOR. — Impleat eum Dominus spiritu sapientiæ et virtutis; e manu hostium vindicet eum, et conservet eum annos multos!

ARCH. — Eminentissimo Archiepiscopo Neo-Eboracensi, primo Novi Mundi Cardinali, hujus Concilii Præsidi, vita longa, multæ gratiæ!

CHOR. — Vita longa, multæ gratiæ! Dominus retribuat!

ARCH. — Illustrissimis Archiepiscopo et Episcopis, qui hanc Synodum celebrarunt, prospera vita, faustum ministerium!

CHOR. — Præconibus veritatis benedictio Dei, memoria perpetua, laborum uberrima seges!

ARCH. — Episcopis et presbyteris hujus Provinciæ, qui in Domino obdormierunt, pax Christi, gloria Paradisi!

CHOR. — Requiem æternam dona eis, Domine, et lux perpetua luceat eis!

ARCH. — Clero hujus Provinciæ, religiosis communitatibus, ac toti populo salus a Domino et benedictio!

CHOR. — Pater sancte, serva eos a malo; sanctifica eos in veritate, et vitam æternam da eis!

ARCH. — Almæ nostræ Reipublicæ pax indeficiens, salutaris prosperitas!

CHOR. — Ne derelinquas, Domine, super quos invocatum est Nomen Tuum; da eis angelum Tuum custodem, ac in portum voluntatis Tuæ deduc navem eorum!

ARCH. — Synodi Neo-Eboracensis hujus Quartæ decretis inhæreamus, fideliter observemus!

CHOR. — Omnes idipsum sentimus; omnes venerabimur et custodiemus!

ARCH. — Nos vero ministerium nostrum explentes, ut boni dispensatores multiformis gratiæ Dei, intercedentibus pro nobis Beatissima Matre Dei atque Sanctis omnibus, dignos reddamus nos misericordia Dei et Domini nostri Jesu Christi!

CHOR. — Fiat! Fiat! Amen! Amen! — ED.]

the growth was steady. Churches were begun in New York and Boston, and then at other cities near the coast, from Boston to Savannah. In consequence of the troubles caused by the outbreak of the Revolution in France, a community of Carmelite nuns came to Maryland; the English Dominicans, expelled from Bornheim, sent a part of their community to Kentucky; the Sulpitians began a seminary; and a number of learned and zealous French priests came to the United States, who did much to maintain a spirit of religion among the older and more recently arrived Catholics. Conversions to the Catholic religion became more frequent. Gov. Lee of Maryland, Rev. John Thayer of Boston, Rev. Mr. Kewley of New York, the Rev. Mr. Barber and his family, Ironsides, Richards, Holmes, and others, showed the influence of the liberty given to Catholics. This freedom was not absolute. In some States they were still disfranchised. In New York they could not sit in the Legislature. In Massachusetts the highest court in 1800 decided that a Catholic must pay for the support of the Protestant minister; and a priest was indicted for marrying a couple out of the limits of the city where he resided, although within the district assigned to him by the bishop.

Kentucky was settled largely by Catholics from Maryland, and had priests laboring there soon after the Revolution. The church there took form under the labors of Rev. Mr. Badin, Nerinckx, and Bishop Flaget, with the English Dominicans. The French priests of Kentucky visited the old French settlements in Indiana, Illinois, and Michigan; the Rev. Gabriel Richard becoming the chief missionary in the last State. In the East the French priests Matignon and Cheverus attended the Catholics of Boston and those scattered throughout New England.

Bishop Carroll had sought a division of his diocese at the very commencement of the century; but it was not till 1810 that bishops were appointed to Boston, New York, Philadelphia, and Bardstown, Ky. Increasing emigration soon led to a growth of the Catholic body in the other dioceses. When the agitation for Catholic emancipation began in England and Ireland, a counter-movement led to the publication of many works attacking the Catholic doctrines, discipline, and institutions. This brought increased controversies. Many of the works were reprinted in the United States; and the controversial literature begun by Carroll, Thayer, and Fleming, was continued, and reached its height about 1836, when works like the *Awful Disclosures of Maria Monk* were issued. The falsity of that book was shown by William L. Stone, editor of the *Commercial Advertiser*, and was established in a chancery suit; but a similar work led to the burning of an Ursuline Convent at Charlestown, Mass. After this period, the opposition to Catholics became political, rather than theological, as was apparent in the Native American riots in Philadelphia in 1844, in which two churches and many residences were destroyed. Since that time, political parties and associations hostile to Catholics appear from time to time.

These have not, however, affected sensibly the growth of the Catholic body, or the establishment of churches, colleges, convents, schools, asylums, hospitals, and the like. The earlier Catholic emigration was mainly Irish; but for the last forty years the German-Catholic element has been increasing steadily; so that, especially in the West, the Germans and their immediate descendants form a large part of the Catholic body. They are said to have about one-third of the priests in the United States, and they have a large number of bishops. They maintain several Catholic papers, and have many thoroughly organized societies. In New England and Illinois there are large bodies of Canadian French.

The most eminent members of the Catholic Church in the United States have been Archbishops Carroll and Spalding of Baltimore, Hughes of New York, Cardinal McCloskey, Archbishop Henni of Milwaukee, Bishop England of Charleston, Bruté of Vincennes, Archbishop Kenrick of Baltimore, Bishop Flaget of Bardstown and Louisville, Bishop Cheverus of Boston, Prince Galitzin, Rev. Dr. Corcoran, Rev. Felix Varela, Rev. I. T. Hecker, Chief-Justice Taney, Judge Gaston of North Carolina, Commodore Barry, Gen. Rosecrans, Orestes A. Brownson, Robert Walsh, James A. McMaster, Dr. Levi Silliman Ives, the Redemptorist Father Müller.

The first Catholic churches erected in this country, except in Spanish parts, were generally plain and inexpensive; but with the growth of the body, churches and institutions of great solidity and beauty were erected, often beyond the means of the community, and involving loads of debt under which many churches are struggling. Of the churches, the finest is St. Patrick's Cathedral, New York, one of the most striking ecclesiastical buildings in America.

Catholic Population. — There are no accurate data for estimating the Catholic population in the United States. As there is no system of membership in the Catholic Church such as obtains in many Protestant denominations, every one baptized and brought up in the Catholic faith, attending divine worship more or less regularly, and from time to time approaching the sacraments, is regarded as a Catholic, unless he distinctly disavows it by formally connecting himself with some other church. A Catholic *Directory* is published annually, made up of reports from the different archbishops and bishops, with estimates of population; but these are not always based on a census, or on the number of baptisms, which may be taken as that of live births. The population given for 1883 by this periodical is 6,832,954. The system adopted in the United-States census gives a much smaller population; but the census figures are based on the seating-capacity of the churches, and in the Catholic churches in the cities and large towns this gives a number much below the real one. In these churches there are on Sundays three or four successive masses, each attended by a different congregation; so that a church with a seating-capacity of 1,500 will and often does accommodate 6,000. Thus in Hartford, in April, 1881, an actual count showed 12,431 attending five Catholic churches, and 12,000 attending forty Protestant churches on the same day. Similar enumerations elsewhere gave similar results, showing that a Catholic congregation in a city numbers at least four times the seating-capacity of the church.

The Catholic population is mainly in the North-

ern and newly settled Western States, and is comparatively small in the States which till recent times retained slavery, excepting Louisiana, where the original population was exclusively Catholic. Massachusetts, Rhode Island, Connecticut, and Louisiana have about one-third of the population Catholic, according to Catholic estimates; New York, Wisconsin, and California, one-fourth; Maryland, Minnesota, Colorado, and Dakota, one-fifth; Illinois, New Jersey, Idaho, and Washington Territory, one-sixth; Pennsylvania, one-seventh; Michigan and Kentucky, one-eighth; Ohio and Nebraska, one-ninth; Maine and New Hampshire, one-tenth; but in Virginia the Catholics are one in forty to the population; in Georgia, one to sixty; in Tennessee, one to fifty; in Alabama and Mississippi, one to eighty; in South Carolina and Arkansas, one to one hundred; and in North Carolina, where there is the smallest proportion of Catholics, one to nine hundred.

PROGRESS OF CATHOLIC CHURCH IN UNITED STATES.

YEAR.	Bishops.	Priests.	Churches.	Population.
1784	0	24	. . .	45,090
1814	5	85	. . .	. . .
1833	11	225	. . .	. . .
1840	18	501	454	. . .
1850	27	1,081	1,073	1,523,350
1860	49	2,235	2,385	3,500,000
1875	60	4,873	4,731	6,000,000
1883	72	6,546	6,241	6,832,954

The Catholic body includes many of foreign nationality. The German and Irish Catholics, with their immediate families born here, each constitutes probably about one-fourth of the whole; most of the other half being American-born, with a smaller proportion of other nationalities.

Missions. — No missionary society exists among the Catholics of the United States for home or foreign missions; nor is there any tract society or Sunday-school union, or similar means of diffusing religious knowledge among old or young. Missions among the Indians have existed from the earliest period, and nearly one hundred Catholic priests lost their lives in efforts to convert Indian tribes. A few Indians of the old conversion remained at Indian Oldtown in Maine, St. Regis in New York, with others in Canada, belonging to the Abenaki and Iroquois families. There are Catholic Chippewas in Michigan, Wisconsin, and neighboring States. In recent times mission-work among the Indians was revived by the Jesuit fathers, who had missions among the Pottawatamies, Osages, and Kansas; and, under Father De Smet, missions were founded among the Flatheads, Kalispels, and Cœurs d'Alêne in the Rocky Mountains, which are still maintained. In Oregon, missions of secular priests and of Oblate Fathers are established among the Chinook, Yakamas, Warmspring, Umatilla, Grand Rond, and Malheur Reservation Indians, with the Colville and Attanam missions in Washington Territory. The Pueblo Indians of New Mexico were converted by the Spanish Franciscans before 1626; and their descendants are still Catholics, although, during Mexican republican rule, the breaking up of the missions left them for more than a generation without religious guides. The Franciscans had extensive missions in California, which were also broken up by the Mexicans, and most of the Indians perished: the few survivors known as Mission Indians are still Catholics. The Benedictines under Bishop Marty are attempting work among the Sioux in Dakota, and under Abbot Robot among the tribes in Indian Territory. No organized effort has been made to reach the negroes of the South. There are many colored Catholics in Maryland and Louisiana; and the Sisters of Providence, a community of colored women, have long been in charge of Catholic schools. The Benedictines have made some efforts in Savannah, on Skidaway Island, Ga.; and some fathers of St Joseph, and secular priests, have charge of colored churches in several places: but the work has not attained any great development. All these missions to Indians and negroes are under the bishops of the dioceses in which they are situated.

LIT. — The sources to be consulted for the history of the Catholic Church in the United States are, for the Spanish portion, GIL GONZALES DAVILA: *Teatro Eclesiastia*, Madrid, 1649; BENAVIDES: *Memorial*, 1630; TORQUEMADA: *Monarquia Indiana*, 1723, 3 vols.; AYETA: *La Verded Defendida; Espinosa, Historia del Colegio Apostolico de Querétaro*, 1740–92, 2 vols.; and *Vida del Padre Antonio Margil;* PALOU: *Vida del Padre Junipero Serra*, 1787; ALEGRE: *Historia de la Provincia de Mexico; Concilios Mexicanos*, 1769–70, 3 vols; *Sinodo Diocesano de Santiago de Cuba*, Habana, 1844; *Arispe, Memorial*, 1812; *The Pious Fund of California* (*Documents*), San Francisco, 1875; GLEESON: *History of the Catholic Church in California*, 1872. For the French portion, BIARD: *Relation*, Lyons, 1616; *Letters* in the *Annuæ Litteræ*, 1611, 1613; *The Series of Jesuit Relations* (reprinted), Quebec, 1858, 3 vols.; MARTIN: *Vie du P. Isaac Jogues*, 1873; *Lives in Die Katholische Kirche in den Vereinigten Staaten*, Regensburg, 1864; *Relations* by GRAVIER, BIGOT, the URSULINES, MILET, CHAUMONOT, DABLON, MONTIGNY, etc., in SHEA'S Cramoisy Series; LE CLERCQ: *Establishment of the Faith*, New York, 1881; KIP: *Jesuit Missions*; CHARLEVOIX: *History of New France*, New York, 1866. For the church in the original English Colonies, the best collection of material is in FOLEY'S *Records of the English Province of the Society of Jesus* (1877–83), with WHITE'S *Relatio Itineris*, for the church under the Republic, DE COURCY'S *Catholic Church in the United States* (ed. of 1879); SHEA: *History of the Catholic Missions among the Indian Tribes*, 1855; FITTON: *Sketches of the Church in New England*, 1844; *Connecticut Catholic;* BAYLEY: *Catholic Church on the Island of New York*, SHEA: *Catholic Churches of New-York City*, MULRENAN: *Catholic Church on Long Island*, 1871; TIMON: *Missions in Western New York*, 1862; LAMBING: *Catholic Church in Pittsburgh and Alleghany*, 1880; *St. Vincenz in Pennsylvania and the Benedictine Album;* O'CONNELL: *Catholicity in the Carolinas and Georgia*, 1879; SPALDING: *Sketches of Kentucky*, 1844; minor histories of particular churches; DE SMET: *Indian Sketches, Oregon Missions, and Western Missionaries*, Archbishop BLANCHET: *Catholic Church in Oregon*, works in Italian on the church in this country by GRASSI, VILANIS,

and MAZZUCHELLI; and a Russian work by LAPUCHIN, St. Petersb., 1881; CLARK: *Lives of Deceased Bishops*, 1872, 2 vols., and separate Lives of Archbishop Carroll, Cardinal Cheverus, Archbishops Hughes, Spalding, Bishops Flaget, Neumann, Quarter, and Timon; Lives of Prince Galitzin, Rev. Messrs. Varela, Nerinckx, Baker; Life of Mrs. Seton, foundress of the Sisters of Charity; *The Plenary and Provincial Councils in the Collectio Lacensis*, and as originally issued; *Synods in various Dioceses;* SMITH: *Ecclesiastical Law;* works of Archbishop HUGHES, and SPALDING, and Bishop ENGLAND; Catholic periodicals and newspapers, including the *Annals of the Propagation of the Faith*. JOHN GILMARY SHEA, LL.D. (R. C.).

ROMAN EMPIRE AND CHRISTIANITY, The. A view of the relations of Christianity to the Roman Empire would embrace a consideration of three distinct epochs in Roman history: (1) That period (about three hundred years) when Christianity was brought into conflict with the old religious beliefs and policy of the empire, and was gradually converting the Roman world to the faith; (2) The period during which Christianity became the state and official religion of the empire, from the reign of Constantine to that of Charlemagne, about five hundred years; (3) That long period, commonly called the "middle age," when Western Christendom was ruled under a system called the "Holy Roman Empire," formed by a close alliance of the Popes with Charlemagne and his successors.

The religion of the Romans had its origin in the worship by each family of its own household and tutelary divinities, in whom the souls of their ancestors were supposed to be enshrined. The religion of the *civitas* consisted in honoring, under the name of *numina*, those physical forces of nature, which, unpropitiated, might, it was feared, prove dangerous to the safety of the State. The Romans were regarded by the ancients as a most religious people. The forms of family and of state religion were carefully observed by them in every event of life. The safety and protection of the State was the great object of all Roman policy, and it had for its basis religious beliefs. The *cultus* was entirely under the control of the civil authority. There was no priestly caste at Rome, after the manner of the Orientals. Pontiffs, augurs, and priests performed certain special functions in ascertaining the will of the gods; but they did so only under the direction of the lay authorities. Devotion, accompanied by enthusiasm or demonstrative feeling, was considered wholly out of place in the worship of the Roman divinities. Calmness, moderation, self-possession, on the part of the worshippers, were essential qualities when the favor of the gods was to be invoked. The most important peculiarity in their ritual was the exact observance of those forms, which, it was supposed, their ancestors had employed successfully in their worship. In the most religious of the Romans these forms constituted the very substance and essence, not merely of religious worship, but of religious faith also. Thus, while the best characteristics of Roman life were gradually developed, religion presented itself to the minds of the people as having one sole object in view; namely, the safety and prosperity of the State, and as providing, as the only method of reaching that object, the maintenance and exact observance of the ancestral ritual.

When Rome became mistress of the world, this intensely national religious system had been a good deal weakened by two principal causes: (1) The introduction of the worship of foreign deities, chiefly from Egypt and the East, such as Isis, Serapis, and, later, the Mithraic ritual; (2) The destructive criticism of the basis of the popular religion by philosophers and poets, who followed the example given them by the Greeks. To meet these assaults, it was said that any one was free to believe what he chose, provided he punctually observed the ancient prescribed ritual of worship. And such, strange to say, was the belief and practice of the Romans when their power was greatest, and when patriotic virtue was strongest amongst them. The fitting types of the religion they professed are Cicero, who has, of all the ancient authors, written most fully in its praise, and who believed in no gods whatever; and the supreme pontiff, Julius Cæsar, who, notwithstanding he was the official head of the Roman religion, stoutly denied the immortality of the soul in the Senate House.

The new gods and the new philosophy worked a great change towards the close of the republic; and Augustus found, when he became emperor, that the practice of the old religious rites had been almost given up. Incredulity and materialism had driven the worshippers of the old gods from their temples, so many of which had fallen into ruin, that Augustus rebuilt no less than eighty-two of them in Rome alone. His policy was to found his empire upon a conservative basis. It would appear that there was still left some faith in the old forms, and he selected the religious sentiment of the people as most convenient for his purpose. At the same time the conquests of Rome had impressed him, in common with many statesmen of the time, with the belief that the religions of all countries had a similar basis, and that their diverse gods were really manifestations of the same divine power under different names. On this principle, foreign religions were tolerated in Rome and throughout the empire, always, however, under the condition, express or implied, that they did not interfere with that of the state. The *apotheosis*, or deification of the emperors, which began under Augustus, is, perhaps, the truest expression of the actual religious sentiment of the time. It formed the empire religion, which, in imitation of the narrow worship of the *civitas*, made the supremacy of the empire the great object of religious interest, devotion, and worship. Still, the observance of the rites of the old national worship was carefully kept up. Foreign religions asked for no exclusive privileges; and the only restriction which was placed on their votaries was, that they should do no act which was inconsistent with the preservation of the safety and supremacy of the Roman Empire.

Christianity had thus at the outset to meet, (1) the old Roman popular religion; (2) the devotion to foreign deities, chiefly Egyptian and Oriental, which had become fashionable among the higher classes; (3) the religion which was based upon the deification of the emperors. Of course, the hostility between its system and these forms of religion was irreconcilable. The point at which

the conflict was first to take place is accurately shown in the book of Acts. The Romans did not persecute the early Christians for mere opinion's sake. On the contrary, we learn, that, when the Jews were exciting popular clamor against St. Paul and his companions in the cities of Greece and Asia Minor, the Roman officials were wholly unwilling to see in the conduct of the apostle an offence against Roman law, while they contemptuously declined to consider questions concerning the Jewish religion, as beyond their jurisdiction.

It would appear that neither the belief nor the worship of the early Christians, as long as they were so obscure as not to attract public notice, subjected them to the penalties of Roman law. The cruel sufferings which they endured at Rome, under Nero (A.D. 64), seem to have been due to a desire on the part of that tyrant to make the Jews odious by attributing the burning of Rome to one of the parties or sects of that people, as the Christians were then popularly supposed to be. At any rate, it is very certain that the Christians had nothing to do with burning the city; and the persecution of Nero, so called, was a local one, not extending beyond the limits of Rome itself. The letter of Pliny to the Emperor Trajan (A.D. 103), asking his advice as to the treatment of the Christians in Bithynia, shows that both parties seem to be dealing with a new problem, at any rate, with one which had not yet been settled by imperial legislation. Doubtless, Pliny had, by virtue of the *imperium* confided to him, punished severely those who had been guilty of overt acts of impiety by refusing to pay divine honors to the emperor; but he is evidently puzzled to know what he is to do with those persons, who, while their belief and worship are not in accord with the national rites, have been guilty of no outward act of disobedience to the government. Heresy was a crime the punishment for which had not then been provided for in the Roman code; and hence these two men, certainly among the most enlightened of their age, agree, while having absolute power, upon a policy of moderation and conciliation towards those whose religious opinions differed from those of the old Roman faith.

While the government thus forbore persecuting the Christians for heresy, still the populace in the large cities in the East, where the Christians were numerous, became, for various reasons, intensely imbittered against the new religion. The Christians naturally kept themselves more and more aloof from their fellow-subjects. They regarded the order to throw a few grains of incense upon the altar of the gods or of the emperor, not as a test of loyalty, but as an invitation to commit an act, in their eyes, of horrible impiety. They absented themselves, for conscience' sake, from the cruel sports of the amphitheatre, especially when great religious festivals in honor of the heathen gods were held there; they refused to be soldiers, yet they courted martyrdom; and finally they preached a doctrine which taught that the world would soon be consumed by fire, and that all who did not worship the Christian God were doomed to eternal punishment. Under these circumstances, the mob in these large towns, frenzied by the open neglect of their own religious rites, and attributing every calamity they suffered to the wrath of their offended gods, frequently shouted, "The Christians to the lions!" And the complaisant procurator, willing to do them a pleasure, too often yielded to their demands.

It is observable, that the first Roman legislation bearing directly on the position of the Christians in the empire is found in the edicts of Hadrian and Antoninus Pius, by which Christianity was not protected, but its disciples were rescued from the fury of the mob, and handed over for trial, for their offences against the Roman religion and Roman law, to the regular tribunals. It is also to be observed, that although the open profession of the Christian faith, and especially its propagation by means of proselytism, necessarily violated the Roman law, the offence was not an ecclesiastical crime in the modern sense. The Roman gods were guarded from insult by the Roman law, because their favor was considered essential to the safety of the State. Their claims to reverence were defended, not by the *Pontifex Maximus*, but by the emperor.

Under this jurisprudence, many Christians were tried, and condemned to death, under the Antonines. The martyrs of this age included some of the most illustrious early Christian confessors, — Polycarp at Smyrna, for instance; St. Justin, the Christian apologist at Rome; and a large number of disciples at Lyons, including the celebrated St. Blandina. For nearly a hundred years after the Antonines, the hand of persecution was measurably stayed. The emperors who ruled during that period knew, and cared as little for the old Roman gods as they did for the Roman Senate and people. They were mostly ignorant but successful soldiers, who had risen from the ranks, and were wholly imbued with Oriental superstitions.

In the beginning of the third century, there was a renewal, under two emperors, of the persecution of the Christians, from different motives. Severus, in order to avenge the neglected Serapis, the god of his predilection, condemned many Christian worshippers in Egypt and in Northern Africa; while Decius, hoping to propitiate the old gods, to whose neglect he ascribed the decay of the Roman power, caused many Christians at Rome, including their bishop, to be put to death. The last serious effort which was made by the government to arrest the triumphant progress of Christianity was the adoption of a new form of Paganism as the official religion, — a system in which some rude notions of the unity of God were mingled with the recognition of the power of the old gods as that of subordinate divinities, and with certain forms of sun-worship. Christianity, under this new Paganism, was, so to speak, outlawed. By the edict of Diocletian and Galerius, its churches were destroyed, and its property confiscated; and in one sense the Church suffered from this persecution to a greater degree than from all the rest. But either the number of the Christians was too great, or their faith was too strong, to be overcome by the new enemy. The dying Galerius, in 311, while he justified the measures of Diocletian and himself as undertaken to secure the public welfare and the unity of the State, revoked the edict of persecution as not adapted to secure its ends, and

thus gave to the Christians permission for the free and public exercise of their religion. The Edict of Milan (312), issued in the joint names of Constantine and Licinius, has been called the "great charter of the liberties of Christianity;" but it was no more than an edict of unlimited toleration. Still, it withdrew official recognition and protection from Paganism; and under its operation the old Roman religion gradually and slowly died out. Christianity was not recognized as the official religion until the reign of Theodosius, 380. Whether Constantine was a Christian is an historical problem not easy to solve. He purposely delayed baptism until he was *in articulo mortis*. But, whether Christian or not, vast changes took place during his reign, caused not merely by the unrestricted progress of Christianity, but by the relations which the emperor held towards its organized form, the Church. No one can read the account of the proceedings of the Council of Nicæa (325), which formulated the creed which from that period to this has been regarded as the basis of the faith of the universal church, without being convinced that the emperor was regarded as something more than the honorary president of that body, that he considered himself at least as *Pontifex Maximus* in the new religion, as his predecessors had been in the old; and thus at the very outset was forced upon the infant Church that unholy alliance with the State, which, among other things, has helped to make Christianity so conspicuous an element in all subsequent history. The modern conception of the union of Church and State had its origin under Constantine. His successors, Theodosius and Gratian, define or ratify the definition of doctrines, and condemn heretics. Justinian evidently thought himself Pope and emperor combined; and Charlemagne, in his Capitularies, is at once the legislator of the Church and of the State.

The Christian Church received from Constantine another distinguishing mark, which it retained for nearly fifteen hundred years; namely, the principle and the practice of punishing heretics by civil penalties. It is an humiliating confession to make, that heresy — which is defined to be a persistent advocacy of opinions which have been condemned by the church — is an offence which has never been punished as a crime by the civil magistrate under any ecclesiastical system save the Christian. But Constantine provided by an edict that the Donatist heretics should be so punished in 316, and his example was followed by Theodosius and others; so that before the close of the fourth century no less than seventeen edicts had been promulgated, directing the magistrates to punish Christian dissenters. By these edicts they were deprived of their property, and made incapable of holding office, and they were liable to be scourged and banished. The first blood judicially shed for religious opinion is said to have been that of certain Manicheans in 385; but it is alleged that their condemnation was extorted from an usurping emperor, and that the infliction of death as a punishment was highly disapproved by such saints as Martin of Tours and Ambrose of Milan.

During the fourth century the pretensions of the Christian hierarchy to power were greatly increased, and the primitive simplicity of the conduct of Christians no longer existed. The church had vast possessions; its clergy formed the larger portion of the educated classes, and held conspicuous positions at the imperial court. Christian beneficence was not only recognized as a duty, but it became the fashion, or, rather, a passion among people of rank and wealth, to lavish gifts on the church: the magistrates in the town worked generally harmoniously with the bishop in the administration; the bishop, indeed, becoming the most conspicuous officer in the *municipia*. In short, society during the fourth century, both in the East and the West, became Christianized. A revolution had begun which not only destroyed the outward forms of Paganism, but which gradually worked out its spirit from the minds of the people. Nowhere can we find a better illustration of the recognized power of the clergy than where Ambrose, archbishop of Milan, has the courage to forbid the Emperor Theodosius (A. D. 390) even to enter the church, much less to receive therein the sacraments, until he had undergone penance for the crime of the massacre at Thessalonica, of which he had been guilty.

To this new condition of society a good deal of the legislation of Constantine and his successors corresponds. Much of that legislation is characterized by its *humane* spirit, and is in such striking contrast with the old Roman ideas, that we can hardly mistake in tracing in it the direct influence of Christian doctrine and moral example: such, for instance, are the edicts forbidding the exposition of infants, and restraining excessive cruelty towards slaves, as well as those concerning adultery, divorce, unnatural crimes, etc. How much of all this was due to what may be called the "reflex action" of Christianity, and how much to the humane principles of stoicism, it is not easy to say.

As the fourth century witnessed a succession of Christian emperors, and the firm establishment of the dogmatic creed of Christianity in the empire, so the fall of Pagan and imperial Rome, and the building-up of a new and Christian Rome upon its ruins, occurred during the fifth. The siege and capture of Rome by Alaric and his Goths, in 409, opens, therefore, a new era in history. Rome then ceased to be the conqueror of the world in the old sense; but, as soon as she became Christian, she prepared to wield a far greater power over mankind than she had ever yet done. As the imperial power declined through corruption, weakness, and the assaults of the Barbarians, that of the Church, which availed herself freely of the imperial methods and organization, constantly increased. The power of civil government, especially in the West, fell into her hands naturally and necessarily, simply because the rulers, in the general confusion, were incapable of affording protection to those whom they governed. The capture of Rome by Alaric, therefore, was one of the great steps by which the popes, bishops of Rome, rose to power. The Pope at that time was doubtless the most important man in Rome: he alone, had any real power, — not merely the attributes of supremacy, but authority very extensive in practice, although undefined. To him the panic-stricken Senate and people turned for help in time of danger;

and he (Leo I.) justified their confidence by striving, first to mitigate the anger of Alaric, and, secondly, to induce the cowardly Honorius, safe amidst the morasses of Ravenna, to send succor to the sorely pressed people of Rome. From that time the real government of that city was in the hands of its bishop. No emperor ever afterwards resided there. Meantime, in the East the union between Christianity and the imperial government became more thoroughly consolidated. The provisions of the Code of Justinian (529–565) are the best illustration how far this process had been carried; this code being a revised edition, so to speak, of the existing imperial law. It begins with a profession of belief in the Nicene Creed and in the authority of the first four General Councils. It acknowledges the supremacy of the Roman Church, commanding all the churches to be united with her. Justinian legislates, therefore, in this code, for Rome as well as for the East. The theory that the emperor is the religious as well as the civil head of the empire is maintained throughout his legislation. The church officials are as much under his jurisdiction as the civil magistrates. There are no exemptions, whatever, of the clergy from the ordinary operation of the civil law. The hierarchy in the Church, as in the State, is regulated by the provisions of this code; and the bishop is made an imperial officer for certain temporal affairs. There are also minute regulations in this code concerning the discipline of the monasteries. These provisions in regard to the relations of the Roman Government to Christianity in the sixth century form, of course, but a small portion of the great Code of Justinian; but they seem to show very clearly, either that the hierarchical and sacerdotal pretensions of later ages were not then put forward, or that the imperial government wholly ignored them. Religion and civil law, Church and State, appear in the legislation of Justinian to be practically identified under the common supremacy of the emperor; and church law throughout the world is based on Roman ideas and methods, which were all the outgrowth of the theory of the absolute unity of the State.

As far as we can say that the progress of Christianity was thenceforth dependent upon human agencies, we may affirm that its special course and direction, so different in the eastern and in the western portions of the empire, was determined by the different relations it held to the government at Constantinople and at Rome.

The strength of Christianity as organized by the emperors of the East was very much wasted in perpetual controversies in regard to the nature of Christ. The emperors participated actively in these discussions, which were regarded as matters of the highest State concern. They resulted in rending asunder the Christian organization of the East; and the Oriental sects of the Nestorians, Jacobites, Maronites, etc., were not only heretics in religion in the eyes of the authorities at Constantinople, but they became thoroughly disaffected to the imperial government because it did not maintain what they regarded as the orthodox creed. These religious dissensions were, no doubt, a main cause of the increasing weakness of the Byzantine government in its control of the lands forming the basin of the Mediterranean, and contributed largely to the ease with which they were overrun and subdued by the followers of Mohammed.

In the West, although the church in Rome may be called a Greek missionary church, the curious and subtle metaphysical discussions concerning the divine nature, so dear to the Greek mind, were avoided, and a more practical spirit prevailed. Rome, as has been said, became a Christian city in 410; and the separate government of an emperor of the West was given up in 476. While, however, the Cæsar at Constantinople thus became again nominally the world-emperor, the real power, in Italy at least, was thenceforth in the hands, first of the Goths, and then of the Lombards and the Pope.

By the close of the fifth century all the provinces of the West were permanently occupied by Barbarian invaders. But the Roman Church, with the Pope at its head, not only survived the wreck of the Roman Empire, but it seems to have snatched from its dying hands the gift of governing mankind, which enabled it to conquer the world anew. From the day the Pope felt himself secure in his supremacy in the church in the West, and free from any likelihood of interference by the emperor at Constantinople, measures were begun by him to revive the old Roman Empire, or rather to establish in its place a new one with the old methods and pretensions, of which the Pope was to be the spiritual director and guide. This scheme was carried out in the midst of the confusion and ruin caused by the invasion of the Barbarians; and they themselves were made the agents, in the midst of their triumph over the old empire, of establishing a new one on a far grander scale, called the "Holy Roman Empire."

This scheme was begun by sending missionaries from the Pope into heathen Germany to propagate there the Roman-Catholic faith, and by forming a close alliance with the Frankish chiefs who ruled over tribes, who alone, of all the Barbarians, were Catholic as opposed to Arian. The Pope added much to the power of Pepin in the eyes of his tribesmen by crowning and anointing him king; and, in turn, the king aided and protected the Catholic missionaries in Germany. The result was, that Frankish conquests and the triumph of orthodoxy went hand in hand in that country. The obligation of the Pope to the king was reciprocal, and it was to their mutual advantage to maintain it. This was seen particularly, on a much larger scale, in the reign of the successor of Pepin, Charlemagne, who had, as king of the Franks, become by his conquests the ruler of a far larger territory than the Roman Empire had ever occupied in Europe. He was called upon by the Pope to drive out the Lombards, who were encroaching upon the territories of the church, and to free the Pope from the jurisdiction of the emperor at Constantinople, who was striving to impose upon the Western Church the observance of decrees abolishing the worship of images in churches which were considered heretical at Rome.

This work, which was begun by his father Pepin, was completed by Charlemagne; and on Christmas Day, A.D. 800, Charlemagne was crowned at Rome, by the Pope, emperor of the new or revived Roman Western Empire, or, as it was called, the "Holy Roman Empire." The significance of this

transaction is, that it was intended by the parties to it to divide the government of the world between them. To the new emperor and his successors, kings of the Franks, duly crowned by the Pope, was assigned universal rule in temporal affairs, as also the duty of defending the church, and of maintaining the true or Catholic faith throughout the world. To the Pope was given not only a supreme dominion in matters ecclesiastical, but a certain great but undefined power in civil affairs. It was supposed, that, under this dual system, no collision between the Christian emperor and the Christian pontiff was possible, each being necessarily moved by the same impulse. This scheme was a strange mixture of the Roman idea of universal dominion and absolute unity of government with St. Augustine's theory, that it was the chief purpose of God in creating man that there should be a visible society on earth, called "the church," by means of which the city of man should become in due time the city of God.

Under this new or revived Roman Empire the relations of the Popes with the kings of the Franks or of Germany — "Roman Emperors," as they were styled — were maintained during the middle age and up to the time of the Reformation. Practically it was a great failure; because it was found impossible for the parties to it to agree upon what special powers were reserved by it to the emperor, and what belonged to the Pope. Disputes on this subject were kept alive during the reigns of the kings of Germany of the three dynasties, the Saxon, the Franconian, and the Hohenstauffen, founded upon claims made by them by virtue of their office as emperors, as opposed to those of the Popes; and yet the system of the Holy Roman Empire, unsuited as it proved itself to be to the feudal society which had succeeded the imperial system of Charlemagne, was maintained legally and nominally in the public law of Europe until long after the Reformation. It held its place notwithstanding the long quarrel of "the Investitures," in which the real question at issue was whether the Pope or the emperor should control the bishops (then as a class by far the largest landholders in Europe) by conferring upon them with their office the estates belonging to their sees. Even the humiliating scene of the world's titular master, Henry IV., imploring in abject penitence the forgiveness of the Pope, Gregory VII., because he had previously disavowed the Pope's authority, did not disabuse men's minds of the belief that a Roman empire with an emperor and a pope at its head was part of the eternal order. Nor did the haughty sacerdotal pretensions of the popes during the middle age; nor the enforced payment of tribute to the court of Rome; nor the constant interference of the popes in purely civil questions within the empire, such as wars of succession and the like; nor even the purely secular ambition which led many of the popes to maintain their pretensions in Italy as against the emperor by all the weapons of the spiritual armory, and which in the end forced the emperors to abandon Italy, — none of these things seemed to interrupt the legal relations at least which had been established between the popes and Charlemagne and Otho the Great.

But the Reformation destroyed in the end this strange mediæval creation. More than half of Germany was Protestant in 1648, when the Peace of Westphalia closed the wars of religion by providing for the direct sovereignty of the different princes, and abolishing that of the emperor, and granting "equal and exact" toleration to Catholics and Protestants. This really made the former empire a federation; for its affairs were ruled by a diet representing the different states, and it was inconceivable that an empire in the mediæval sense could exist where the jurisdiction of the Pope was disavowed. Still, the lawyers in Germany clung obstinately to the old forms of the Roman law; and when a vacancy occurred the elections were held, and the Roman emperor duly installed in the *Römer Saal* at Frankfort. This mockery was kept up until 1806, when Napoleon, having become Protector of the Confederation of the Rhine, and refusing to recognize any longer the existence of the Holy Roman Empire, Francis II., then emperor, voluntarily gave up the title, and took that of "Emperor of Austria;" and thus the Holy Roman Empire came to an end a thousand and six years after the coronation of Charlemagne, and eighteen hundred and fifty-eight years after Cæsar had conquered at Pharsalia.

Lit. — Gibbon: *Decline and Fall;* Finlay: *Greece;* Stanley: *Eastern Church;* Milman: *History of Christianity,* and *Latin Christianity;* Schaff: *History of the Christian Church* (revised edition, 1882 sq.); Bryce: *Holy Roman Empire;* Boissier: *La religion Romaine;* Champagny: *Études sur l'Empire Romain;* C. J. Stillé: *Studies in Mediæval History;* Merivale: *History of the Romans.*

C. J. STILLÉ.

ROMANCE BIBLE VERSIONS. See Bible Versions.

ROMANS, Epistle to the. See Paul.

ROMANUS ascended the papal throne in 897, after the assassination of Stephen VII., but reigned only four months. See Jaffé: *Regesta Pont. Rom.*, p. 303.

ROME has been more closely interwoven with the history of the civilization of the human race than any other city on the globe. In some single point other cities may excel it. It has no Golgotha, and it has no Acropolis; but all the single threads of ancient history were gathered in Rome, and from Rome issued all the single threads of modern history.

More especially Rome may be said to have been the centre of the history of the Christian Church. From the third to the sixteenth century it was, in spite of the schism of the Eastern Church, and in spite of a never fully suppressed opposition in the Western, the pivot on which the Christian Church rested; and from the Reformation down to our times it has still continued to be the head of the largest section of the Christian Church. It owes this its prominent position in the Christian world to the circumstance of its being the residence of the popes. It was the popes who with great courage and tact, and sometimes, also, with great sacrifices, saved the city from utter destruction by the hands of the Barbarians; and it was a simple and natural consequence of the course which events took, that in time it became not only the residence, but the possession, of the popes. By degrees, however, as

the papal idea of transforming Christianity into a kind of Thibetan Lamaism developed, imperial Rome, with its temples, palaces, theatres, and baths, disappeared, and on its ruins, and from its materials, papal Rome was constructed, with its churches and monasteries. The connection between the city and its rulers became as intimate as that between body and soul: nevertheless, it must not be overlooked, that the city actually sank lowest at the very moment when the Papacy rose highest. When the popes removed to Avignon, Rome was nothing more than a number of short stretches of grass, brushwood, and ruins, in which the robbers lay in ambush for the pilgrims who wandered from church to church, or from monastery to monastery; and it was not so much the return of the popes as the revival of letters which this time saved the city, and once more made it the centre of civilization. During the whole period of the Renaissance, Rome was indeed the true hearth of science and art, of learning and taste, until in the eighteenth century it met with a rival, which finally outshone it, namely, Paris. In the middle of the nineteenth century the city again changed character. It became a political centre, and, after some convulsions, the capital of the kingdom of Italy; and by degrees, as royal Rome unfolds itself with its schools, factories, hotels, and commodious citizens' dwellings, papal Rome is pressed into the shadow, and becomes a memory.

On Sept. 16, 1870, the French troops were withdrawn from Civita Vecchia; and on Sept. 20, Rome surrendered to the king of Italy, after a short resistance by the papal mercenaries. A provisional government was established, and a popular vote was decreed on the question of annexation to the kingdom of Italy. As 40,785 votes were in the affirmative, and only 46 in the negative, — an eloquent characterization of the papal government, — a royal decree of Oct. 9 formally annexed the Roman territory, and on July 2, 1871, the king of Italy took up his residence in the city. Meanwhile the Italian Parliament had passed the so-called "law of guaranty" (May 13, 1871), allowing the Pope to live in the Vatican as a sovereign, not subject to the laws of the land, and granting him an annual appanage of 3,225,000 livres. The Pope protested against all these proceedings, excommunicated every one who had taken part in the establishment of the kingdom of Italy, refused to accept the appanage granted, and complained loudly that he was kept a prisoner in the Vatican. But his protests had no effect, and his complaints found no sympathy. The syllabus and the decrees of the Vatican Council proved utterly unable to prevent the floods of modern civilization from pushing their waves against the very walls of the Vatican. A new police-force, a new board of health, a better illumination of the streets, a new press-law, a new school-law, etc., transformed the city in an incredibly short time, as if it had been touched with a magic wand. Out of a population of between 200,000 and 300,000 inhabitants there were 14,389 pupils in 1873 in the new elementary schools established under the control of the State. In the same year the new Protestant Church of St. Paul-within-the-Walls was dedicated, and the first female seminary was opened. There are now about twelve Protestant congregations and chapels in the city, representing the leading denominations, but mostly supported by English and American friends.

In spite of these changes, and many others of the same tendency, Rome has not as yet lost its character of being a pre-eminently ecclesiastical city. Of its hundred and thirty conventual institutions, some have been suppressed by the Italian Government, and their buildings employed for other purposes. But its three hundred and sixty churches are still standing; and they are by no means deserted, or in any way bereft of their splendors. Besides the churches of St. Peter, St. John Lateran, and St. Maria Rotonda (Pantheon), which are separately spoken of in this work, we may mention the Church of St. Paul, situated outside the city, on the road to Ostia, and on the spot, where, according to tradition, the apostle suffered martyrdom. The original building was one of the oldest and most magnificent churches in Rome, but was burned down on July 17, 1823. The falling roof, which was of wood, completely spoiled the columns and walls, with their costly mosaics and pictures. The new building, however, for whose construction the viceroy of Egypt presented the Pope with several shiploads of the finest alabaster, is a grand and no less magnificent structure. The Church of Sta. Maria Maggiore, situated on the Esquiline Hill, is one of the five patriarchal churches of Rome. It was built by Pope Liberius (352–366), and is probably the oldest Mary-church in Christendom. It is a basilica; and its flat wooden ceiling, excellently carved, and profusely gilded, is supported by forty-two magnificent columns. From the balcony on its front the Pope blesses the multitude on Aug. 15, the feast of the Ascension of Mary. The Church of St. Laurentius, situated outside the gate of the Tiburtine Road, was originally built by Constantine the Great, and consists really of two structures, connected with each other by a chapel over the tomb of the saint. The Church of St. Peter in Montorio, situated in the Trastevere, was built by Ferdinand and Isabella of Spain, on the spot, where, according to tradition, St. Peter suffered martyrdom. The Church of Sta. Maria in Aracæli, situated on the Capitoline Hill, was built before the tenth century, and occupies the site of the ancient temple of Juno Moneta. It is, however, not so much the great number of churches in Rome which give the city its specifically ecclesiastical character as the life which is developed in the churches, and which, so to speak, is continued in the streets and in the houses.

LIT. — PLATNER and BUNSEN: *Beschreibung der Stadt Rom*, Stuttgart, 1829–42, 6 vols.; GREGOROVIUS: *Geschichte der Stadt Rom im Mittelalter*, Stuttgart, 1859–72, 8 vols.; ALFRED VON REUMOND: *Geschichte der Stadt Rom*, Berlin, 1867–70, 3 vols.; DE ROSSI: *La Roma Sotteranea*, Rome, 1864–78, 3 vols., and its English abridgment by Brownlow and Northcote, London, 1869, 2 vols., 2d ed., 1879; M. BROCK: *Rome Papal and Pagan*, 1883; besides guide-books, travelling sketches, etc., by WEY, STORY, especially HARE (*Walks in Rome*, and *Days near Rome*).

RONSDORF SECT. See ELLER.

ROOD is the Anglo-Saxon word for "cross," "crucifix."

ROOS, Magnus Friedrich, b. at Sulz-on-the-Neckar, Sept. 6, 1727; d. at Anhausen, March 19, 1803. He studied theology at Tübingen, and was appointed vicar in Stuttgart 1755, *diakonus* at Göppingen 1757, and at Bebenhausen 1767, and *prälat* of Anhausen 1784. A pupil of Bengel, and inclining towards pietism, he exercised a great influence, not only by his writings, but also by his powerful and impressive personality. His principal works are, *Einleitung in die biblischen Geschichten*, 1774 (last edition, 1876); *Christliche Glaubenslehre*, a popular representation of the system of Christian doctrines, 1786 (last edition, 1860); *Christliches Hausbuch, Kreuzschule*, 1799 (last edition, 1864); *Soldatengespräche, Etwas für Seefahrer*, etc. H. BECK.

ROSA OF LIMA, the principal saint of Peru; b. at Lima in 1586; d. there in 1617, in consequence of the ascetic practices she performed in imitation of Catharine of Siena. She was canonized in 1671. See *Act. Sanct.*, Aug. 26.

ROSA OF VITERBO, d. in her native city of Viterbo in 1252, about eighteen years old; preached repentance in the streets with the cross in her hand. See *Act. Sanct.*, Sept. 4.

ROSALIA, St., the principal saint of Sicily, lived in the twelfth century as a hermit on Mount Quisquina, where her remains were found in a cave in 1624. She died between 1160 and 1180. See *Act. Sanct.*, Sept. 4.

ROSARY, The, consists of a string of larger and smaller beads, and is used by the Roman Catholics when they say their Pater-nosters and Ave-Marias, in order to ascertain the number done. The custom of repeating the Lord's Prayer over and over again a great number of times in succession arose among the first Christian hermits and monks. (See SOZOMEN: *Hist. Eccl.*, vi. 29). But the origin of the rosary is, nevertheless, of a much later date. It was first used by the Dominican monks, though it is not certain that it was introduced by St. Dominic himself. As it is used both by the Mohammedans and the Brahmins, it is generally believed to have been brought to Europe by the crusaders. There are various forms of rosaries: that generally used has fifty-five beads; namely, five decades of Ave-Maria beads, and five Pater-noster beads. The meaning of the name *rosarium*, properly a "garden of roses," is variously explained by Roman-Catholic writers, but most properly from the phrase *rosa mystica*, often applied as a predicate to the Virgin.

The Confraternity of the Rosary — *Confraternitas de Rosario, B. M. V.* — was founded at Cologne in 1475, by Jacob Sprenger, grand-inquisitor of Germany, and received from Sixtus IV. absolution for a hundred days, and from Innocent VIII. absolution for three hundred and sixty thousand years. The victory of Lepanto, Oct. 7, 1571, was generally ascribed to the prayers of the order, and solemn festivals were established in its commemoration. It is the duty of each member to count his beads at least once a day. [See J. F. MAYER: *De Rosario*, Greifswald, 1720; EDWIN ARNOLD: *Pearls of the Faith* (poems on the Mohammedan's rosary, the hundred names of Allah), London, 1882.] G. E. STEITZ.

ROSCELIN (ROZELIN, or **RUCELIN),** often spoken of in the history of Christian doctrines as tritheist, and in the history of philosophy as nominalist, but nevertheless very imperfectly known. He seems to have been born in the diocese of Soissons, and to have been educated at Rheims. He was a canon at Compiègne, where his peculiar conception of the Holy Trinity first startled his pupils, and attracted public attention. In harmony with his philosophic nominalism, he could conceive of God as existing only under the form of an individual, and consequently the Trinity became to him three gods. One of his pupils, Johannes, afterwards cardinal-bishop of Fuseoli, addressed himself to Anselm, at that time abbot of Bec; and Anselm answered, promising to write a complete refutation. (See BALUZIUS: *Miscell.*, iv. p. 478, and *Ep. Anselm.*, ii. 35.) A synod was convened at Soissons in 1092; and as Roscelin used to quote both Lanfranc and Anselm in favor of his views, the latter sent an exposition of his ideas to the synod, and Roscelin was compelled to recant. Anselm then finished his *De fide trinitatis*, which is a refutation of Roscelin; and the latter, as he, in spite of his recantation, continued to teach his old views, was deposed. He went to England, and attacked Anselm, now archbishop of Canterbury, for his views of the incarnation. A controversy had just sprung up between the archbishop and the king; but, as they shortly after were reconciled, Roscelin's attack had no effect, and he left England. (See ROSCELIN: *Epist.*, p. 197.) He settled at Tours; and, shortly after, his controversy with Abelard began. Abelard had been his pupil; but, in his book *De trinitate* (afterwards called *Introductio in theologiam*), Abelard, evidently with an eye to the decisions of the synod of Soissons, very strongly emphasized the unity in the Trinity. Roscelin denounced him to Gisbert, bishop of Paris, for other heresies, and Abelard answered with a violent attack on Roscelin. (See ABELARD: *Ep.* xxi.) But from that time the latter disappears from history. See the several works on the history of philosophy by RITTER, PRANTL, and HAURÉAU; *Histoire littéraire de la France*, ix. p. 358; J. SCHWANE: *Die Dogmengesch. d. mittleren Zeit* [787–1517], Freib.-im-Br., 1882, pp. 18, 152, 245 sqq. LANDERER. (HAUCK.)

ROSE, The Golden. See GOLDEN ROSE.

ROSE, Henry John, Church of England; b. at Uckfield, 1801; d. at Bedford, Jan. 31, 1873. He was graduated at St. John's College, Cambridge, 1821; fellow, 1824; Hulsean lecturer, 1833 ("The Law of Moses viewed in connection with the History and Character of the Jews"); rector of Houghton Conquest, Bedfordshire, 1837; archdeacon of Bedford, 1866. He edited the *Encyclopædia Metropolitana* (London, 1817–45, 2d ed. of part, 1849–58) from 1839, from which he reprinted, with additions, his *History of the Christian Church from 1700 to 1858*, 1858. He also edited the first volume of the *New Biographical Dictionary* (1839–47, 12 vols.), wrote in part the comments upon Daniel for the *Bible* (Speaker's) *Commentary* (London and New York, 1876), and was a member of the English Old Testament company of revisers.

ROSE, Hugh James, brother of the preceding; b. at Uckfield, 1795; d. in Florence, Italy, Dec. 22, 1838. He was graduated at Trinity College, Cambridge, 1817; vicar of Horsham, 1822–30; prebendary of Chichester, 1827–33; Christian Advocate in the university of Cambridge, 1829–33;

rector of Hadley, Suffolk, 1830; incumbent of Fairstead, Essex, and of St. Thomas, 1834; and principal of King's College, London, 1836. He was a very learned man, and a High-Churchman of the most pronounced type. He is considered, indeed, the actual founder of the Tractarian movement. (See TRACTARIANISM.) He edited the *Encyclopædia Metropolitana* (1836–38), and projected the *New Biographical Dictionary* (see above). For list of his publications, mostly pamphlets, see Allibone *in loco*.

ROSENBACH, Johann Georg, a native of Heilbronn, a spar-maker by trade; was seized with religious enthusiasm by reading the writings of Johann Adam Rabe of Erlangen; gave up his trade, and wandered through Germany, from Tübingen to Hamburg, 1703–06, preaching, and holding prayer-meetings, but generally persecuted by the clergy and the police. From Germany he went to Holland, and there the track of him has become lost. He published *Glaubens-Bekenntniss*, 1703, *Wunder-Bekehrung*, 1704, *Wunder-Führung Gottes*, etc. L. HELLER.

ROSENMÜLLER, Ernst Friedrich Karl, b. at Hessberg, near Hildburghausen, Dec. 10, 1768; d. at Leipzig, Sept. 17, 1835. He studied Oriental languages and archæology at Königsberg, Giessen, and Leipzig, and was in 1796 made professor at the last-mentioned university. For the study of the Arabic language and literature, his *Institutiones ad fund. ling. Arab.* (Leip., 1818) and *Analecta Arabica* (Leip., 1824–27, 3 vols.) were of great importance; and he exercised considerable influence on the development of evangelical theology by furnishing exact information of the state of the East, modern and ancient (*Das alte und neue Morgenland*, Leip., 1816–20, 6 vols.), and by his linguistical and archæological explanations of the Old Testament, *Scholia in V. T.* (Leip., 1788–1817, 16 vols., abridged into 5 vols., Leip., 1828–35), *Handbuch für bibl. Kritik und Exegese* (Göttingen, 1797–1800, 4 vols.), and *Handb. d. bibl. Alterthumskunde* (Leip., 1823–31, 4 vols.). ALBRECHT VOGEL.

ROSICRUCIANS. In 1614 there appeared at Cassel an anonymous pamphlet under the title *Fama Fraternitatis des löblichen Ordens des Rosenkreuzes*. It gave a full report of the foundation of the secret society of the Rosicrucians two hundred years before, and an elaborate account of the life of the founder, Christian Rosenkreutz. He was a German by birth, of a distinguished family, and made as a monk a pilgrimage to Jerusalem. Having studied physics and mathematics among the Arabs, and mastered the whole science of magic, he returned to Germany, and founded the order. The members, who were in the possession of all the deepest secrets of science, and absolutely exempted from sickness or suffering, should devote themselves to the curing and nursing of the sick; but they should wear no peculiar dress, and the existence of the society should be kept a secret for a hundred years. The rebuilding of a house, the book goes on, divulged the secret to the world; and people are now invited to enter the society. In 1615 appeared *Confession oder Bekandtnuss der Societat und Bruderschaft R. C.*, and in 1616 *Chymische Hochzeit Christian Rosenkreutz*. The sensation which these publications produced was immense; and vehement controversies arose, both among theologians and physicians. Andreas Libavius protested that the whole purpose of the society was to destroy the authority of Galen, and put Theophrastus Paracelsus in his place. Others — as, for instance, the English alchemist, Robert Fludd, and the body-physician of the Emperor Rudolph II., Michael Maier — defended the society with enthusiasm. Various mystic philosophers and theologians, as also the Jesuits, tried to take advantage of the movement; while others saw in it a perfidious attempt against Lutheranism. Singularly enough, it proved absolutely impossible to discover the least trace of the actual existence of the original society. New societies appropriated the name, but the old seemed entirely to have disappeared. People began to consider the whole affair as a mystification; and it has been established with tolerable certainty, that the author of the *Fama* was Johann Valentin Andreæ, the noted Wurtemberg theologian.

LIT. — *Missiv an die hocherleuchtete Brüderschaft*, etc., Leipzig, 1783, giving a survey over the whole literature of the subject from 1614 to 1783; CHR. VON MURR: *Ueber den wahren Ursprung der Rosenkreutzer*, Sulzbach, 1803; G. E. GUHRAUER: *Kritische Bemerkungen über den Verfasser der Fama Fraternitatis*, in NIEDNER'S *Zeitschrift für historie Theologie*, 1852; [HARGRAVE JENNINGS: *The Rosicrucians, their Rites and Mysteries*, London, 1870, 2d ed., 1879]. KLÜPFEL.

ROSWITHA lived in the latter part of the tenth century as nun in Gandersheim, and wrote, at the instance of her abbess (Gerberga, 959–1001, a daughter of Duke Henry of Bavaria), an epic in praise of Otho I. (*Hrotsuithæ carmen de gestis Oddonis I. imperatoris*), and another on the history of her monastery (*De primordiis cœnobii Gandersheimensis*). She became still more famous by her comedies, written after the model of Terence, and for the purpose of weaning people from reading the slippery but charming plays of that writer. Her collected works were edited by K. A. Barack, Nuremberg, 1858. Her two epics have not come down to us complete, but have some value as historical sources. German trans. by THOMAS G. PFUND, in *Geschichtsschreibern d. Deutsch. Vorzeit*, vol. 5.

ROTA. See CURIA.

ROTHE, Richard, b. at Posen, Jan. 28, 1799; d. at Heidelberg, Aug. 20, 1867. He was educated at Breslau, the headquarters of the opposition to Napoleon; but he nevertheless began his theological studies in 1817 at Heidelberg, "the Prussian temper being repugnant to him." In 1819 he went to Berlin, but neither Schleiermacher nor Neander made any great impression on him. By Baron von Kottwitz he was introduced to the Berlin circle of pietists; and that influence continued predominant with him, even during his stay at Wittenberg (1820–22), where he finished his studies. He was also intimately associated with Tholuck. In 1823 he was appointed chaplain to the Prussian embassy in Rome. There he became intimate with Chevalier de Bunsen, and the somewhat narrow bounds of his pietism began to give way to the free development of his own speculative genius. In 1828 he returned to Wittenberg as director of the theological seminary. He lectured chiefly on church history, and his lectures have been published by Weingarten

(Wittenberg, 1875–76, 2 vols.); but he was thirty-eight years old when he published his first independent work, a commentary on Rom. v. 12–21 (Wittenberg, 1837), a masterpiece of acute and penetrating exegesis. In 1839 he was made professor of theology at Heidelberg; and there he spent the rest of his life, with the exception of a short period (1849–54), during which he lectured at Bonn. At Heidelberg he lived in a quiet and almost retired fashion; though he took an active, and at times even a decisive, part in the development of the somewhat entangled church affairs of Baden, and though he exercised a profound and wide-spreading influence, both as professor and as author. Personally he was distinguished by purity, simplicity, and modesty, and by the completeness and perfect harmony of his character: no element, moral, intellectual, or æsthetical, was lacking; and none was unduly developed. His authorship bears the same stamp. No Christian idea, no phase of Christian life, is forgotten in the theological system he elaborated; and none is made a party question. His two principal works are, *Anfänge der christlichen Kirche und ihrer Verfassung* (1837), and *Theologische Ethik* (1845–48, 3 vols., 2d ed., thoroughly revised, 1867–72, in 5 vols.). They supplement one another. The first is based on the idea that the Church is destined to be wholly absorbed by the State as soon as it has reached its merely pedagogical goal, — to make religion penetrate into every fibre of human life; the second, on the idea that religion and morals are absolutely identical, so that no Christian dogma is fully realized until it finds its way out in human action, and no act of man is really moral, unless illuminated from within by the light of the Christian dogma. The development of these ideas is often very bold, and sometimes a little singular; but through the whole wafts the spirit of true Christian humility and love. The following noble confession of his humble belief is worth quoting: "The ground of all my thinking, I can truly say, is the simple faith of Christians, independent of dogma, or any system of theology, which for 1800 years has overcome the world. It is my last certitude to oppose constantly and determinedly every other pretended knowledge which asserts itself against this faith. I know no other firm ground on which I could anchor my whole being, and particularly my speculations, except that historical phenomenon, Jesus Christ. He is to me the unimpeachable Holy of Holies of Humanity, the highest Being known to man, and a sun-rising in history whence has come the light by which we see the world" (1st ed. *Ethik*, pref., p. xvi.). His *Ethik* is the greatest work of German speculative theology next to Schleiermacher's *Der Christliche Glaube*. Next in importance is his *Zur Dogmatik*, 1863, and his lectures on *Dogmatik*, imperfectly edited from his manuscripts by Schenkel, Heidelberg, 1870, 2 vols. Rothe also published some sermons and minor treatises. His *Sermons for the Christian Year* appeared in an English translation, Edinburgh, 1877. His life was written by Nippold, Wittenb., 1873–75, 2 vols.

ROUMANIA comprises 4,598,219 inhabitants belonging to the Greek Church, 115,420 to the Church of Rome, 8,803 to the Armenian Church, and 7,790 to the Evangelical Church, also 401,051 Jews, and 25,033 Mohammedans. The Greek Church is the State Church, organized on strictly hierarchical principles. The higher clergy, from the archbishops of Bucharest and Jassy to the protopopes, are paid by the State. The lower clergy — the popes, or priests — are paid by the congregations, or support themselves by agriculture. They are educated in eight State seminaries; but nothing more is demanded from them than reading the formularies, and performing the ceremonies. Evangelical congregations have been formed in Jassy, Bucharest, Galatz, etc., in connection with, and under the protection of, the Prussian State Church. J. SAMUELSON: *Roumania, Past and Present*, London, 1882. G. DÖRSCHLAG.

ROUS, Francis, b. at Halton, Cornwall, 1579; d. 1658; was educated at Oxford; member of Parliament during the reign of Charles I., and provost of Eton, 1643. He published various theological and other works, which were collected in a folio volume, 1657. His *Psalms translated into English Metre* were recommended by the House of Commons to the Assembly of Divines at Westminster, Nov. 20, 1643, and published 1646. As revised by its appointment, then in Scotland by J. Adamson, T. Crawford, T. Row, and J. Nevey, it was "allowed by the authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in congregations and families" (1649), and has ever since been so used. It is a curious fact, that what was for a century the entire, and is still the main, metrical provision of the Scottish Church, was made mainly by one whose whole life was spent in Southern England. In the Reformed and United Presbyterian communions it is even now regarded as the only legitimate vehicle for God's praise in song; the argument being that the Book of Psalms is "a complete manual of praise," and has alone "the seal of divine appointment;" that there is "no warrant for making or using any other hymns in the worship of God;" and that this version is "more plain, smooth, and agreeable to the text than any heretofore." (See *The True Psalmody*, Philadelphia, 1858, reprinted at Belfast, 1861-67.) Critics have usually regarded it as beneath contempt; and readers for whom it has no charm of association find it, with rare exceptions (eminently Ps. xxiii.), rough, dry, tasteless, and profitless to the last degree. Yet Rufus Choate said, "An uncommon pith and gnarled vigor of sentiment lie in that old version: I prefer it to Watts's." And Sir Walter Scott found it, "though homely, plain, forcible, and intelligible, and very often possessing a rude sort of majesty, which perhaps would be ill exchanged for mere elegance." F. M. BIRD.

ROUSSEAU, Jean Jacques, b. at Geneva, June 28, 1712; d. at Ermenonville, near Paris, June 3, 1778. He grew up in an unhappy home. His mother died at his birth. His father, a watchmaker by trade, was a fool; and the son passed his time in idleness, reading romances. But there were powers in him which early showed themselves. When nine years old, the reading of Plutarch filled his soul with enthusiasm. Apprenticed to an engraver on copper, he was ill treated, and found no better consolation than idle day-dreams in the woods. At last he ran away. He sought refuge with a Roman-Catholic priest in Confignon, in the neighborhood of Geneva; and the priest brought him to Madame de Warens

at Annecy, a recent convert to Romanism, and a lady of disgusting immorality covered over with a thin film of external respectability. By them he was placed in a monastery in Turin, where he was converted from Calvinism to Romanism, and then let loose. Sixteen years old, he became valet in one house, where he stole, and then in another, whence he was dismissed for laziness. He returned to Madame de Warens, and was placed in a seminary, where he learned some music, and then for many years he was cast about in a rather adventurous manner, chiefly living as the lover of Madame de Warens. But at the same time he studied mathematics, Latin, music, etc. He read Locke, Leibnitz, Malebranche, Descartes, etc.; and when in his twenty-ninth year, in 1741, he found himself superseded by somebody else in the service of Madame de Warens, and went to Paris, he was not altogether unprepared for a literary career.

In Paris he formed a connection with Thérèse Levasseur, a bar-maid from Orléans, a woman who never could learn the names of the months, nor distinguish between the common coins. He afterwards, near the close of his life, made her his wife; but the five children she had borne to him he carried to the foundling-hospital. He made his living by copying music,—he also wrote two operas (*Les Muses galantes*, 1742, and *Le devin de village*, 1752) which were successfully brought on the stage, and some letters on French music, which, though they gave much offence, have some critical value,—and he continued the business even after he had become a famous author. He did so as a speculation, and the speculation succeeded. Everybody wanted to see him, and to have some music copied by him; and high persons did not fail to leave some golden present in the hands of Madame Levasseur. In 1750 he published his first essay, *Le progrès des sciences et des arts, a-t-il contribué à corrompre ou à épurer les mœurs*, by which he won the prize of the academy of Dijon. Concerning the principles, the fundamental relation between nature and civilization, he was in utter confusion; but the passion with which he threw himself on the side of nature, the vigor of his argumentation, the keenness of his observations, and the inexhaustible wealth of his eloquence, made his book irresistible, and the more so because it struck a latent but powerful current of sympathy in the public. For a century, people's knowledge of nature had been increasing almost day by day; for a century the artificiality of society had been growing almost beyond endurance: hence the success of Defoe's *Robinson Crusoe*, of Thomson's *The Seasons*, of Gessner's *Idyllen*, etc.; and hence the success of Rousseau. In 1753 followed his *Discours sur l'origine et les fondemens de l'inégalité parmi les hommes*, which set another shrill string vibrating,—the difference between rich and poor; and shortly after he returned to Geneva, re-entered the Reformed Church, and recovered his lost citizenship.

In 1760 appeared *La nouvelle Heloise*, and in 1762, *Le contrat social*, and *Émile*,—the three principal works of Rousseau. In the history of fiction *La nouvelle Heloise* denotes a turning-point. It is the dawn of the romantic school: it inaugurates a new kind of characters, of which the unspoiled child of nature, "the beautiful soul" Julie, is the chief type. If *Le contrat social* and *Émile* which followed rapidly one upon the other, are put in relation to each other, and considered under one view, they form an open self-contradiction. In *Émile*, the State, the Church, every institution the history of the race has developed, is sacrificed in order to produce the perfect man such as nature meant him to be: in *Le contrat social*, every element of true humanity, even religious freedom, is sacrificed in order to produce the perfect citizen such as the State demands him. But each by itself exercised a tremendous influence. *Le contrat social*, with its false premise, that the State rests upon a contract between the ruler and the ruled, became one of the watchwords of the French Revolution, and made all the thrones of Europe tremble. Still deeper and more immediate was the effect of *Émile, ou de l'Éducation*. The education it advocates culminates in deism. Of a divine revelation, of Christianity, the author knows nothing; but the opposition which he offers to the surrounding atheism and materialism is vigorous; the conviction with which he preaches the three great fundamental truths — the existence of God, the freedom of the will, and the immortality of the soul—is impressive; and the system of education which he places over against the training in use, with its dead scholasticism and merely mechanical methods, denotes a decisive progress. The book was burned, however, both in Paris and Geneva.

As his genius developed, his character broke down. The sensitiveness which formed part of Rousseau's nature grew into a disease, and the vanity and suspicion which necessarily resulted from the unprincipled life he led made it at last impossible for him to converse in a free and noble way with his fellowmen. He was seized by melancholy and misanthropy. He fancied that he was the victim of a widespread conspiracy. He left Geneva in 1756, driven away by Voltaire, who had settled at Ferney, and who hated him cordially. He went back to Paris, and lived for six years in the solitudes of Montmorency. But in 1762 the Parliament of Paris condemned *Émile* as a "godless" book, and an order of arrest was issued against the author. Rousseau fled, he did not know exactly whither. On an invitation from Hume, he went to England; but he soon fancied he had found out that Hume was one of his worst enemies. In 1767 he returned to Paris, not sane any more. He died very suddenly, suspected of having taken poison. But, in spite of the mental disturbances from which he suffered, he wrote in the last years of his life his *Confessions*,—one of his most brilliant achievements. It involuntarily reminds the reader of Augustine's *Confessiones*, though there is one very striking difference. Rousseau is as candid as Augustine in acknowledging his faults, and confessing his shortcomings; he does not spare himself; he goes into the most disgusting details: but his candor does not make the same impression of truth and uprightness that Augustine's does. Somehow his confessions of faults and crimes always end in a kind of self-glorification. To the last years of his life belongs also a treatise on the origin of religion, which was found in 1858. When com-

pared with the *Profession de Foi du Vicaire Savoyard*, in *Émile*, it shows a decided approach towards Christianity.

LIT. — The editions of Rousseau's works are very numerous. The most noticeable are those of Geneva, 1782–90, 17 vols. quarto, or 35 vols. octavo, and Paris, 1793–1800, 18 vols. quarto. Interesting surveys of his character, life, and influence, are found in the works of VILLEMAIN, VINET, HETTNER, DEMOGEOT, and others. His life was written by V. D. MÜSSET-PATHAY, Paris, 1825, 2 vols., [and by JOHN MORLEY, London, 1873, 2 vols. See also ST. MARC-GIRARDIN: *J. J. Rousseau, sa vie et ses ouvrages*, Paris, 1875, 2 vols.; C. BORGEAUD: *J. J. Rousseau's Religionsphilosophie*, Jena, 1883]. J. P. LANGE.

ROUSSEL, Gérard (Gerardus Rufus), the confessor of Marguerite of Navarre; was b. at Vaquerie, near Amiens, and joined, while studying theology in Paris, that circle of young reformers which formed around Lefèvre d'Étaples. When the persecution began in 1521, he fled to Meaux, where he found refuge with Bishop Briçonnet. Soon, however, he was driven away from Meaux too; and he then staid for some time in Strassburg, in the house of Capito. In 1526 he was allowed to return to France, and was made confessor to the Queen of Navarre, who in 1530 made him abbot of Clairac, and in 1536 bishop of Oléron. He belonged to the kind of reformers who tried to find a middle course between the church of the Pope and the church of Calvin. He continued to work for the Reformation, but without separating from the Church of Rome. He used the French language in the mass, he administered the Lord's Supper under both species, and he wrote for his clergy an exposition of the Apostles' Creed, the Decalogue, and the Lord's Prayer, in which he adopted all the essential ideas of the Reformation. The exposition was condemned by the Sorbonne as heretic in 1550; but Roussel died before the verdict was formally issued. See, further, C. SCHMIDT: *Gérard Roussel*, Strassburg, 1845. C. SCHMIDT.

ROUTH, Martin Joseph, D.D., Church of England; b. at South Elmham, Suffolk, Sept. 15, 1755; d. at Oxford, Dec. 22, 1854. He was elected fellow of Magdalen College, Oxford, July, 1776, and president, April 11, 1791. He published the valuable *Reliquiæ sacræ* (fragments of the lost Christian authors of the second and third centuries, one of the most important and useful works upon patristic literature, revealing the finest English scholarship), Oxford, 1814–18, 4 vols., 2d ed., 1846, supplementary vol., 1848, and *Scriptorum ecclesiasticorum opuscula*, 1832, 2 vols., 3d ed., 1858; and edited Burnet's *History of his Own Time*, 1823, 6 vols.

ROW, Thomas, minister at Hadleigh, Suffolk, is the most voluminous English hymnist after C. Wesley. His two volumes, published in 1817 and 1822, contain no less than 1,072 effusions, notable only for their number. F. M. BIRD.

ROWE, Mrs. Elizabeth, born Singer, a poetess highly esteemed in her day; was b. at Ilchester, 1674, and d. 1737. She was a friend of Bishop Ken, and sought in marriage by Dr. Watts. Her works, including some ornate hymns formerly in occasional use, appeared 1739, in 2 vols. F. M. BIRD.

ROWLANDS, Daniel, a powerful Welsh preacher; was b. at Pant-y-beudy, near Llangeitho, Wales, about 1713; d. at Llangeitho, Oct. 16, 1790. Of his youth and early manhood nothing is known, except that he studied at the grammar-school of Hereford. Ordained at London, 1733, whither he travelled on foot, he became curate to his brother at Llangeitho, holding that position till his brother's death, 1760. The Bishop of St. Davids refused to induct him into the office of rector, but inducted his son in his stead. In 1763 the bishop revoked his licensure on account of his "irregularities." Thus was lost to the Church of England one of the most powerful preachers of the century. Lady Huntingdon, a good judge, spoke of him as having no superior in the pulpit, except Whitefield; and Bishop Ryle calls him "one of the spiritual giants of the last century." He preached to immense audiences in the church and in the fields. Once in his history a revival began with his reading of the Litany of the Church of England. At the words, "By thine agony and bloody sweat, good Lord, deliver us," the congregation began to weep loudly. Eight of Rowland's *Sermons* were translated into English in 1774. See the *Biographies* by JOHN OWEN (London, 1840) and E. MORGAN; and RYLE: *Christian Leaders of the Last Century*, London, 1869.

ROYAARDS, Hermann Jan, b. at Utrecht, Oct. 3, 1794; d. there Jan. 2, 1854. He studied theology in his native city, and was appointed professor in 1823. He devoted himself chiefly to church history and canon law; and his works, *Geschiedenis van het Christendom in Nederland* (Utrecht, 1849–53, 2 vols.) and *Hedendaagsch kerkregt in Nerderland* (Utrecht, 1834–37, 2 vols.), exercised considerable influence on the study of those departments. J. J. VAN OOSTERZEE.

RUBRICS (Latin *rubrica*, from *ruber*, "red," because they were originally written in red ink) are in the ecclesiastical sense the directions in service-books which show how the various parts of the Liturgy should be performed. It is no longer customary to print or write them in red ink, but such directions are distinguished by different type from the body of the text. The word was borrowed by the church from the law, in which it was applied to the titles or headings of chapters in certain law-books.

RUCHAT, Abraham, b. at Grandcour in the canton of Vaud, Sept. 15, 1678; d. at Lausanne, Sept. 29, 1750. He studied at Bern, Berlin, and Leyden, and was appointed professor of *belles-lettres* in 1721, and of theology in 1733, at Lausanne. His fame rests upon his excellent *Abrége de l'histoire ecclésias. du Pays-de-Vaud* (1707) and *Histoire de la réform. de la Suisse* (1727–28, 6 vols.). The seventh volume was not printed until a hundred years later, in the edition by Vulliemin, 1835, which contains Ruchat's biography and a complete list of his writings. HAGENBACH.

RÜCKERT, Leopold Immanuel, b. at Grosshennersdorf, near Herrnhut, in Upper Lusatia, 1797; d. at Jena, April 9, 1871. He was, like Schleiermacher, educated by the Moravians in the school of Niesky, and studied theology and philology at Leipzig. In 1825 he was appointed teacher at the gymnasium of Zittau, and in 1844 professor of theology at Jena. From early youth the great goal of his life was to become a uni-

versity teacher; and his first book, *Der akademische Lehrer* (Leipzig, 1824), followed in 1829 by his *Offene Mittheilungen an Studirende*, is a representation of his ideas of university-teaching. But he had to fight hard, and to achieve a considerable literary fame, before he reached his goal. In 1825 he published his *Christliche Philosophie;* in 1831, his *Commentary on the Epistle to the Romans*, 2d ed., 1839, in 2 vols.; and then his commentaries on Galatians (1833), Ephesians (1834), and Corinthians (1836, 1837, 2 vols.), all characterized by a certain *naïve* boldness, but distinguished by scholarship and piety. As a professor at Jena, he published his second great systematic work, *Theologie* (Leipzig, 1851, 2 vols.), a peculiar combination of dogmatics and ethics, also *Das Abendmahl* (Leipzig, 1856), *Der Rationalismus* (1859), and several minor treatises and devotional tracts. G. FRANK.

RUDELBACH, Andreas Gottlob, b. in Copenhagen, Sept. 29, 1792; d. at Slagelse, in the Danish Island of Sealand, March 3, 1862. He studied theology at the university of his native city, and was in 1829 appointed superintendent at Glauchau-in-Saxony; which position he resigned in 1845. From 1846 to 1848 he lectured in the university of Copenhagen, and in 1848 he was appointed pastor at Slagelse. His literary activity was chiefly in German. Besides several collections of sermons and devotional tracts, he published *Hieronymus Savonarola*, Hamburg, 1835; *Reformation, Lutherthum, und Union* (his principal work), Leipzig, 1839; *Einleitung in die Augsburgische Konfession*, Leipzig, 1841; *Über die Bedeutung des apostolischen Symbolums*, Leipzig, 1844. Together with Guericke he founded in 1839 the *Zeitschrift für lutherische Theologie und Kirche*, which he continued to edit till his death. He was one of the most prominent champions of strict Lutheranism against the Prussian union of the two confessions. He also left an unfinished autobiography.

RÜDINGER (RÜDIGER), Esrom, b. at Bamberg, May 19, 1523; d. at Nuremberg, Dec. 2, 1591. He studied at Leipzig, and was appointed rector of the gymnasium of Zwickau in 1549, and professor at Wittenberg in 1557. But in 1574 he was compelled to leave Wittenberg; it having become known that he rejected the bodily presence of Christ in the Lord's Supper, and otherwise deviated from Lutheran orthodoxy. He fled to Berlin, and finally settled at Nuremberg, where his heterodoxy seems to have given no offence. He was a prolific writer. His most interesting works are *Libri psalmorum paraphrasis Latina*, *De origine ubiquitatis*, etc. HERZOG.

RUET, Francisco de Paula, b. in Barcelona, Oct. 28, 1826; d. in Madrid, Nov. 18, 1878; one of the most prominent evangelical missionaries in Spain in the present century. As a young man he went on the stage, and was a singer at Turin, where he was converted by a sermon of Luigi de Sanctis, and entered the Church of the Waldenses. In 1855 he returned to Spain, and began to preach in Barcelona. Repeatedly thrown into prison, he escaped by the aid of the military authority; but finally he was summoned before the episcopal court, convicted of heresy, and condemned to death at the stake, which punishment was commuted into exile for life. He went to Gibraltar, and formed an evangelical congregation there. Afterwards he preached, also, with great success, to his countrymen in Algeria; and after the revolution of 1868 he was able to open a chapel in Madrid, and celebrate evangelical service in the very capital. FRITZ FLIEDNER.

RUFINUS, Tyrannius (Turranius, Toranus), b. at Aquileja; entered, while still a young man, a monastery in his native city, where he became acquainted with Jerome, and received baptism in 370 or 371. In the following year he went to Egypt, where he lived for six years, and visited the most famous hermits of the Nitrian mountains and the deserts. In 378 or 379 he went to Jerusalem, and built his cell on the Mount of Olives. Though leading a life of severe asceticism, he was a man of means, and entertained friendly relations both with Melania, who had founded a monastery in Jerusalem, and Jerome, who lived at Bethlehem. The Origenistic controversy, however, brought him into conflict with Jerome. They were reconciled; but when Rufinus, after his return to Rome in 397, began to translate the works of Origen into Latin, the estrangement was renewed. The latter part of his life Rufinus spent in his native city. He died in Sicily in 410, flying before the hordes of Alaric.

His principal importance Rufinus has as interpreter of Greek theology. He translated many of Origen's exegetical works, and we owe to him our knowledge of the important work, *De principiis*. He also translated the church history of Eusebius (leaving out the tenth book, and adding two books of his own, thus carrying the narrative down to the death of Theodosius the Great), the *Recognitiones Clementis*, the *Instituta Monachorum* of Basil, the *Sententiæ* of Sixtus, an unknown Pagan philosopher, whom he mistook for the Roman bishop and martyr, Sixtus (Xystus). Whether he wrote the famous *Hist. Monachorum sive de vitis patrum*, or whether he simply translated it from a Greek original, is doubtful: the latter, however, seems the more probable. Finally, he wrote an *Expositio Symboli Apostolici*, of historical rather than doctrinal interest, and two books, *De benedictionibus duodecim patriarcharum*. Collected editions of his works have been given out by De la Barre (Paris, 1580), Vallarsi (Verona, 1775), and Migne: *Patr. Lat.*, xxi.

Lit. — Just. Fontaninus: *Hist. litt. Aquilej.*, Rome, 1742 (the two books treating of Rufinus have been reprinted by Vallarsi and Migne); M. de Rubeis: *Diss. duæ*, Venice, 1754: Marzunitti: *De Tyr. Raf.*, Padua, 1835; A. Ebert: *Geschichte d. christl. lat. Litteratur*, Leipzig, 1874, pp. 308–318. W. MÖLLER.

RUINART, Thierry, b. at Rheims, June 10, 1657; d. in the monastery of Hautvillers, in the vicinity of his native city, Sept. 27, 1709. In 1674 he entered the Congregation of St. Maur, and in 1682 he settled at St. Germain-des-Prés as the pupil, and soon as the friend and co-worker, of Mabillon. His first great work was the *Acta primorum Martyrum*, Paris, 1689 (2d ed., Amsterdam, 1713; 3d, with his biography, Verona, 1731); then followed his *Historia persecutionis Vandalicæ* (Paris, 1694, of great importance for the history of the African Church), and his excellent edition of the works of Gregory of Tours. Together with Mabillon, he edited the eighth and ninth volumes of the *Act.*

Sanct. Ord. S. Bened. Among his other writings are *Ecclesia Parisiensis vindicata*, 1706, in defence of Mabillon's *De re diplomatica; Abrégé de la vie de D. Jean Mabillon*, 1709; and several treatises in the *Ouvrages posthumes de Mabillon et Ruinart*, Paris, 1724. G. LAUBMANN.

RULE OF FAITH. See REGULA FIDEI.

RULMAN MERSWIN, b. at Strassburg, 1307; d. in the Island Der grüne Wört, July 18, 1382. He was a wealthy merchant and banker, when in 1347 he gave up business, joined the Friends of God, and led a life of severe asceticism, under the guidance of Tauler. In 1366 he acquired the Island of Der grüne Wört, in the Ill, near Strassburg, and retired thither. His principal writings are *Das Bannerbüchlein*, edited by Jundt, 1879, and *Von den 9 Felsen*, edited by Schmidt, 1859, See C. SCHMIDT: *Rulman Merswin*, in *Revue d'Alsace*, 1856; and JUNDT: *Les amis de Dieu*, Paris. 1879. PREGER.

RUPERT, St., the apostle of Bavaria: was a descendant of the Merovingian house, and bishop of Worms, when by Duke Theodo II. he was invited to Bavaria, which at that time was only nominally a Christian country. He came, and worked with great success, building many churches, and founding many ecclesiastical institutions, among which was Salzburg, where he died in 696. His life is described in *Gesta S. Hrodberti*, ed. by F. M. Mayer, in *Archiv für österreich. Geschichte*, vol. 63. See also *Acta Sanctorum Boll.* (March 3, p. 702), and FRIEDRICH: *Das wahre Zeitalter des hl. R.*, 1866. HAUCK.

RUPERT OF DEUTZ, one of the most prolific theological writers of the twelfth century; a contemporary of St. Bernhard, and, like him, a mystic. The date and place of his birth are unknown; but he was educated in the monastery of St. Laurentius at Liège, and ordained a priest there in 1101 or 1102. In 1113 he removed to the monastery of Siegburg, in the diocese of Cologne; and in 1120 he was elected abbot of Deutz, where he died, March 4, 1135. His first writings — *De divinis officiis*, and a commentary on Job, merely an extract from the *Moralia in Jobum* by Gregory the Great — did not find much favor. The *doctores et magistri* felt indignant that a mere monk, who had not sat at the feet of any great teacher, should undertake to write books. It came to an actual conflict between Rupert and the pupils of William of Chalons and Anselm of Laon. They accused him of holding heretical views concerning the relation between the omnipotence of God and the existence of evil; but he defended himself valiantly in his *De voluntate Dei* (1113) and *De omnipotentia Dei* (1117); and he was protected both by his abbots and by Archbishop Friedrich of Cologne. His chief works, however, are not polemical, but exegetical, — *Tractatus in Evangelium Johannis, Commentarius de operibus sanctæ Trinitatis* (his principal work, in forty-two books), Commentaries on the Revelation, Canticles, the minor prophets, etc. In Deutz he wrote *De regula Sancti Benedicti, Annulus*, with a view to the conversion of the Jews; *Liber aureus de incendio Tuitiensi*, a description of a frightful conflagration which destroyed the larger part of Deutz, Sept. 1, 1128, etc. The first collected edition of his works is that by Cochlæus, Cologne, 1526–28, 2 vols. folio: the last appeared in Venice, 1751, 4 vols. folio. MANGOLD.

RUSSELL, Charles William, D.D., Roman-Catholic theologian, and one of the papal domestic chaplains; b. at Killough, County Down, Ireland, 1802; d. at Maynooth, Feb. 26, 1880. He was educated at Maynooth, where he became professor of humanity in 1825, in 1845 professor of ecclesiastical history, and in 1857 president. Although personally unknown to the leaders of the Oxford movement, he was in correspondence with them; and Dr. Newman says that Dr. Russell had more to do with his conversion to Romanism than anybody else. Dr. Russell joined Wiseman in editing the *Dublin Review*. He was a member of the Historical Manuscripts Commission (1869), and published a translation of Leibnitz's *System of Theology* (London, 1850), and *Life of Cardinal Mezzofanti* (1858, new ed., 1863). See COOPER: *New Biographical Dictionary* (Supplement, 1883).

RUSSIA. The vast empire of Russia is about equal in territorial extent to the British Empire, and twice as large as any other country in the world. In 1878 it had an estimated area of 8,500,000 square miles, and a population of 87,000,000 souls. The territory and population in Asia are constantly increasing. Its government is an autocracy, there being no constitutional limits to the power of the Czar.

The prevailing religion of the Russian Empire is the Orthodox Oriental, or Greek Church. More than three-fourths of the entire population belong to it, and it is established by law in the following terms: "The ruling faith in the Russian Empire is the Christian Orthodox Eastern Catholic declaration of belief. Religious liberty is not only assured to Christians of other denominations, but also to Jews, Mohammedans, and Pagans; so that all people living in Russia may worship God according to the laws and faith of their ancestors." This religious liberty, however, is qualified by the following conditions. No Christian can change his religion for any other than the Russian Church, nor can a non-Christian embrace any other form of Christianity; and any apostasy from the State Church is punished by severe penalties, such as banishment from the empire.

Next to the Christian inhabitants of Russia, the Mohammedans are the most numerous, and their numbers are constantly increasing by territorial extension in Central Asia. They number at present no less than 7,500,000, of whom 2,364,000 are in European Russia, 3,000,000 in Central Asia, 2,000,000 in the Caucasus, 61,000 in Siberia, and 426 in Poland. Their clergy consists of about 20,000 muftis, mollahs, and teachers. The number of Russian Jews in 1878 was stated to be 1,944,378; in Poland, 815,433; in Caucasia, 22,732; in Siberia, 11,941; in Central Asia, 3,396; but this number has been since decreased by emigration to America. The number of pagans in European Russia is 258,125; in Siberia, 286,016; in Central Asia, 14,470; in Caucasia, 4,683; and in Poland, 245.

Second in point of numbers to the Established Church of the empire, which includes within its pale between 60,000,000 and 70,000,000 souls, come Christians who adhere to the Roman-Catholic Church. Prior to the partition of Poland, this church had no settled organization in the Russian Empire; but since 1818 there has been an ecclesiastical organization, confirmed by a papal bull.

Out of a total population of 5,210,000 in Russian Poland, no less than 4,597,000 are Roman Catholics, while only 34,135 are Orthodox Russians. Outside of Poland, Russia in Europe had (in 1878) a Roman-Catholic population of 2,898,000; in Caucasus, 25,916; in Siberia, 24,316; in Central Asia, 1,316. The Polish provinces had formerly a large population belonging to the United Greek Church, but nearly all of these have now been reconciled to the Russian Church. The United Armenians number about 33,000.

As the acquisition of Poland added a large Roman-Catholic population to Russia, so the annexation of the Baltic provinces and Finland gave many Lutherans to the empire of the Czar. They enjoy entire liberty of ecclesiastical government, and worship under the superintendence of the minister of the interior, but are not allowed to interfere in any way with the national church. The total number of Lutherans is 2,400,000 in Russia proper, 300,000 in Poland, and 12,000 in Asia.

The Reformed Church numbers about 200,000, one-half of whom reside in Lithuania. The Moravians have about 250 chapels, and a membership of 60,000. In 1876 there were about 15,000 Mennonites, but many have since emigrated to the United States. There are also some German Baptist missions.

The catholicos of Etchmiadzin, the head of the ancient Gregorian-Armenian Church, has been since 1828 a subject of Russia. The Armenian Church and its clergy enjoy all the privileges conceded to foreign creeds. The subjects of the catholicos number 38,720 in European Russia, 595,310 in Caucasia, 15 in Siberia, and 1 in Central Asia.

The condition of the State Church demands our careful consideration. Its origin dates back to the tenth century of the Christian era. According to an ancient tradition, the gospel was first preached in Scythia by Andrew the apostle; but no record has been left by which this tradition can be verified. But in the year 988 the Grand Duke Wladimir, with all his court and many of the Russian people, received baptism in the river Dnieper. The administration of the newly established church was for a long time in the hands of the Patriarch of Constantinople; but after the conquest of that city by the Turks, in 1453, the Grand Duke Theodore applied to the Patriarch of Constantinople for the establishment of a patriarchal see in Moscow. The request was granted, and the patriarchate of Moscow founded in 1588. The most eminent of these Russian patriarchs was Nikon (1652–57), who introduced many reforms into the service-books. But these reforms encountered much opposition, and led to the separation of sects, called Staroveri, or "Old Believers," which continue to exist to the present day. (See Russian Sects).

Peter the Great, about the year 1700, effected other changes, the most important of which was the abolition of the patriarchate of Moscow, and the substitution for it of what is called the Holy Governing Synod as the supreme authority, subject only to the will of the Czar. This body consists of twelve members.

The Russian Church is divided into fifty-eight eparchies, or dioceses, each of which is under a bishop. The bishops are of three classes. Those of the first class are called metropolitans, of whom there are but three in Russia, viz., Kiev, Moscow, and Petersburg. The second class are called archbishops, and the third are simply bishops. Besides these, there are some vicars, or suffragan bishops, who are assistants. The inferior clergy are divided into the white or secular priests, and into the black clergy, or monks. The number of the secular clergy, including all grades, is estimated at nearly 100,000. In 1878 the number of monks was 10,512, and of nuns, 14,574 in 147 nunneries.

The creed of the Russian Church is that of the œcumenical Council of Nicæa (325), with the additions made to it by the First Council of Constantinople (381). In common with all branches of the Greek Church, the Russians reject the *Filioque*, and teach that the Holy Ghost proceeds from the Father *alone*, and not from the Father and the Son. They also receive as binding on the consciences all the decrees of *seven* œcumenical councils (from 325 to 787). This erects a barrier of separation between the Russian Church on the one side, and Protestants on the other.

The Russians acknowledge seven sacraments (or mysteries, as they term them); viz., baptism, chrism, the eucharist, confession, orders, matrimony, and the unction of the sick. As soon as a child is born, the clergyman is sent for to say a prayer over the mother, and give a name to the child; which is usually (but not always) the name of the saint for the day of its birth or baptism. The sacrament of baptism is usually administered in the house; and the child is baptized by trine immersion, dipping it three times into the font. The Russian Church, however, acknowledges the validity of baptism by pouring water, in which respect it differs from the church in Greece. Forty days after the birth of the child, it is brought to the church with its mother, for the purification of the mother, and reception of the child. The sacrament of the holy chrism (or confirmation, as it is called in the West) is administered by priests, with fragrant oils consecrated by the bishops. It is usually administered soon after the baptism, sometimes immediately after. The priest anoints the child or adult convert with the oil above referred to, saying at the same time the words of the appointed service for chrism.

The Holy Eucharist is called in the Oriental Church the Divine Liturgy. Leavened bread is used, and wine mingled with water; and communion is given in both kinds. The priest receives each element separately; but the other communicants receive the consecrated bread dipped in the wine, administered with a golden spoon. The adult communicants receive the sacraments standing, but even young children and infants are communicated. It is customary in Russia to receive the communion once a year, — in the season of Lent, immediately before Easter.

Auricular confession and absolution are administered, as in the Roman-Catholic Church; but the confessions are somewhat more publicly made in the church, — in the sight, but not the hearing, of others; and the penitents are questioned more generally on the Ten Commandments.

The Russian Church recognizes three orders in

the clergy as of divine appointment, viz., bishops, priests, and deacons; but it has other ecclesiastical grades above and below these, as metropolitans, archbishops, proto-presbyters, archimandrites, proto-deacons, sub-deacons, psalmists, singers, and sextons. Ordinations are administered by bishops only.

Matrimony is attended by great festivity, and some curious and interesting ceremonies, the most important of which is the coronation of the newly wedded pair. During the service, two crowns, which are often made of silver or of gold, are held over the heads of the bridegroom and the bride, by friends appointed for that purpose. The crown being a symbol of triumph and joy, this custom is intended to signify the triumph of Christian virtue, and joy at the entrance of a new life. Bishops and monks are forbidden to marry; and marriage is allowed but once to secular priests and deacons before their ordination. The laity are allowed, when deprived by death of their partners, to marry thrice; but fourth marriages are strictly forbidden. It must be added that divorces are not infrequent in Russia.

The unction of the sick differs from the extreme unction of the Roman Catholics in that it is not administered to a person at the point of death, but to a sick person, with prayers for his recovery. It is a very long service, and in its full form is administered by seven priests; but it can be administered by a single one.

The services connected with the celebration of the Easter festival, and with the burial of the dead, are quite interesting and peculiar.

Peter the Great was the first to establish schools in the capitals of the eparchies, where boys, and especially the sons of priests, could be educated for the priesthood. These schools for more than a century have been supported and controlled by the Holy Governing Synod. The country is divided into four school-districts, — Petersburg, Kiev, Moscow, and Kazan. At the head of each district is a church academy, and each academy has a faculty consisting of a rector, archimandrite (abbot), one hieromonach (monk-priest), two secular priests, and several professors. The metropolitan superintends all, acting under the decrees of the synod. The Petersburg academy is the centre of all, since the decrees of the synod pass through it to all the other academies. Under these chief academies are the eparchial seminaries, with many circuit and parish schools. Pupils first enter the parish school, and remain there two years; then they attend the circuit school, the eparchial seminary, and the academy, remaining at each about three or four years.

The Russian Church derives her theology from the Sacred Scriptures (the reading of which is allowed to the laity), the writings of the Church Fathers before the division between east and west, and of the Oriental Fathers subsequent to that, of whom the most eminent is John of Damascus.

The most celebrated theologians of the Russian Church proper are Peter Mogila, who published the Orthodox Confession in 1643; Adam Zoernikav, who published an important treatise, *On the Procession of the Holy Ghost from the Father only*, in 1682; Theophanes Procopovich in 1715, who draws largely from Zoernikav; Demetrius of Rostoff (1709), and Stephen Javorsky (about the same date), both of whom are somewhat inclined to Roman-Catholic views; and Tichon of Zadonsk, who is not unfavorable to Protestantism.

The historical and doctrinal works of Mouravieff, the metropolitans Platon and Philaret, the Abbé Guettée, and the arch-priest Basaroff, are also worthy of an attentive perusal.

LIT.—NESTOR (d. 1116): *Annals*, German translation by Schlözer, Göttingen, 1822 sqq., 5 vols.; R. W. BLACKMORE: *The Doctrine of the Russian Church, being the Primer or Spelling-Book, the Longer and Shorter Catechisms, and a Treatise on the Duty of Parish Priests*, Aberdeen, 1845; A. N. MOURAVIEFF (late chamberlain to the Czar, and procurator-general of the Most Holy Synod): *A History of the Church of Russia* (goes down to 1721), translated by R. W. Blackmore, Oxford, 1842; A. P. STANLEY: *Eastern Church*, London, 1861, 5th ed., 1869, lect. ix.–xii.; L. BOISSARD: *L'église de Russie*, Paris, 1867, 2 vols.; D. M. WALLACE: *Russia*, London, 1877, 9th ed., 1883; W. PALMER: *Notes of a Visit to the Russian Church in 1840–41*, London, 1882; SCHAFF: *Creeds of Christendom*, vol. ii. pp. 275–544 (contains the Orthodox Confession of Mogilas, the Decrees of the synod of Jerusalem, and the Longer Russian Catechism of Philaret). NICHOLAS BJERRING.

RUSSIAN SECTS, comprehended under the general name **Raskolnik.** This word is from the Russian word *raskol*, "cleft," and means separatist, schismatic, and dissenter. It designates all the dissenters from the Established Church of Russia, i.e., from the Greek-Eastern Church. The Bible was translated from the Greek into the Slavonian in the ninth century by Cyril (d. 869) and Methodius (d. 855), the Slavonian apostles (both canonized: see CYRIL and METHODIUS), and the ritual books somewhat later. Owing to a lack of knowledge on the part of translators and transcribers, the Slavonian church-books were full of mistakes, and needed revision. Again: up to the seventeenth century the parishioners usually elected their priests, and the people had much influence on the church administration. Patriarch Nikon (1652–58), a man of great knowledge and of autocratic tendencies, undertook to revise the ritual books, and to secure the power of appointment of priests and the church administration in general, exclusively to the bishops. Being supported by the Czar, Nikon succeeded in his reforms. But many priests and parishes refused either to accept the revised books, or to submit to the supreme authority of the bishops and patriarch. Thus the great schism, or *raskol*, took place in the Church of Russia.

Originally the Raskolniks differed from the Established Church rather in rites than in principles. They called themselves "Staroveri," or the "Old Believers," in opposition to the "New Believers," or "Nikonians." They held sacred certain points modified by the revision; namely they used only the unrevised service-books; they crossed themselves with two fingers and not with three; they repeated hallelujah only twice; they used seven and not five altar-breads in the Eucharistic service; they used only an eight-pointed cross; during divine services they turned from left to right, "according to the sun," and not from right to left; they attended only their own

churches, and regarded the outsiders as impure; they said Isoos (Jesus) instead of Iisoos; they never shaved their beard, being afraid of spoiling God's image; they never used tobacco, or practised vaccination. In the course of time the Raskolniks have been subdivided into numerous sects, and their religious views have been greatly modified. To-day, while some sects do not differ from the Russian Church in regard to principles, others keep pace with the most advanced sects of the American and European Protestants.

The Raskolniks are divided into two classes; namely, POPOVTZI, or those who have priests (popes), and BEZPOPOVTZI (without popes), who have no regular and constant priests. Popovtzi as yet hold those views characteristic of the Old Belief. However, a large number of them have realized that there is no dogmatic difference between them and the New Believers: therefore they treat both the State and the Church of Russia in a friendly spirit. These are known under the name of EDINOVERTZI (those of one belief, that is, of the same belief). The late Czar, Alexander II., granted them liberty of religious service. Their old churches were opened, and new ones built. The archbishop of the Edinovertzi resides at Moscow. The Popovtzi recognize the priestly hierarchy: they have priests and bishops of their own. Some of them fanatically denounce both the Czar and the Church, and for that reason are regarded as dangerous, and treated as such; for instance, the Dositheans (the followers of Dositheÿ).

The Bezpopovtzi hold that every Christian is a priest, and therefore there is no need of a special priestly order. In support of their view they cite Rev. i. 6: "And [Christ] hath made us kings and priests unto God." However, in their religious meetings they appoint some one from among themselves, one more learned in Holy Scriptures, to act as a spiritual teacher; but such a person has no special authority, and does not need to be ordained. They believe that we are living in the reign of Antichrist: but they explain that under "Antichrist" must be understood the impious spirit of our time; under "wife," the present society; and under "birth," digression from the Christian truth. They believe that the authorities of to-day are the Antichrist's servants, and therefore they consider it a great sin to pray for them. They affirm that the churches are unnecessary to Christians; for St. Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16). They have abolished almost the entire ritual of the Greek-Eastern Church, partly by command of the Bible (as they understand it), and partly in accordance with their own idea of the Antichrist's reign.

Among the Bezpopovtzi, there are sects holding very radical views. Thus some (E. Blokhin) do not recognize the authority of the Bible, but yet believe they are guided simply by "inspiration from above:" they do not adore the holy images, nor keep any religious meetings. Others (M. Herasimoff) say that they do not believe in that Bible which is printed with ink, but in that one which is laid down in their heart and conscience. Among the Bezpopovtzi the following sects are particularly known: —

The PHILIPPINES (the proselytes of Philipp Pustosviat) observe only two sacraments, — baptism and the Lord's Supper: they refuse to take the oath of allegiance to the Czar, do not pray for the Czar, and decline to enter the military service.

The NEMOLIAKI ("those not praying") are an extreme type of the Bezpopovtzi. Their creed is reduced to these three points, — the study of the New Testament, spiritual prayer, and a pure life. Cossak Zimin was the founder of this sect. He taught that there are "four ages." From the creation of the world to Moses was spring, or the age of ancestors; from Moses to Christ's birth was summer, or the age of fathers; from Christ's birth to 1666 (when a council of Russian bishops anathematized the Raskolniks) was autumn, or the age of sons; from 1666 down to our time is winter, or the age of the Holy Ghost. "No external rites are needed in our time," they say.

The VOZDYKHANTZI ("the Sighers") hold, that, in the time of the Old Testament, there was the reign of God the Father; in that of the New Testament, the reign of God the Son; with the completion of the seventh thousandth year from the creation of the world began the reign of the Holy Ghost. Now the true believers must serve the Holy Ghost by spiritual prayers and by sighing.

Both the Nemoliaki and the Vozdykhantzi adapt their Bible to their views by explaining it allegorically. Some of them go so far as to affirm that there is no need even of spiritual prayer, for "God knows what we need without our prayers." Evidently these come to pure deism.

The STRANNIKI ("the Travellers") or BEGOONI ("the Runners") do not stay in one place more than a few days. They do not revere the cross, but call it simply a piece of wood. They affirm that all God's promises concerning the church are already fulfilled; that now we are living in "the future age" and in the "new heaven;" that the resurrection of the dead has already taken place, or rather that it takes place each time that one leaves the sinful life, and begins to walk in the ways of truth and piety.

There are many Bezpopovtzi who object to being called the "Old Believers." "Only Hebrews are old believers," they say; "and we are the *Spiritual Christians*." To this group belong the Dookhoborzi, the Molokaneh, the Obschie, the Stundists, the Khlisti, and the Skoptzi.

The DOOKHOBORZI are those denying the existence of spirit, or rather spiritual beings and spiritual life. They hold that there is no personal God, that he is inseparable from the society of pious men. "God is the good man:" that is their maxim. They do not believe in a life after death: therefore they deny the existence both of paradise and hell. They do not recognize the authority of the Bible, but believe they are guided by a "living book," which is traditions of their own. However, those traditions are nothing else but different Bible-passages which sustain their own views. They consider Christ to be only equal to any good man of our day. They often quote, and explain in their own way, this verse: "God is a Spirit: and they that worship him must worship him in spirit and truth" (John iv. 24). "Spirit is in us," they say: "therefore we are gods, and therefore we have to adore living good men."

They reverently bow before each other, be it man, woman, or child. They discard all the rites of the Greek Church. They deny the authority of the Czar on the ground, that, being God's people, they do not belong to this world, and therefore they are not subject to the rule of worldly authorities. They oppose war, evade military service, and do not pray for the Czar.

The MOLOKANEH ("Milk-eaters") call themselves "the truly spiritual Christians." They believe only in the New Testament, but explain it in their own way. They affirm that baptism with water is invalid: purification from sins by pure life and good deeds, that is a true baptism. They object to all external rites, crossing, prayers, temples, etc. They consider themselves free from all state laws, on the ground, that, "where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17).

The OBSCHIE ("Communists") are a branch of the Molokaneh, and differ from them only in holding property in common. In each commune there are twelve elected apostles, who direct works and the distribution of goods.

The sect of STUNDISTS is of recent origin: it became known only in 1860. The Stundists strive to get rid of the authority both of the State and the Church. They hold that everybody is free to understand the Bible in his or her way. So far they have come to these conclusions,—the priestly hierarchy is invalid; there is no sense in adoration of the cross and holy images; of the seven sacraments, only baptism and communion are to be retained.

Of all the sects of the Raskolniks, only Khlisti and Skoptzi are despised by Russian people at large. The KHLISTI ("Self-lashers"), though they do not recognize the church-rites, practise many rites of their own kind. They are ascetics, and the married life is regarded by them as the greatest sin. They wage a constant war against human nature; and for that reason they continually lash themselves, both in private and in religious meetings. They believe that among them sometimes appears the Lord Sabaoth in the person of one of their brothers, and that Christ and the Virgin have appeared among them many times. They blindly obey their prophets and prophetesses, who are guided by their own inspiration. For whole nights they lash themselves, and turn around a sacred basin of water, and in their state of excitement they believe they see Christ or the Holy Ghost.

The SKOPTZI ("Self-mutilators") are an extreme branch of the Khlisti. They act literally according to the words, "If thy right hand causeth thee to stumble," etc. (Matt. v. 30).

The number of the Raskolniks is constantly increasing in spite of all efforts both of the State and the Church to thwart their propaganda. There are about fifteen millions of them all told, or over six per cent of the whole population of Russia. The Bezpopovtzi count nine millions; the Popovtzi, three millions; the Spiritual Christians, two millions; the Khlisti and the Skoptzi, sixty-five thousand: the rest belong to undetermined sects. The Bezpopovtzi increase on account of the Popovtzi, and the Spiritual Christians embrace the most advanced of the Bezpopovtzi.

The Raskolniks in general have been always regarded by the State and the Church authorities as a dangerous element, and were treated with utmost severity. The death-penalty, mutilations, tortures, chains, exile to Siberia, and other punishments, have been freely resorted to against them. In the last century many Raskolniks used to hide themselves in the forests of Siberia; and on being discovered by the officials, they often preferred to burn themselves alive rather than to submit to various penalties at the hands of the Antichrist, as they styled the Czar. According to the Russian law now in force, the Popovtzi are tolerated, and the Bezpopovtzi are deprived of many civil rights; the Khlisti and the Skoptzi are treated as criminals; they are transported either to Siberia or to the Caucasus. Propagation of the views of the Raskolniks is punished by imprisonment for from one to six years (Art. 207, vol. xiv.). The Dookhoborzi, Molokaneh, Khlisti, Skoptzi, and others who do not pray for the Czar, are regarded as very dangerous (Art. 82); and even in Siberia and the Caucasus they are forbidden to live among Orthodox people.

By the Czar's ukase, June 2, 1883, the Raskolniks are granted some civil rights and a certain freedom of religious service. The minister of the interior is empowered, in agreement with the Chief Procurator of the Holy Synod, to give permission to the Raskolniks to open, or to repair, or to renew, or even to build, new chapels or houses of prayer. In giving his permission, the minister shall be guided by local circumstances, and particularly by the character of the teaching of the different sects. The Raskolniks are allowed to perform the religious service according to their own rites in their chapels, and also in private houses. It is forbidden to open their convents, and all religious processions in public are also forbidden. The chapels of the Raskolniks must not have the shape of the Orthodox churches, and must not have bells outside. The propagation of the Raskolnik teaching among the Orthodox is strictly forbidden. The Raskolnik religious teachers have no special rights which are granted to the Orthodox clergymen.

The literature on the Raskolniks is very voluminous. The best works on the subject are as follows: SCHAPOFF: *Russian Raskol of the Old Belief;* KOSTOMAROFF: series of the articles in *The Vestnik Evropi;* Metropolitan MAKARY: *History of Russian Church*, vol. xiii. (Patriarch Nikon); KELSIEFF: *Official Investigation of the Raskol;* P. MELNIKOFF: *Letters on the Raskol;* ANDREEFF: *Raskol and its Significance;* IGNATY: *History of the Raskol;* ESIPOFF: *Trials of the Raskolniks in XVIII. Century;* N. POPOFF: *Raskol of To-day;* Prior PARTHENY: *Spiritual Sword against the Raskolniks;* J. POPOFF: *Materials for History of the Raskol;* NILSKY: *On Antichrist, against the Raskolniks;* V. POPOFF: *Secrets of the Raskolniks;* O. NOVITZKY: *The Dookhoborzi;* Archimandrite ISRAEL: *Review of the Sects of the Raskolniks;* I. DOBROTVORSKY: *God's People;* V. FARMAKOVSKY: *Anti-State Elements in the Raskol.* There are also many books written by Raskolniks themselves; for instance, Archpriest ABBAKUM: *Autobiography;* Brothers DENISOFF: *Answers;* P. LUBOPYTNY: *Catalogue of the Works by Men of Old Belief; By-Laws of the Theodosians*, 1826; Brother PAUL: *The Czar's Way; Antichrist according to the Bible; Principles of Christ's Church on the Keys.* All these books are pub-

lished in the Russian language at St. Petersburg or Moscow.

Dr. P. J. POPOFF.

RUTGERS THEOLOGICAL SEMINARY. See New Brunswick Theological Seminary.

RUTH. This book relates an episode among the Israelites in the days of the Judges, — the story of the marriage of Ruth the Moabitess to her kinsman, Boaz, and so, how another heathen ancestor was introduced into the pedigree of David and of Jesus Christ. The grace and beauty of the story are universally praised. By it we get a glimpse into the domestic life of the period. The very simplicity of the book, which constitutes its charm, is also the best proof of its truthfulness. What forger would invent such a tale, in which, to the royal house of David, a foreign and idolatrous ancestor was attributed? Numerous attempts have been made to rob the book of its historical character. It has been considered as written in advocacy of Levirate marriage, so that the cleft betweeen Israel and the Gentiles might be bridged (Bertholdt and Benary): but Boaz was not Mahlon's brother, but only his kinsman; hence his action was purely voluntary. Reuss considers it as invented by a North-Palestinian, after the fall of Ephraim under Assyria, as a political romance, prophesying the re-union of Ephraim to Judah, because Naomi the Ephraimite recognized the child of Ruth, the progenitor of Judah's royal line, as her heir. But there is really no reason for considering it as other than an old, true, but long-time unwritten, traditional history of the Davidic family. At what time in the Judges period the incidents occurred cannot be definitely determined, but at least a hundred years before David (Ruth iv. 18). The book itself, as its Aramaisms and late grammatical forms show, was written many years afterwards, probably not until after the exile. The late date is therefore the reason why the book appears in the Jewish Hagiographa. It is true the LXX. put it with Judges; and Josephus testifies to the Jewish custom of his day, of reckoning these two books as one (*Contra Apion*, i. 8). But the supposition that Ruth was originally a part of Judges, and, as some say, constituted its third appendix (Bertheau, Auberlen), lacks evidence, and is rendered improbable by the independence of the story. It is complete in itself.

Lit. — See the general commentaries; [the homiletical and practical treatment by Thomas Fuller (1650), George Lawson (1805), Stephen H. Tyng, Sen., *The Rich Kinsman*, 1856]; also C. H. H. Wright: *The Book of Ruth in Hebrew and Chaldee*, Lond., 1864; R. W. Bush: *Popular Introduction to . . . Ruth*, Lond., 1883. The Haggadic commentary upon Ruth is given by Wünsche: *Bib. Rabb.*, Leip., 1883.

v. ORELLI.

RUTHERFURD, Samuel, a distinguished Scotch divine and Covenanter; was b. about 1600, at Nisbet, Roxburghshire; d. at St. Andrews, March 20, 1661. In 1617 we find him studying at Edinburgh, where he received the degree of M.A. in 1621, and was soon after appointed to the professorship of humanity. He demitted this office in 1625, and after studying theology was settled at Anworth in 1627. He was regarded as an able and impressive preacher. In 1634 he attended the death-bed of Lord Kenmure, and gave an account of the death-bed scene, fifteen years later, in the work, *The Last Heavenly Speeches and Glorious Departure of John, Viscount Kenmure.* In 1636 he issued *Exercitationes de Gratia*, a work in defence of the doctrines of grace against the Arminians. It established his reputation on the Continent, and brought him a call to the chair of theology at Utrecht, and one to Hardewyk. On July 27, 1636, he was cited before the High Commission Court to answer for his nonconformity to the Acts of Episcopacy, and his work against the Arminians. Deprived of his living at Anworth, he was banished to Aberdeen. When the Covenant was again triumphant, in 1638, he returned to Anworth, and in 1639 was made professor at St. Andrews. In 1643 he was chosen one of the Scotch commissioners to the Westminster Assembly; and during his four years of service in that capacity wrote *The Due Right of Presbytery*, *Lex Rex*, and *The Trial and Triumph of Faith.* The *Lex Rex* was burned under the author's windows at St. Andrews in 1660. He was soon afterwards deprived of his offices, and cited to appear before the next Parliament on the charge of high treason, but death prevented him from going. He replied to the citation, referring to his condition, "I am summoned before a higher Judge and judicatory: that first summons I behove to answer; and ere a few days arrive, I shall be where few kings and great folks come." Among his other works are *Covenant of Life* (1655), *Civil Policy* (1657), *Life of Grace* (1659). Stanley calls him "the true saint of the covenant." Rutherfurd's letters are particularly interesting and edifying. See A. A. Bonar: *Letters of Rev. Samuel Rutherford, with a Sketch of his Life*, N.Y., 1851, new edition carefully revised, Lond., 1881; *Manna Crumbs . . . being Excerpts from the Letters of Samuel Rutherfurd, gathered by* Rev. W. P. Breed, Phila., 1865; Stanley: *The Church of Scotland*, London and New York, 1872 (pp. 100–108); A. F. Mitchell: *The Westminster Assembly*, Lond., 1883; and the histories of Scotland.

RUYSBROECK, or **RUSBROEK,** *doctor ecstaticus*, the most prominent of the Dutch mystics; b. in the village of Ruysbroeck, between Brussels and Hall, in 1293; was educated in Brussels, but never learned so much Latin that he could write it, though he seems to have been acquainted with the writings of the Areopagite, as also with the earlier German mystics. He was for a long time vicar of the Church of St. Gudula in Brussels, but retired in 1353 to the Augustine monastery Grönendal, in the forest of Soigny, near Brussels, and died there in 1381. His four principal works are *Die Zierde der geistlichen Hochzeit*, *Der Spiegel der Seligkeit*, *Von dem funkelnden Stein*, and *Samuel:* his other writings are only more or less interesting repetitions. They were originally written in Dutch, but soon translated into Latin (*Rusbrochii Opera*, Cologne, 1552 and oftener), German (by G. Arnold, Offenbach, 1701), and French. There is a collected edition of Ruysbroeck's works, by J. David, Ghent, 1857–69, 5 vols. Arnswaldt edited his principal works, Hanover, 1848. In opposition to Hugo and Richard of St. Victor, but in agreement with the German mystics, the mystic speculation of Ruysbroeck describes a movement from God to man, and then back to God, not always clearing the banks of pantheism. The

details are often very acute, subtle, and charming by their beauty and freshness, but often also very obscure and overloaded. ULLMANN: [*Reformers before the Reformation*]; BÖHRINGER: *Die deutschen Mystiker*, pp. 462 sqq. C. SCHMIDT.

RYERSON, Adolphus Egerton, D.D., LL.D., Methodist; b. in Charlotteville, Norfolk County, Canada, March 24, 1803; d. in Toronto, Feb. 19, 1882. His father was a native of New Jersey. His parents were in easy circumstances, yet Egerton spent his early years in healthful labor on the farm. He was endowed with a healthy, vigorous constitution, and great intellectual power. His thirst for knowledge was most intense, and his reading was extensive and varied. In early life he connected himself with the Methodist Church; and on Easter Sunday, 1826, he began his work as a preacher in that body. He soon became famous as one of the most eloquent, effective, and promising preachers in the connection. He early began to write for the periodicals of the day; and some of his articles having attracted attention, and provoked discussion, he was chosen editor of the *Christian Guardian* by the Conference in 1829, — an office which he filled with eminent ability and fearlessness during a period of great interest in Canadian history. In 1833 he was sent by the Conference as a delegate to the Wesleyan body in England, where his rare gifts and persuasive eloquence were at once recognized. He was repeatedly intrusted with similar missions; and so ably and skilfully did he conduct the matters committed to him, that he secured the confidence and approval of the leading men on both sides of the Atlantic. In 1841 he was elected the first president of Victoria University; where for three years, both as principal and professor, he won the confidence and affection of the students, and did much to establish the rising institution. In 1844 he was appointed by the governor-general, Sir Charles Metcalfe, chief superintendent of education for Upper Canada. Into this new arena he entered with a resolute determination to succeed; and he spared no pains, effort, or sacrifice to fit himself thoroughly for the onerous duties to which he had been appointed.

He steadfastly prosecuted his work with a firm, inflexible will, unrelaxing tenacity of purpose, an amazing fertility of expedient, an exhaustless amount of information, a most wonderful skill in adaptation, a matchless ability in unfolding and vindicating his plans, a rare adroitness in meeting and removing difficulties, great moderation in success, and indomitable perseverance under discouragement, calm patience when misapprehended, unflinching courage when opposed, until he achieved the consummation of his wishes, — the establishment of a system of education second to none in its efficiency, and adaptation to the circumstances of the people. He proved to be just the man for the place, and the work he accomplished is his enduring monument.

He was frequently elected secretary of the conference, and in 1874 was its president. His brethren conferred on him every honor at their disposal. In 1841 he received the degree of D.D., and in 1861 that of LL.D. He wrote extensively on all subjects connected with public affairs, specially on questions relating to civil and religious liberty and education. He was an able, vigorous, and successful controversialist. He issued numerous pamphlets, wrote many elaborate reports, and published several works, — a treatise on moral science, *Epochs of Canadian Methodism*, 1882; in 1880 *The History of the United Empire Loyalists*, in two large volumes. WILLIAM ORMISTON.

RYLAND, John, D.D., a distinguished Baptist minister; was b. at Warwick, Jan. 29, 1753; d. at Bristol, May 25, 1825; pastor at Northampton, 1781; pastor at Bristol, and president of the Baptist college there, from 1794 to his death. He published some sermons, and one or two other books. His *Hymns and Verses*, numbering nearly a hundred, were collected by D. Sedgwick, 1862. Some of them have been extensively used, and at least two retain a place in most of the collections. A *Memoir* by Dr. Hoby is prefixed to Sedgwick's edition. F. M. BIRD.

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